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A GRAMMAR
OF THE
GREEK LANGUAGE,

CHIEFLY FROM THE GERMAN

OF

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SECOND EDITION.



VOL. II.—SYNTAX.

OXFORD:

PRINTED BY JAMES WRIGHT, PRINTER TO THE UNIVERSITY,
FOR JOHN HENRY PARKER, OXFORD,
AND 377, STRAND, LONDON.

M. DCCC. LI.

Attention is requested to the following more important errata and addenda—a list of the less important ones will be found at the end of the volume.

Page. line.

20. 2. for 'such verbs' read 'some verbs'
43. 11. for 'Æsch. Av.' read 'Arist. Av.'
67. 42. for 'ἀνεγίνωσκε' read 'ἀναγίνωσκε'
87. 38. for 'Thuc. II. 159' read 'Thuc. III. 59'
106. 7. for 'Soph. Œ. C.' read 'Soph. Œ. T.'
136. 14. for 'Thuc. II.' read 'Thuc. V.'
140. 34. for 'Id. Ag.' read 'Id. Aj.'
146. 25. for 'Id. II.' read 'Id. III.'
148. 20. for 'Eur. Alc.' read 'Eur. Hipp.'
151. 25. for 'Hdt. VI. 36' read 'Hdt. VI. 136'
163. 29. for '35' read '354.'
173. 18. for 'Phœn. 521' read 'Phœn. 316'
211. 25. end, for 'Id.' read 'Eur.'
301. 22. for 'Thuc. III.' read 'Thuc. II.'
315. 5. for 'Id. I. 21' read 'Hdt. I. 21'
316. 18. for 'Id. III. 22' read 'Thuc. III. 22'
327. to end of §. 656, add, 8. 'αὐτό refers sometimes to a neuter notion preceding. Thuc. I. 122 ἡμεῖς δὲ οὐδ' ἡμῖν αὐτοῖς βεβαιούμεν αὐτό. sc. τὸ ἐλευθεροῦσθαι.'
342. 28. for 'Æsch. Eq.' read 'Arist. Equit.'
345. 36. for 'Id. VIII.' read 'Hdt. VIII.'
347. 9. for 'Thuc. II.' read 'Thuc. I.'
358. 19. for 'Hdt. VI.' read 'Hdt. VII.'
370. 5. for '300 Obs.' read '551 Obs.'
402. §. 2. add 'μή is also used in clauses which express a cause or reason : Æsch. Ag. 510 τόξοις ἰάπτων μηκέτ' εἰς ἡμᾶς βέλη, since you are no longer : Thuc. I. 74 οὐκ ἔδει ὑμᾶς μὴ ἔχοντας ναῦς ἱκανὰς ναυμαχεῖν, since you have not.'
415. 28. for 'ἐποιεῖν' read 'ἐποίουν.'
479. 9. add 'and the τίς is carried as the nominative to a following verb : Thuc. I. 36 καὶ ὅτῳ τάδε ξυμφέροντα μὲν δοκεῖ λέγεσθαι (=εἰ δὲ τίς ἐστιν ὅτῳ) φοβεῖται δὲ (τίς sc.) κ. τ. λ.'
499. 21. for 'Thuc. II.' read 'Thuc. III.'
500. add to paragraph 2, 'So it is used in general assertions where it is wished to express, not the particular condition of the action, but only the general circumstances under which it holds good. Cf. 836. 6.'
533. 24. for 'or' read 'of.'
581. 34. for 'ἔψουσας' read 'ἔψανσας.'

SYNTAX.

INTRODUCTION.

Language :—Province of the Syntax.

§. 350. 1. LANGUAGE is the expression of thoughts, or combinations of notions in the mind^a. Each of these notions is expressed by a *word*, a thought by a *sentence*, or combination of words; words are merely the materials of language, which receive their power by their combinations with each other.

Language is *subjective*, as it represents things only as they are conceived of in the mind.

2. Language does not consist in an arbitrary artificial arrangement of words, but is the expression of the previous internal arrangement of notions, by means of the words or forms of speech; therefore grammar, or the science of language, has rather to explain this arrangement of words than the nature of the words themselves; and its proper province is to trace the development of a sentence from its most simple to its complete form, showing how, in the progress of this development, the various phenomena of the language arose. But as each of these words has certain fixed properties of meaning which regulate its functions when combined with others in a sentence, and as some of the difficulties (to resolve which is an object of a modern grammar of an ancient language) consist in the right apprehension of these properties of single words, it follows that we must treat of words and their forms, independently of each other, previously to the syntax, which treats of words and their forms in their connection with each other in a sentence.

Obs. In^b the various theories on the origin of language, there are many attempts to decide whether the verb or the noun is the older form in which human thought expressed itself; but as such vague speculations depend on the assumption that these elements of language were arbitrary creations of the human mind, and moreover are apart from our purpose

^a Arist. De Interp. cap. 1. ἔστι μὲν οὖν τὰ ἐν τῇ φωνῇ τῶν ἐν τῇ ψυχῇ παθημάτων σύμβολα. ^b Smith's Moral Sentiments. Kühner Gr. Gr. §. 386. Donalds. New Crat. 41.

of investigating philosophically the facts of language, no notice will be taken of them, but the parts of speech will be treated of in the order which has been usually adopted by grammarians, the noun first, and then the verb.

Essential and Formal words.

§. 351. 1. The essential notions of the mind are of things or persons—qualities—and actions or states: and these notions are capable of the same variety of relations and combinations as the objects they represent in the world around us.

2. These notions are expressed by *Essential words*; the relations in which they stand to each other, either by *Inflexion*, that is, certain changes in the word, or by *Formal words* used for that purpose.—Thus in the sentence, τὸ καλὸν ῥόδον θάλλει ἐν τῷ τοῦ πατρὸς κήπῳ, the notions, beautiful—rose—flourish—father—garden, are expressed by the words καλόν, ῥόδον θάλλει, πατήρ, κήπος, the relations between them partly by the inflexions, partly by the formal words ἐν, τό, τῷ, τοῦ.

3. The essential words therefore are, *noun substantive*, (things or persons,) *noun adjective*, (quality,) *verb*, (action or state,) and *adverbs derived from these three*. The formal words are, *pronoun*, *inflexions of essential words*, *numeral*, *pronominal adverb*, *preposition*, *conjunction*, and the verb εἶναι, when used only as a copula with an adjectival predicate, and some other auxiliary verbs, expressing either the relations of time, as μέλλω γράφειν; or, as δύνασθαι, χρή, βούλεσθαι, &c., the notion of possibility, necessity, &c.

Obs. 1. Language in its earlier state expressed all the relations (which were afterwards expressed by prepositions, the verb εἶναι, and the other auxiliary verbs, &c.) by the inflexions alone^a. As the full powers and meanings of the inflexions were by degrees lost sight of, and at the same time more accurate distinctions between the different relations were required, there arose the prepositions, which originally were themselves essential words, or inflexions thereof.—(See under *Prepositions*, §. 472.)

Obs. 2. The parts of speech may thus be arranged in connection with the categories:

Substantive. . . .	οὐσία
Adjective	ποιόν
Adjective and	} πρὸς τι
Pronoun	
Verb	{ ποιεῖν trans., πάσχειν pass.
	{ κείσθαι, ἔχειν neuter
Adverbs	{ ποῦ
	{ πότε (κείσθαι—ἔχειν in the notion of πῶς)
Numeral.	πόσον.

^a Donaldson New Crat. p. 212.

PARTS OF SPEECH.

I. NOUNS.

Substantive.

§. 352. 1. The substantive represents the notion of EXISTENCE.

2. Substantives express the notion of a person (*names of persons*), or of a thing (*names of things*).

3. The thing which is expressed as substantive has either an ideal existence independent of any subject-matter, as wisdom, virtue (*abstract substantives*), or an actual existence in subject-matter, as man, earth (*concrete substantives*); all names of persons are concrete^a.

4. *Concrete* substantives are divided into,

a. Proper names expressing the notion of individual persons; as, *Cyrus, Plato*, in which are included the names of states, or countries considered as individuals.

β. Personal nouns, expressing the notion of some living being, as a *man, a horse*.

γ. Individual names, as a *stick, a heart*.

δ. Collective nouns, expressing the notion of a class; as, *man, tree*.

ε. Material nouns, expressing something not conceived of as an individual thing, but as made up of an indefinite number of parts; as, *iron, milk*.

Remarks on the different meanings of the same Noun.

5. Many nouns have a variety of meanings, which often seem at first sight to be unconnected, but which can generally be traced to something in the original notion. This properly belongs to the lexicographer, but the following hints may be useful :

a. Some nouns signify the two contrary consequences of that action or state which they properly express; as, *συμφορά*, an event—for good or for evil.

b. Some nouns signify a notion which stands in a twofold relation, so that, when these relations are separated, the noun is used for both. So *ξένος*, *stranger* and *guest*: *ἄκρος*, (the extremity) *top* and *bottom*: *ἅγιος*, in its relation to *δικαίος*, *things divine*, to *ἑρπός*, *things human*: *πιθανός*, *probable* and *credible*: *κηδεστής*, a *mourner* and a *relation*. So *ἀμείβω*, *ἀλλάσσω*, *I exchange*, thence *give* or *take*.

^a Abstract nouns express the result of *ρόησις*—Concrete nouns, of *ἀσθησις*.

c. Some nouns embody in their twofold meaning the connection between the two notions they express; especially between two parts of man's nature or habits, &c. So *λόγος*, *speech* and *reason*: *ἦθος*, *character* and *haunts*: *κοσμός*, *order* and *world*.

d. When two notions coalesce, the noun which originally expressed only one, is used to express the other also; as, *ἄτη*, *misfortune*, and *fault*^a; *λαμπρός*, *light* and *rapid* (wind): *μαρμαρυγή*, *light*, and *quick motion*.

e. Some nouns derive a secondary meaning from some well known custom, the way or mode, material or instrument with which any thing is done or made. So *σφῆρα*, a *round stone*, thence an *hammer*: *δόρυ*, a *stick*, thence *ship*: *ἐπιστολή*, *something sent*, thence a *letter*: *σπονδή*, a *libation*, thence a *truce*.

f. Some nouns substitute the generic notion for the specific; as, *εἰρωνεία*, *any sort of pretext* (Demosth. 136.): *ἀκήρατος*, properly *ἀκήρατος οἶνος*, thence generally *pure*.

g. Or the specific for the generic; *ὀργή*, *strong feeling*, then *anger*.

h. Many nouns have a general primary meaning, which varies so as to suit the particular thought of the context; as, *ἀγαλμα*, something a person prides himself on, *ornament*, *statue*, &c. So *ἄθυρμα*, something with which a person is pleased, a *plaything*, *trinkets*, *trifling*; *δεινός*, *dreadful*, *clever*, or *wicked*.

i. The abstract is used for the concrete; as, *βίος*, *life*, and *means of life*.

§. 353. 1. The use of the abstract for the concrete gives vigour and beauty to the sentence; it is naturally a poetic mode of expression, and therefore is more common in Greek than in other languages, as this language grew up under the auspices of poetry. So in Homer: *γένος*, *γενεή*, *γόνος* for *νίος*: Il. ζ, 180 ἢ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων: Il. τ, 124 Εὐρυσθεὺς—, σὺν γένος: Od. α, 216 γόνος: Il. ξ, 201 Ὀκεανὸν τε, θεῶν γένεσιν, *parentem*, Cf. 245: Il. β, 235 ὦ πέποινες, καί' ἐλέγχε', Ἀχαιῖδες οὐκ ἔτ' Ἀχαιοί! Il. π, 422 αἰδώς, ὦ Λύκιοι, πόσε φεύγετε! Il. χ, 358 φράζεο νῦν, μή τοι τι θεῶν μήνιμα γίνωμαι: Od. λ, 73. Il. ρ, 38 ἢ κέ σφιν δειλοῖσι γόου κατὰπαυμα γινοίμην: Il. γ, 56 sq. γυναῖκ' εὐεῖδ' ἀνήγες πατρί τε σὺ μέγα πῆμα, πόλῃ τε, παντί τε δήμῳ, δυσμενέσιν μὲν χάρμα, κατηφείην δέ σοι αὐτῷ: Il. ζ, 283 μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα Τρωσί τε καὶ Πριάμῳ.—So in the tragic and other poets, applied to persons: *πόνος*, *στύγος*, *ἄτη*, *πῆμα*, *νόσος*, *ἔρις*, *μήνις*, *μητις*, *τιμαί*, *φλόξ* (Eur. Bacch. 598.), &c.: also frequently in traged.: *ἀγεμόνευμα* for *ἡγεμών*, *νύμφεσμα* for *νυμφή*, *ὕβρισμα*, *βόσκημα*, *δοῦλεσμα*, *κώκυμα*, *ζηλώματα*, *πρεσβεύματα*; so the following words of contempt in tragedy, comedy, and sometimes in prose: *κύρμα*, *τρίμμα*, *παιπάλημα*, *ἄλημα* (Soph. Aj. 381.), *κρότημα*, *λάλημα* Ant. 320: *περίτριμμα* *δικῶν* or *ἀγορᾶς*, Aristoph. Nub. 447, and Demosth. p. 269, 19: *ἐπίτριμμα* *ἐρώτων*; *κάθαρμα*, an *outcast*, *scape-goat*, Demosth. Aristoph.; more rarely in a good meaning, as *μέλημα*, *beloved*, Pind.—So also the expressions in the Attic writers: *γέλως*; *λῆρος*, *nugæ* for *nugator*, *trifler*; *ὄλεθρος*, *perniciës* for *perniciosus homo*: Œd. Rex 1344 τὸν ὄλεθρον μέγαν: Demosth. 119, 8 ὄλεθρου Μακεδόνος (*de Philippo*): ubi v. Bremi; also Hdt. III. 142. extr. γεγωνῶς τε κακὸς καὶ ἰὼν ὄλεθρος; φθόρος Aristoph. Eq. 1152: Eur. Med. 1209 τὸν γέροντα τύμβον, a *very grave* (i. e. πλησίον ὄντα τοῦ θανάτου, καὶ τοῦ τάφου)^b: Lucian. Dial. Meretr. XI. Φιλημάτιον τὴν σορὸν; βάραθρον, a *debauchee*: (so in Latin^c), very commonly in prose: ὁ

^a Butt. Lex. 10.

^b Pflugk ad loc. Elms. Med. 1178.

^c Bentl. Horace, Od. I. 37. 9.

bíos, *subsistence*, τὸ ὄφελος, Homer, &c. So Xen. Hell. V. 3. 6 παμπληθεῖς ἀπέκτειναν ἀνθρώπους, καὶ ὁ τι περ ὄφελος ἦν τοῦ τοιαύτου στρατεύματος. So Thuc. IV. 133 ὁ τι ἡ αὐτῶν ἄνθος, ἀπολώλει^a: so (Ed. Col. 1070 πᾶλων ἀμβασίς=ἀναβάται. In historians and orators, especially the collective words: πρεσβεία for πρέσβεις, ξυμμαχία for ξύμμαχοι, ὑπηρεσία, *remigium*, ἐταιρία, δουλεία, Bacchæ 803, Thuc. V. 23: φυγή for φυγάδες Thuc. VIII. 64, Isocr. de Pace 184: φυλακή for φύλακες, ἡλικία for ἡλικες, ὅπλα for ὅπλιται. Sept. c. Theb. 251 ξυντέλεια = ξυντελεῖς θεοί, &c.^b Even τὴν πόλιν παιδεύουσιν εἶναι τῆς Ἑλλάδος for παιδευτρίαν.

2. In a similar way the name of a place is put for a person occupying that place; as, θέατρον for θεαταί, Σίδων, Ἄβυδος, for Σιδώνιοι, &c.; and on the other hand, the name of a people is very commonly used of a place, as in Latin. So Thuc. I. 107 Φωκίων στρατευσάντων ἐς Δωριᾶς τὴν Λακεδαιμονίων μητρόπολιν; see Thuc. VI. 3. Hdt. VIII. 127. So also the name of anything is used for the place appropriated to or connected with it in any way; as, ἄγων, Hom. *place for games*; κέραμος, *prison*, Il. ε. 387; θῶκος, a *market-place*, Homer and Xen., so λίσχη (Ed. Col. 164: χίτων, *weaving house*; σίδηρος, *iron mart*, Hell. III. 3. 7; and in Attic, the name of any articles of life was used for the place where these were sold; as, ὄψον, ἔλαιον, λάχανα, σήσαμα, τυρός, κυρήβια, &c.^c Vesp. 789, ἐν τοῖς ἰχθύσιν. In poetry the use of this metonymy is still wider; as, πτέρον, a *bird*, Soph. and Eur.: κερκίδα, the *woof*, Eur. &c.: and again, the notion of the part is sometimes expressed by the whole; as, βοῦς, *ox-hide*: ἀλώπηξ, *fox-skin*, *lion-skin*: so χεῖρ, like *manus*, for a work of art.

3. So also personal nouns are sometimes used to express things, as (Ed. Col. 481 μελίση for μέλι^d.

Remarks on the Number of a Substantive.

§. 354. The singular sometimes has a collective force, and stands for the plural; this arose from a poetical way of looking at plurality as unity:—

Il. π, 11 τέρειν κατὰ δάκρυον εἴβεις. Il. ξ, 16 ὥς δ' ὅτε πορφύρῃ πέλαγος μέγα κύματι κοφῶ. So Od. α, 162. μ, 169. So in tragic and other poets: ἀκτῖς, σταγῶν, στάχυς, *harvest*, &c.—Prose: κύμα (as Hdt. IV. 110. VII. 193.), πλίνθος, ἐσθῆς, λίθος, κέραμος, ἄμπλος, ἡ ἵππος *cavalry*, ἡ ἀσπίς=ὅπλιται^e.

2. The singular is also used in a plural force to signify a whole nation. The nation being considered as a whole, and represented, as in despotic governments was natural, by its head:—

ὁ Πέρσης, ὁ Ἀράβιος, ὁ Αὔδος, &c. This usage is mostly restricted to nations under monarchical institutions, though Thucyd. uses ὁ Ἀθηναῖος and ὁ Συρακόσιος^f.

^a Bernh. p. 47. Valck. Phæn. 1498. Hipp. 406. Monk. Hipp. 406. Herm. G. R. 85. 1248. Blomf. Gloss. Sept. 599. Hemsterb. Luc. Timon. c. 55.

^b Lobeck Phryn. 469.

^c Bernh. 56. p. Piers. Mær. 351.

^d Lobeck Phryn. 187.

^e Blomf. Gloss. Pers. 320. Schæf. ad Longin. p. 373.

^f Bernh. 60.

Obs. In many combinations where we should expect the plural, the singular form is used, as for example, where a singular substantive is used to define a plural adjective: as, ἡδεῖς τὴν ὄψιν Plat., κακοὶ τὴν ψυχὴν Æschyl.—Eur. El. 451 ταχυπόρος πόδα.—So also in the Trag. σῶμα is joined with plural words; as, Eur. H. F. 703 χρόνος γὰρ ἤδη δαρός, ἐξ οὗτου πέπλοις κοσμήσθε σῶμα.

Plural.

§. 355. 1. The plural properly belongs only to appellative nouns, not to abstract, proper, or material nouns; but these have also the plural when they assume a generic character.

a. Proper names, to signify persons resembling the person of the proper name; as, Plat. Theat. p. 169. B. οἱ Ἡρακλῆες τε καὶ Θησεῖες, *Herculeses and Theseuses*, Æsch. Ag. 1439. Χρυσήδων^a: but generally only in comic and the later prose writers^b; as, Οἰδίποδες, Λάμαχοι. So Soph. Aj. 1114 τοὺς μηδένas, *these nobodies*. So still more frequently in Latin: *Scipiones, Lælii*.

b. Material names are often found in the plural; the plural parts which constitute the whole being considered rather than the singular whole. So Homer: κονίαι and κονίη (always κονίη when battle or danger is signified: as, ὑπῆγεν αὐτὸν ἐκ κονίης). Il. μ. 23 κάππεσον ἐν κονίῃσι; ψάμαθοι always; Att. πυροὶ καὶ κριθαί; Plat. Legg. p. 887 γάλαξι. Eur. Alc. 496 φάντας ἴδοις ἂν αἵμασιν πεφυρμένας^c: ἥλιοι, *rays of sun*, like *soles*, &c.

c. Abstract nouns are used in the plural when they signify the sorts or cases of the abstract notion—its particular circumstances or phenomena.

a. In Homer: when the several acts, or things, or events differing in sort, time, or circumstances, whence an abstract notion springs, are considered, rather than the abstract notion which collects and unites them into one; the singular signifies an act or state, without considering the particulars whereof it is made up, the plural sets forth the particulars; as, Il. ν, 121 κακὸν ποιήσετε μείζον τῆδε μεθημοσύνη, *by this carelessness which ye shew*: Il. ν, 108 μάχονται ἡγρόμενος κακότητι, *by the cowardice of one*: μεθημοσύνη τε λαῶν, *by the careless actions of many*. Od. α, 7 αὐτῶν γὰρ σφετέρησιν ἀτασθαλίῃσιν ἔδοντο. Il. χ, 104 εὖν δ' ἐπεὶ ὄλεσα λαὸν ἀτασθαλίῃσιν ἐμῇσιν, *by my manifold follies*;—θάνατοι, *mortes, sorts of death*. (Also Soph. Electr. 206.) Od. μ, 341. Cf. Il. β, 792 ποδωκείησιν. τ, 97 δολοφροσύνης. χ, 216 συνημοσύνας. So ὑπεροπλῖαι, ὑποθημοσύναι. There are more abstracts in the Odyssey than the Iliad; though many of those in the former are to be taken as concrete.

β. In the Post-Homeric and Attic poets: μάνιαι, *fits of madness*; αἵματα, *deeds of blood*, &c. So of feelings, thoughts, resolutions: Pindar. Pyth. III. 13 ἃ δ' ἀποφανρίζασά νιν (*contemns Apollinis iram*) ἀμυλακίαισι φρενῶν^d. Ibid. VIII. 91 μεγάλας ἐξ ἐλπίδος πέταται ὑποπτήροις ἀνορέαις, *animosus consiliis, moliminihus fortibus* (ἀνορέα, *virtus, fortitudo*): εὐνοιαί, Æsch. and orators.

γ. Prose: Hdt. VII. 158 ὑμῖν μεγάλαι ὠφελῖαι τε καὶ ἐπαυρέσεις γεγόνασι.

a Bl. Gloss. Ag. 1414.

b Lobeck Ajac. 190.

c Monk. ad loc. Blomf. Gloss. Choeph.

δο. Ellendt. Lex. Soph. ad V. Musgr. Phœn. 1540.

d Nitzsch. Od. α, 7.

e Diss. ad loc.

Id. III. 40 ἔμοι δὲ (Polycrati) αἱ σοὶ μεγάλαι εὐτυχίαι οὐκ ἀρέσκουσι. Ibid. 82 ἔχθρα, inimicitia, στάσεις, seditioes, φιλίαι. Id. VI. 11 ταλαιπωρία, ærummæ. Ibid. 58 τῶν βασιλῆων οἱ θάνατοι. As, Cicero Tuscul. I. 48, 116 clara mortes pro patria oppetita; so also neces^a. Hdt. VI. 109 τὰ Ἀθηναίων φρονήματα, animi. Xen. Cyr. VIII. 8, 8 διὰ πόνων καὶ ἰδρώτων τὰ σώματα στερεοῦσθαι.—So in Isocrates we find: ἀλήθειαι, ἀργίαι, αὐθάδειαι, δυναστείαι, ἔνδειαι, εὐπορίαι, ἰσηγορίαι, ἰσότητες, καινότητες, κατερίαι, μετρίότητες, παιδεῖαι, πενίαι, πραότητες, σεμνότητες, φιλανθρωπίαι, χαλεπότητες^b, instances or sorts of truth, &c. Very commonly: ψύχη καὶ θάληψ; θυμοί, animi^c; Plato Rep. p. 471. D φόβοι. Id. Phædon. p. 66. C ἐρώτων δὲ καὶ ἐπιθυμῶν καὶ φόβων καὶ εἰδῶλων παντοδαπῶν καὶ φλυαρίας ἐμπλήσιν (τὸ σῶμα) ἡμᾶς πολλῆς. So σοφίαι, Arist. Ran. 670; φρονήσεις, φιλοσοφίαι, systems of philosophy: Plato Theæt. 172 C ἀπύχθειαι (Demosth. 127, 64.), ἀνδρίαι, deeds of valour, ὀφείλαι καὶ εὐεξίαι τῶν σωμάτων, (like valetudines;) So in Demosth. very often: πολλὰς ἐλπίδας ἔχω (p. 813, 2.): ἐπὶ ἐλπίσι καταλείπειν p. 841, 19.—πίστεις ἔχειν ἱκανάς, testimonia, p. 843. princ.—ἐνδοίας δοῦναι, to give marks of favour, p. 96, 25. ὡδὶ v. Bremi: χάριτες, favours, gifts: 103. also, βοήθειαι, διάνοιαι, καιροί, πολιτεῖαι: p. 111, 3 αἱ τοιαῦται πολιτεῖαι, where Bremi: Plural. indicat hanc rerum civilium rationem per longum jam tempus durantem, renovatam semper, adesse igitur eam in plurali.

Obs. 1. In Attic and sometimes in other writers the plural was used with certain abstracts which might be considered in the plurality of their parts; as, γάμοι, nuptiæ: πλοῦτοι, divitiæ: νύκτες, the hours of night^d: Plat. Symp. 217 D. Od. μ, 286. Hdt. IV. 181. Sapph. p. 28. Xen. Cyr. IV. 5, 13. ὄψεις Thuc. I. 10. So ὕπνοι, Plat. θρόνοι, the royal rights, Trag.^e: τάφαι, a funeral, &c.^f So of many concretes, the singular is not generally used: as in poetry, δῶματα, κήρυκα, στέμματα, μέγαλα, κλίμακες, λέκτρα, πύλαι and τόξα, the two last in prose; and the names of feasts and games; as, τὰ Ὀλύμπια, &c.

Obs. 2. The poets often use the plural merely to give weight to the expressions: Eur. Hec. 403 χάλα τοκέυσιν (for μητρί) εἰκότως θυμουμένους. So in Lat.: parentes, liberi, filii. So in the traged. to express fondness: τὰ φίλτατα, τὰ παιδεύματα &c.

Obs. 3. The Greeks could use the plural (as well as the singular, see §. 354. Obs.) both of abstracts and concretes, when the same thing is said of many persons; as, κακοὶ τὰς ψυχάς—οἱ τῶν ἀνθρώπων θάνατοι.

2. Dual. The dual is the expression of two persons or things, considered as a pair—or of several things viewed in pairs. So Œd. Col. 337 ὦ πάντ' ἐκείνω τοῖς ἐν Αἰγύπτῳ νόμοις φύσιν κατεικασθέντε ἐκείνω, refers to four persons, who, by their relations to each, arrange themselves into two pairs. See § 387, 388.

^a Stalb. Plat. Crito. 46. C.

^b Bremi Excus. VII. ad Isocr. p. 210.

^c Lobeck Aj. 716.

^d Blomf. Gloss. Choeph. 282. Heind. Protag. 310 C.

^e Ellendt. Lex. Soph. ad v.

^f Bernh. 63.

^g Arist. Rhet. III. 6 εἰς ὅγκον τῆς λέξεως (ad sermonis granditatem) συμβάλλεται τὸ ἐν πολλὰ ποιεῖν.

II. ADJECTIVES.

Notion of the Adjective.

§. 356. 1. Adjectives express the notion of *QUALITY*, and have a threefold force.—1. *Attributive*, as τὸ κάλον ῥόδον.—2. *Possessive*, as βασιλικὸς κήπος, *the king's garden*; or, 3. *Predicative*, τὸ ῥόδον ἐστὶ καλόν.

2. The original force of the adjective was probably only attributive, whereby some quality is represented as immediately residing in an object. As such it had the substantival relations of gender, number, and case, and is always referred to a substantive. The use of adjectives as predicates instead of verbs, seems to have arisen from certain actions or energies of any thing being considered rather as qualities than energies; as τὸ δένδρον (θάλλει, energy)—ἐστὶ θαλερόν, (quality;) thus many primitive verbs are lost, and their derivative adjectives used predicatively in their place: as καλός, αἰσχρός, ἀγαθός, κακός &c. The possessive force arises from the notion of belonging to some one being considered as a distinctive quality.

3. With adjectives are classed participles, which represent the action or passion of the verb (past, present, or to come), as a quality residing in the agent or patient. Many participles have from frequent use assumed a purely adjectival meaning; as, ὀλόμενος—πεπνυμένος.

4. Adjectives have either a transitive, or intransitive, or passive force; as, πρακτικός, *active*: ἐνεργητικός, *operative*: τρόφιμος, *nutritious*: καλός, κακός: ἰσχυρός, *wholesome*: σεμνός, *honoured*, &c.

Obs. Some verbal adjectives in τός, which generally have a passive force, are frequently in poetry, and sometimes in prose, used transitively^a. Compound verbal adjectives in τος are thus frequently used: as, ὑποπτος ὦν δὴ Τρωικῆς ἀλώσεως—*suspecting*, Hec. 1135. Thuc. VIII. 45. So πιστός, Aesch. Prom. 917. Soph. Œ. C. 1031. Plat. Legg. 824. B.^b ἀλόγιστος, Arist. Rhet. II. 8, 6. μεμπτός, Soph. Trach. 446. περιήρπτος, Eur. Phœn. 209. ἀφανστος. Soph. Œ. Rex 969. ἀμφίπλεκτος, Philoct. 688. ξιφοδηλητός Choeph. 729. νυκτιπλαγκτός Id. 751.

^a Ellendt. Lex. Soph. ad ν. μεμπτός. Schœf. Hec. Pors. 1117.

^b R. P. Hec. 1117. Herm. Œ. R. 192—962.

III. VERB.

Sorts of Verbs.

§. 357. 1. The verb expresses the notion of an ENERGY, ACTION, or STATE, and this action is conceived of as one of these three motions or directions in space—*whither—whence—where*.

2. The direction *whither* is expressed by those verbs, in which the action is represented as proceeding from the subject to the object of the verb; as, *τύπτω τὸν παῖδα*: or in which the object is represented as the effect produced by the action; as, *γράφω τὴν ἐπιστολήν* (verb transitive): The direction *whence*, by the verbs in which the action is represented as coming to the subject from something else; as, *τύπτομαι (ὑπό) τινος*: (*Passive*) The notion of *where*, (a state) by the verbs which represent the action as neither proceeding from nor to the subject, but merely residing in it; as, *ἀνθῶ*, *I bloom*—intransitive.

3. There are various sorts of transitive actions: among them we may remark,—*a.* the causative, which is conceived as placing its object in an intransitive state or action; as, *ἐγείρω*, *I awaken*; that is, *I cause this person to be awake*: *φαίνω*, *I show*; *I make this to be seen*. But many other transitive verbs are used in this sense, on the principle of *qui facit per alium facit per se*; the person who caused the action to be done being conceived of as himself doing it. So Hdt. III. 39 ὁ Ἀμασις ἔφερε καὶ ἤγε πάντας. (*See also* §. 362. 6.) —*b.* transmissive. When the effect of the action is to transfer one object to another, both of which are in some degree affected by the action; as, *δίδωμι ταῦτά σοι*.

4. Intransitive verbs either express the state, as *ἀνθῶ*, *I bloom*; or the motion of the subject, as *έρχομαι*, *I am coming*.

5. When the agent and patient of the verb is one and the same person, so that the action proceeds from and returns upon the subject,—as, *τύπτεσθαι*, *to beat oneself*: *ἀπωθεῖσθαι*, *to repulse from oneself*: *κομίζεσθαι*, *to acquire for oneself*,—this is called the reflexive, or middle sense, (middle verb.) Many verbs of the middle form, by a modification of their sense, whereby their reflexive notion, though implied, is lost, have assumed an intransitive force; as, *βουλεύομαι*, *I deliberate*: and some even a transitive; as, *σοφίζομαι σε*, *I deceive you*; properly, *I make myself wise*: and in some, of which there is no active form, all trace of

the reflexive sense is lost; as, *μάλωμαι*, *I rage*: *ἡδομαι*, *I am pleased*: (deponents.)

6. When the reflexive action is directed from two or more subjects to one another, it is called reciprocal; as, *τύπτονται*, *they beat one another*: *διακελεύονται*, *they exhort one another*.

7. Hence arises the following division of verbs:—

1. Transitive Verbs.
2. Reflexive Transitive Verbs.
3. Reciprocal Transitive Verbs.
4. Intransitive Verbs.
5. Reflexive Intransitive Verbs.
6. Passive Verbs.

8. For the expression of these different notions, the Greek language has, properly speaking, only two forms: the *Active*, for the transitive proper, and for many intransitive notions; and the *Middle*, for the reflexive, reciprocal, and the rest of the intransitives. The *Passive* action is conceived of as reflexive, (as the action ends in the subject,) and hence is expressed by the middle form, except in the future and aorist tenses which have peculiar passive forms.

Remarks on the Active, Middle and Passive Verbs.

ACTIVE.

§. 358. 1. The primary power of the verb was probably intransitive; and the form in *μαι* was probably the original form of the oldest verbs, expressing a state; but as a state may be conceived of as affecting others, the intransitive notion readily became transitive without any change in the word. The deponent verbs are instances of this.

2. But the necessity of some distinction becoming evident as the language progressed, separate forms soon arose for the expression of each: the active (*μι*) for the transitive, the middle (*μαι*) for the passive and reflexive notions. This difference of sense is clear in the undoubtedly primary form in *μι*, as except *εἰμι*, *sum*, and *εἶμι*, *eo*, no verb in *μι* has a purely intransitive force. The later active form in *ω* so little retained the proper transitive force of the older form in *μι*, that we find as many verbs in *ω* intransitive as transitive; as, *θάλλειν*, *ἀνθεῖν*, *χαίρειν* &c.: and from transitive verbs in *ω* new reflexive notions were formed in the middle form *μαι*.

3. From this indefiniteness the following usages arose in the active voice.

Verbs Intransitive used as Transitive or Passive—or Transitive as Intransitive.

§. 359. 1. For the acc. after verbs intransitive, as *βαίνειν πόδα*, see §. 558. 2.

2. The state in which a person is represented by an intransitive verb,

as *ἔλκειν*, to be in a state of pity, may be conceived of as directed towards an object, as *ἔλκειν τινα*, to pity some one, and thus have a partly transitive force; and in the construction of a sentence, when an intransitive action is considered as transitive, an equivalent transitive notion is substituted for the intransitive; as, *ἔξέναι* (= *λείπειν*) *τὴν γῆν*, to leave the land.

3. Intransitive verbs are used as passive, when they are combined with words, generally the dative or *ὑπό* or *πρός* with gen., which represent the state or motion of the subject as caused by some one else; as, *ἐκπίπτειν ὑπό τινος*, *expelli ab aliquo*: Hdt. III. 65 οὗτος μὲν ἀνοσίφ' ἰσχυρῶς τετελεύτηκε ὑπὸ τῶν ἐωυτοῦ οἰκιστῶν: Id. VI. 92 ἐτελεύτησαν ὑπ' Ἀθηναίων, *interfecti sunt*: 106 πόλιν δουλοσύνη περιπεσοῦσαν πρὸς ἀνδρῶν βαρβάρων: VII. 18 μεγάλα πεσόντα (*eversa*) πρήγματα ὑπὸ ἡσσόνων. Very often *φεύγειν ὑπό τινος*, *fugari ab aliquo*, or in a legal sense, *accusatum esse ab aliquo*: Il. σ, 149 Ἀχαιοὶ ὄφ' Ἑκτορος ἀνδροφόνου φεύγοντες: Plat. Apol. p. 12. G μήπως ἐγὼ ὑπὸ Μελήτῳ τοσαύτας δίκας φύγοιμι! Ibid. p. 35. D ἀσεβείας φεύγειν ὑπό τινος: Plat. Hell. IV. 1, 32 διακίεσθαι ὑπό τινος: Plat. Apol. p. 30. Ε εἰ γὰρ με ἀποκτείνετε, οὐ ῥαδίως ἄλλον τοιοῦτον εὐρήσετε—προσκειμένον τῇ πόλει ὑπὸ τοῦ θεοῦ (*urbi praepositum a deo*): ἀφλεῖν ὑπό τινος, to be condemned, Plat. Apol. p. 39. B: Demosth. p. 49, 33 ὁ τούτων καταστὰς ὄφ' ὑμῶν βουλεύεται. So, *πάσχειν ὑπό τινος*, *affici ab aliquo*. Med. 1015. Κάται τοι καὶ σὺ πρὸς τέκνων ἔτι, you shall be restored by your children. So Choeph. *δακρύν τύχαις*, I am made to weep by the fortunes.

4. Many transitive verbs, especially such as express motion, are used intransitively. This usage extends from Homer downwards, and is found in other languages. So German: *ziehen, brechen, schmelzen*.—French: *décliner, changer, sortir*.—Latin: *vertere, mutare, declinare*.—English: to move, turn, &c. The common explanation of this has been to supply the personal pronoun, or some substantive; but this is both unfounded and unnecessary.

5. Many verbs which properly express only an intransitive state or action assume a further transitive force, the effect or operation of the intransitive state or action being considered in its relation to some other object; so *λοχᾶν* (*insidiari*), *δορυφορεῖν*, *ἐπιτροπεύειν τινα*, *χαρεύειν Φοῖβον choreis celebrare* Pind. Isthm. I. 8.: Cf. Soph. Antig. 1153: so Eur. Herc. F. 690 εὐλίσσονσαι *saltando celebrantes*: so in the middle, *τίπτεισθαι θεόν*, to honour, *πατέρα*, to mourn: cf. §. 362. 8.

6. A neuter notion is sometimes derived from a passive, as *ἐκπλήττεισθαι*, to be alarmed (= to fear,) *τι*.

The following Verbs commonly transitive are sometimes used as intransitive.^a

The Verbs marked † are of frequent occurrence.

————— * occur only in Poetry.

ἄγειν, to move, Xen. Anab. IV. 2, 15, and compounds,

ἀνάγειν, to move back, Id. Cyr. I. 4, 24: to put out to sea, Hdt. VIII. 76.^b

διάγειν, *perstare*.

αἶρειν, compounds of,

ἀνταίρειν, Demosth. p. 23, 20. 66. 5, to oppose.

ἀπαίρειν, Hdt. VI. 99, to sail away.

ἀνακαλύπτειν, to be uncovered, Eurip. Orest. 288.

ἀνακοντίζειν, to shoot forth, Od. ε, 113.

^a Monk. Alc. 922. Herm. (E. R. 153. Bos. *ἐαυτοῦ*.

^b Schweig. ad loc.

- ἀναλαμβάνειν, *refici*, Plat. Rep. 467.
 ἀνοίγειν, to stand out to sea, Xen.
 Hell. I. 1. ὡς ἕκαστοι ἤνοιγον.
 ἀπαλλάττειν, to depart, Hdt. I. 16.
 ἀφανίζειν, to disappear, Xen. Cyr.
 Exp. III. 4. 9.
 *βάλλειν, Il. λ, 722. Æsch. Agam.
 1172. and compounds,
 †διαβάλλειν, to cross over, Hdt. VI.
 44.^a
 †εἰσβάλλειν and ἐμβάλλειν, to invade.
 ἐκβάλλειν, to spring forth.
 ἐπιβάλλειν, to fall to the share of.
 Hdt. IV. 115. St. Luke xv. 12.
 †μεταβάλλειν, to change.
 περιβάλλειν, to sail round, to double,
 Hdt. VI. 44. Thuc. VIII. 95.
 †προσβάλλειν, to fall on.
 †συμβάλλειν, to engage.
 †ὑπερβάλλειν, to surpass.
 ὁλοῖ, *patet*, Hdt. IX. 68.
 διατρίβειν, *versari*, colloqui, Plat.
 Demosth. 93.
 διέδεξε (δείκνυμι), Hdt. II. 134.
 III. 32, &c.
 δίδοναι, to yield, Eurip. Phæn. 21.^b
 †ἐκιδιδόναι, to flow into, empty itself
 (of a river), Hdt. III. 9. VI. 76.
 ἐκιδιδόναι, *proficere*, Hdt. II. 13.
 ἀνταποδιδόναι, *respondere*, Plat.
 Phæd. 72. A. B.
 *ἐγείρειν, to rouse yourself, Eurip.
 Iph. A. 624.
 †ἐλαύνειν, to go, Xen. Cyr. I. 4. 20.
 †προσελαύνειν, *adequillare*, Id.
 διελαύνειν, to pass through, Hdt.
 III. 86.
 ἐπελαύνειν, to advance against.
 *ἐπιπλήττειν, to rush into, Il. μ, 72.
 ἐπείγειν, to hasten, Eurip. Heracl.
 732. Orest. 799.
 †ἔχειν, to be, (that which a person
 has, often constituting his state,
 σχῆμα; so Lat. *habitus*.) Hdt.
 III. 82: with adverbs εὖ, καλῶς,
 κακῶς, &c. *bene*, male *habere*: and
 adjectives, Eurip. Med. 550:
 also more rarely, to come to
 land, Hdt. VI. 92: *domi se*
tenere, Id. VI. 39.

- ἀντέχειν, *resistere*, Hdt.
 ἐξέχειν, to rise, (of the sun.)
 ἐπέχειν, *se sustinere*, *expectare*, Hdt.
 VI. 102: *in mente habere*, Hdt.
 VI. 96.
 κατέχειν, *se retinere*; also, to come
 to land.
 παρέχειν, as τῇ μουσικῇ, *musicæ se*
dare, Plat. Rep. 411. A.
 παρέχει μοι, *licet mihi*, Hdt. III.
 142.
 προίχειν, *præstare*, Hdt. III. 142.
 Demosth. 10.
 προσέχειν, *attendere*, *appellere*, Hdt.
 III. 48—and perhaps also μερί-
 χειν, to cling to, Thuc. II. 15.
 θαρσύνειν, to be of good cheer, Soph.
 El. 917.
 λίσπτειν, Ag. 1149.
 ἰέναι, to leave off, Il. τ, 402, &c.
 and compounds^c,
 ἐξίεναι, to empty themselves, (of
 rivers,) Hdt. VI. 20.
 ἀνίεναι, to remit.
 ἐφίεναι ἰσχυρῶ γέλῳτι, *indulgere*,
 Plat. Rep. 388. E.^d
 κατορθοῦν, to succeed, Demosth. 23.
 κεύθειν, to be covered, Soph. CE. R.
 967.
 κλίνειν, to bend towards, and com-
 pounds, like *declinare*.
 ἐπικλίνειν, to bend towards, Demosth.
 30.
 ἀποκλίνειν, to turn to, Id. 13.
 *κρύπτειν, to lie hid, Soph. El. 826.
 Eurip. Phæn. 1117.
 *κυκλοῦν, *revolve*, Soph. El. 1365.
 Trach. 130.
 μίσγειν, *minguere*, compounds of,
 συμμίσγειν, *commisceri*.
 προσμυγνύναι, to come to blows:
 but more often in the historians
appropinquare, Hdt. VI. 95.
 λείπειν, compounds of,
 ἀπολειπεῖν, to be behind, Hdt. VII.
 221. Thuc. III. 10. Plat. Phæd.
 78. B.
 ἐλλείπειν, *officio suo deesse*, Demosth.
 27. 30. Hdt. III. 25, to fail.
 νικᾶν, to prevail, Hdt. VI. 109, &c.

^a Valck. Hdt. 114. 3.^c Lobeck. Adj. 248.^b Valck. ad loc. Diatrib. p. 233.^d Stallb. Protag. 336. A.

- ἐντρέφειν*, to tend towards, Eurip. Hec. 190.
οικεῖν, *habitari*, ἡ πόλις οἰκεῖ, Plat. Rep. 462. D. 543. A.: to live (without any case,) Hdt. III. 99.
**παίειν*^a, to dash against, Æsch. Prom. Vinc. 855; so *ἐμπαίειν*, Eur. Hec. 118: *εἰσπαίειν*, Eur. Rhés. 560. Soph. Œ. R. 1252. — *ἐπεισπαίειν*, Aristoph. Plut. 806.
**πάλλειν*, to shake, quake, Eur. El. 435. Soph. Œ. R. 153.
**παύειν*, to cease, in Imper. Od. 8, 659. Eur. Helen. 1336. Aristoph. Ran. 530. So Plato. *καταπαύσας*, Eur. Hec. 917. *ἀπόπαυε*, Od. a, 340.
ποιεῖν, to make for, Thuc. II. 8. IV. 12.
†πράττειν, with adverbs *εὖ*, *κακῶς*, or neuter adj. *κακά*, &c.
†πταίειν, to stumble, Demosth. 23. *προσπταίειν*, to be shipwrecked, Hdt. VI. 95.
**σπύρειν*, to be excited, Il. v, 334. *στρέφειν*, and its compounds generally.
συνάπτειν, *manus conserere*.
συναρμόζειν, to suit.
σφακελίζειν, *carie corrodi*, Hdt. III. 66.
**τελείν*, to be completed, Æsch. P. V. 223. Soph. El. 1419.
†τελευτᾶν, to die.
τήκειν, to pine, Soph. Elect. 124.
†τρέπειν, like *vertere*.
†ἐπιτρέπειν, *se permittere*, Hdt. III. 81. Demosth. 92.
ὑποκύπτειν, *succumbere*, Hdt. VI. 96, &c.
†φαίνειν, *splendere*, Theocr. II. 11.
φείρειν^b, compounds of,
†διαφείρειν, *differre*.
ὑπερφείρειν *πλούτῳ*, Xen. Rep. Lac. XV. 3. Thuc. I. 81.
**φύειν*, to grow, Theocr. IV. 24.
†χαλᾶν^c, to yield, Eur. Hec. 403. So also we must explain *ἄγε*, *ἄγε δὴ*, *πρόσαγε*, *φείρε δὴ*, *ἔχε δὴ*.

Obs. 1. It is very important to remember the neuter usages of these verbs, especially of *ἔχω* and its compounds, as the interpretation of a great many passages depends upon this sense.

Obs. 2. In poetry sometimes the same word is used, even in the same passage, both transitively and intransitively; as, Hesiod. Opp. 5 *ρία μὲν γὰρ βριάει* (causes to swell), *ρία δὲ βριάοντα* (swelling), *χαλέπτει*: Anacreont. XL. extr. *εἰ τὸ κέντρον πονεῖ* τὸ τῆς μελίσσης, *πόσον δοκεῖς πονοῦσιν*, *Ἔρως*, *ὄσους σὺ βάλλεις*.

Compound Verbal Expressions.

§. 360. 1. A simple verbal notion is sometimes expressed by a substantive and verb. The substantive generally contains the required verbal notion: Œd. Col. 233 *δέος ἰσχετε* (= *φοβεῖσθε*) *μηδὲν ὄσ' αὐδῶ*: Il. θ, 171 *σῆμα τιθεῖς* (= *σημαίνων*) *νίκην*: Æsch. Ag. 815 *ψήφους ἔθεντο* (= *ἐψηφίσαντο*) *φθοράς*. So Plautus Menæch. V. 7. 27 *quid me vobis tactio est*?

2. Sometimes a double verbal notion, which naturally would be expressed by two verbal forms, is expressed by a verb and a substantive; so *ἐξήρχες λόγοις ἐμέ*, instead of *ἐξήρχες λέγων ἐμέ*, Soph. Elect. 556: *θεραπεύμασιν ἐμόχθει*, Phœn. 1549 = *ἐμόχθει θεραπεύων*: *φυλακὰν κατασχέιν*, Æsch. Ag. 236 = *φυλάσσων κατασχέιν*: *τάκεις*

^a Pflugk. Hec. 118.

^b Herm. Œ. C. 1691.

^c Pflugk. Hec. 403.

οἰμωγὰν Ἀγαμέμνονα, Soph. El. 124=τάκεις οἰμώζουσα^a: Œd. Col. 1120 μηκύνω λόγον (=λέγω μακρηγορῶν), τέκνα. So Demosth. 53 45 τεθνῶσι τῷ δέει τοὺς ἀποστόλους.

3. Another form of expressing a verbal notion is by the verb εἶναι, and an adjective cognate to the verb by which the verbal notion would properly be expressed; as, Plato Charm. 117 ἐξάρνῃ εἶναι=ἀρνέισθαι: Id. Alcib. 83 ἀνήκοον εἶναι=ἀνηκουστεῖν. So Hdt. I. 127 λήθην ποιούμενος (=λανθανόμενος) τὰ μιν ἐόργεε.

Remarks on the Tempora Secunda.—(See also §. 183. II.)

§. 361. The Greek language has two forms for some tenses, which are distinguished in grammar as primary and secondary tenses: the secondary tenses are the older forms, and in many verbs retain the original intransitive notion, while the stronger notion of the transitive was signified by an augmented form; and so in fact we find many verbs, of which the Aor. I. and the Pft. I. are transitive, the Aor. II. and Pft. II. intransitive. So there is a similar distinction between the Aor. I. and II. Midd., and Aor. I. and II. Passive, as we shall see below.

MIDDLE VOICE.

§. 362. The middle voice has a twofold function; 1. it expresses the reflexive and reciprocal, 2. some parts of the passive, notion.

a. As Reflexive.

1. The essential sense which runs throughout the middle reflexive verb, is Self—the action of the verb has immediate reference to self. This is the proper generic notion of all middle verbs; and the particular sense of each middle verb must be determined by discovering the relation in which this notion of self stands to the notion of the verb.

2. There are four relations in which this notion of self may stand to the verb:—1. Genitive.—2. Dative.—3. Accusative.—4. Adjectival.

1. The *self* stands to the notion of the verb as Genitive:—

As, ἀπώσας, having pushed away: ἀπωσάμενος, having pushed from oneself, or repulsed: ἀποπέμπομαι, to send away from myself: ἀποσεισάσθαι, to shake off, depellere. So ἀμύνεσθαι, (though this is rather for myself, than from myself, as in the active voice it prefers the dative to the genitive, see §. 596, Obs. 1.): παρέχεσθαι, to furnish from one's own means—οἱ μὲν γὰρ νέας παρίχοντο, but τοῖσι δὲ προσετέτακτο—νέας παρέχειν. So παρέχεσθαι ὁδμήν—ἔργα: τὸ φρέαρ τριφασίας παρέχεται ιδίας, from itself: ἐκδέεσθαι, to take off from oneself: ἀποθίεσθαι, to put away from oneself: ἐπαγγέλλεσθαι, to declare from oneself, to promise: ἐκποιεῖσθαι νίον, to put away his son.

^a Herm. Elect. 122.

2. The *self* stands to the notion of the verb as the Dative:—

(Generally the Dat. Com. vel Incom.) — as, παρασκευάζεσθαι τι, *sibi parare*: αἰρεῖσθαι τι, *sibi sumere*, to choose: ἀφαιρεῖσθαι, to take away for oneself: αἰρεῖσθαι, to take on, or for oneself: αἰρεῖν, to take up, to lay on another: αἰτεῖσθαι, *sibi expetere*: πράττεσθαι χρήματα, *pecuniam sibi*: κτᾶσθαι, *sibi comparare*: μισθοῦσθαι, to hire for oneself, conduco: μισθοῦν, to hire out: ἄγεσθαι γυναῖκα, *ducere sibi uxorem*, to marry: βουλευῶ (σοι), I advise: βουλευόμεαι, I advise myself, deliberate. So ἐνδύεσθαι, to put on oneself: λείπεσθαι μνημοσύνα, to leave memorials for oneself: συλλέγεσθαι; τιμωρῖν τινι, to help some one: τιμωρεῖσθαι, to help myself. So ἀμύνεσθαι; αἰτεῖσθαι and παραιτεῖσθαι, for myself: προσποιεῖσθαι, *sibi subijcere*: δανείσασθαι and χρήσασθαι, to borrow: δέσθαι and παραδίσθαι; μεταπέμψασθαι; φέρεσθαι τὰ δευτεραῖα, to carry off for oneself the second prize: καταστρίψασθαι, *sibi subvertere*, to reduce, so καταδουλοῦσθαι; τίθεμαι, I take to myself—adopt: τιθέμενος βάσιν, Eur. Hec. So κληρώσασθαι. So θέναι νόμους, to make laws for others: θέσθαι νόμ. to make laws by which oneself is bound. So also γράφειν and γράφεσθαι νόμους^a: Xen. M. S. IV. 4, 19 ἔχεις ἂν οὖν εἰπεῖν, ὅτι οἱ ἄνθρωποι αὐτοὺς (τοὺς ἀγράφους νόμους) ἴδεντο;—'Εγὼ μὲν θεοὺς οἶμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θέναι: Id. Œcon. IX. 14 ἐν ταῖς ἐννομουμέναις πόλεσιν οὐκ ἀρκεῖν δοκεῖ τοῖς πολίταις, ἣν νόμους καλοὺς γράψωνται.

Obs. 1. Hence there is a difference between the active and middle sense of some verbs: the latter signifying that the action of the verb was done for one's own benefit, (Dat. Comm.) and thence signifying the corresponding contrary to the active voice; as, λύσαι, to set free; λύσασθαι, to ransom: χρήσαι, to lend or give an oracle; -ασθαι, to borrow or consult an oracle: so δανείσαι, -ασθαι: τίσαι, to pay; τίσασθαι, to punish: the active signifying the action or state of giver, the middle that of the receiver^b; this may arise from the receptive notion proper to the middle verb.

3. The *self* stands to the verb as the Accusative:—

ἐπιτιθέναι, to place on; -εσθαι, to place oneself on, to attack: χράω, I give or apply; χράομαι, I apply myself to: τρέπω, I turn; τρέπομαι, I turn myself: Od. α, 422 οἱ δ' εἰς ὄρχηστὸν—τρεψάμενοι τέρποντο: λούω, I wash; λούομαι, I wash myself = I bathe: ἐπαίρω, I raise; ἐπαίρομαι, I raise myself: ἀπέχω, I keep off; ἀπέχομαι, I keep myself off = I abstain: Hdt. VI. 67 καλυψάμενος ἦε ἐκ τοῦ θεήτρον, covering himself: ἀπάγχει τινά, to throttle, hang; ἀπάγχεσθαι, to throttle, hang oneself: τύπτομαι, κόπτομαι, I beat myself: τήκειν, to melt, to melt away; τήκεσθαι, to melt oneself away, contabescere = to pine: ἐγγυᾶσθαι, to pledge oneself: ἐπιβάλλεσθαι τινι, to lay oneself on something, to attack. So κείριεσθαι, στεφανοῦσθαι, &c.: and ἀναμνήσασθαι, to remind oneself, recordari = to remember: λανθάνειν, to escape another person's notice; λανθάνεσθαι, to forget: φυλάξασθαι, to guard oneself = to beware: φοβεῖσθαι, (φοβεῖν, terrere:) παύεσθαι, to cease, (παῦν τινά τινος, advocare ab:) στέλλεσθαι, proficisci, (στέλλειν, mittre:) πλάζεσθαι, to wander, (πλάξω, to make to wander:) περαιοῦσθαι (ποταμόν), to pass over, (περαιοῦν τινά ποταμόν, trajicere:) φαίνεισθαι, to show oneself = appear, (φαίνειν, to show:) ἔλπεσθαι, to hope, (ἐλπω, to make to hope:) ἵστασθαι, to place oneself = to stand, (ιστάναι, to place:) πήγνυσθαι, to congeal, (πηγνύναι, to fix: γεύεσθαι, to taste, (γεῖω, to make to taste:) πορεύεσθαι, to pass on,

^a Valck. Amm. p. 136. Kuster. Verb. Med. 58.^b Kuster. de Verb. Med. p. 61.

proficisci, (πορεύειν τινά, to pass a person on :) ἀπαλλάσσεσθαι, to remove oneself=to depart, (ἀπαλλάσσω τινά, to remove some one else :) ἐπείγεσθαι, to press on oneself=to hasten, (ἐπείγειν τινά, to press on some one :) εὖωχεῖσθαι, to feed oneself=to banquet, (εὖωχεῖν τινά, to feed any one :) κοιμᾶσθαι, to lull oneself to sleep=to go to sleep, (κοιμᾶν τινά, conspire :) ἀγᾶλλεσθαι, to adorn oneself, to plume oneself, (ἀγᾶλλειν, ornare :) ὀρέγεσθαι τινος, to stretch oneself at=to aim at a thing, (ὀρέγειν, to extend :) σκοπεῖσθαι, to look at oneself=consider, (σκοπέω, to look at :) and so in many verbs in ὦ; δηλώω, I show; δηλόμαι, I show myself.

Obs. 2. It will be seen from these instances, that in compound middle verbs the relation in which *self* stands to the verb is frequently determined by the preposition.

4. The *self* stands to the verb as a pronominal Adjective:—

ὀνομάζεσθαι παῖδα, to call a person one's son^a; κείρεσθαι τὴν κεφαλὴν: νίπτεσθαι τοὺς πόδας, to wash one's own feet, (νίπτειν τοὺς πόδας, to wash another's feet:) τύπτεσθαι τὴν κεφαλὴν, to beat one's own head: Il. ε, 97 ἐπιταίνετο κάμπυλα τόξα: Od. α, 262 ὄφρα οἱ εἴη ἰοὺς χρίεσθαι χαλκῆρας: Demosth. p. 836, 3 Δημοχάρης—οὐκ ἀποκίρυσται τὴν οὐσίαν: Id. p. 101, 46 ταύτην ῥαθυμίαν ἀποθέσθαι:—ἐγκαλιψασθαι τὴν κεφαλὴν (*suum caput*; ἐγκαλύπτειν, *alius c.*): περιρρῆξασθαι χιτῶνα (*suam vestem*; περιρρῆξαι, *alius v.*): θίεσθαι τὰ ὄπλα.

Obs. 3. Verbs which have the *self* in the acc. relation, if they are followed by a substantive in the acc., transfer it to the subst. as a pronominal adjct.; as, τύπτομαι, I beat myself; τύπτομαι τὴν κεφαλὴν, I beat my head: λούομαι, I wash; ἐλούσατο χρῶα (Eur. Alc. 160), she washed her body.

5. Some middle verbs have the *self* in more than one of these relations, in which case their sense generally differs accordingly:

αἵρεσθαι (acc.), I raise myself: αἵρεσθαι (dat.), I take on or for myself^b: διδάσκουμαι, I teach myself (acc.), (some one) for myself (dat.).

Or, the notion is the same, though the several parts of it stand in a different relation:—

τίθεμαι, I apply myself (acc.) to=I adopt; τίθεμαι, I apply to myself (dat.)=I adopt; see Æsch. Eum. 226, Eur. Hec 1059, 1074: μεθίσθαι, to remove myself from, followed by gen.; μεθίσθαι, to remove from myself^c, followed by acc. So Eur. Med. 736 ἄγουσιν οὐ μεθί' ἂν ἐκ γαίης ἐμέ. So Alc. 1111 οὐκ ἂν μεθείην σοῖς γυναῖκα προσπόλοις, Mss. which editors have altered into μεθίην: Cf. Soph. Elect. 1277 τῶν σῶν προσώπων ἡδονὰν μεθίσθαι: Phœn. 59, where Mss. ἐκείνο, edd. ἐκείνου: Arist. Vesp. 416 τόνδ' οὐ μεθήσομαι, let go from myself.

Obs. 4 It was laid down by Dawes, and adopted by almost all commentators, except Hermann and Pflugk, that μεθίσθαι is always followed by a genitive, and to suit that dictum all the passages in which the acc. follows have been altered. It is true μεθίσθαι generally has a gen., but in the passages above it will be seen (esp. in Med. 736) that the notion of dismissing from oneself is the one required by the sense.

^a Herm. Œ. R. 1014.

^b Kuster. Verb. Med. 16.

^c Pflugk. Eur. Alc. 1111. Herm. Electr. 1269. R. P. 734. Dawes Misc. Crit. 238. Elm. Med. 712. Valck. Phœn. 522.

6. The principle laid down (§. 357. 3.), that the person who causes or allows an action to be done is often conceived and spoken of as if he did it himself, is very frequently applied to middle verbs, with the additional notion of it being done for his especial benefit, so that the subject of the verb has a peculiar personal interest and anxiety therein.

So κείρασθαι^a, ἀνακρίνασθαι, διδάσασθαι, βιάσασθαι &c. i. e. *I cause some one to shave, &c.* So γήμασθαι, *to give in marriage*, πρεσβεύομαι, *to send an ambassador*, κηρυκεύομαι, ταγείσθαι τινα, ἄρχομαι τινος, *I cause to begin*: — διδάσασθαι παῖδας, *to send to be taught* (διδάσκειν, *to teach*); as, Eur. Med. 295 παῖδας περισσῶς ἐκδιδάσκεισθαι σοφούς^b: παραγράφεισθαι νόμους, *curare, ut leges excerpantur*: ἀρίσασθαι τινα, *curare, ut quis placetur*: Hdt. III. 88 τύπον (monumentum) ποιησάμενος λίθινον ἵστησε, *having caused to be made*: so Id. I. 31 Ἀργεῖοι σφίων εἰκόνας ποιησάμενοι ἀνέθεσαν ἐς Δελφοὺς: γράφεσθαι τινα, properly, *to cause the name of the accused to be entered in the accuser's name before the judge (nomen deferre)*, hence *to accuse*: Id. VII. 101 παρίπλει—ἀπογραφόμενος (sc. νέας), *naves consignari jubens* (Ibid. 100 ἀπείγραφον οἱ γραμματισταί).

Obs. 5. This sense of causing to be done is generally represented as arising from the power of the middle verb, but we find, both in the Greek and other languages, that it is merely a form of expression, (see §. 357. 3.) and applied no less to active than to middle verbs, and therefore cannot be said to arise from the middle verb; though the middle verb somewhat heightens the notion of personal interest in the action.

7. The *self* generally stands in the same relation to the middle as any other object would to the active verb: or it may be discovered from the context. The following rules may be laid down: α. If the case following the middle verb is in the genitive or dative, as ἐπιγίθασθαι τοῖς πολεμίοις, the *self* must be in the acc. β. If the case is acc., then the *self* must be in the genitive or dative, as ἀπωθοῦμαι τοὺς πολεμίους, *I drive away the enemy from myself*, (ἀπωθέω ἀπὸ τοῦδε:) ἀμύνομαι τούσδε, *I repel these for my own advantage*, ἀμύνω τόδε σοι, *I drive this away for your advantage*.

8. Some middle verbs have assumed a new transitive notion, deduced from or implied in the reflexive notion;

As, σοφίζομαι, *I make myself cunning*=*I deceive*: χράσομαι, *I apply myself to*=*I use*: ἐγγνᾶσθαι, *to bail some one*: ἀφαιρέσθαι, *to deprive*: τίσασθαι, *to punish*: ἐπίσταςθαι, *to know*: ἀγάλλω, *I adorn*; ἀγάλλομαι, *I adorn, plume myself, am proud of*: λανθάνεσθαι, *to forget*: διδάσκω, *I teach*; διδάσκομαι, *I teach myself*=*I learn*, Ant. 359. 726.—(See also above, 3.)

Obs. 6. When the *self* stands in the relation of acc. the middle verb is generally intrans.; when as gen. or dat. the verb is generally transitive, or has some transitive force; as, λούομαι, *I wash myself*, acc.: ἀμύνομαι, *I repel for myself*=*repulse*.

^a Lobbeck Phryn. 319.

^b Elm. Med. 290. Ruhnk. Tim. 71.

9. *Deponents*.—Many verbs exist only in the middle voice; and though we cannot discern the exact relation in which the self stands to the active notion of the verb, as the active form is no longer in existence, yet they mostly express notions in which self is very nearly interested: such as *δέχομαι, ἡγέομαι, ἤδομαι, μαίνομαι, αἰσθάνομαι, γίγνομαι*, (*gigno*, Lat.) *μάχομαι, ἀσπάζομαι*. See §. 320. They are divided as to their sense into middle deponents, such as *μαίνομαι*, and passive, such as *γίγνομαι*, *I am born*.

Remarks on the reflexive force of the Middle Verb.

§. 363. 1. The reflexive sense of the middle is often so weak that it is scarcely discernible by us. It frequently consists in the notion of doing an action in which we are especially interested, for our own good or harm (*self as dat. comm.*), which in English we do not usually express; as, *ῥηξάμενοι φάλαγγας*, for our advantage: *ποιησάμενος τὰς νῆας*, making for himself a navy.

2. Hence sometimes the personal pronoun is used with the middle verb; as, Soph. CE. R. 1143 *ἐμαυτῷ θρηνάμεν*: Eur. Hel. 1328 *τρύχον σὺ σαυτήν*. So Theocr. *τί τὸ (for σὲ) τάκει*: Æschines *ὑποκηρυζάμενοι τοὺς ἑαυτῶν οἰκίας*: Plat. Protag. p. 349 *σύ' ἀναφανδὸν σεαυτὸν ὑποκηρυζάμενος*.

3. The use of the reflexive or non-reflexive form often depends directly on the notion in the speaker's mind (*ex animo loquentis*, see 378). So, for example, *φέρειν* and *πορίζειν* are not unfrequently used where the middle would be rather expected, the speaker not regarding the action in its reflexive relation to the subject. So Pindar, Ol. VIII. 64 *ἐξ ἱερῶν ἀέθλων—πθεινοτάταν δόξαν φέρειν*. So also *μισθὸν φέρειν*, *mercedem accipere*, as well as *μ. φέρεσθαι*: Xen. M. S. III. 14. 1 *ὄψον φέρειν (φέρεισθαι)*: Plat. Rep. p. 468. *Ὁ τάριστεία φέρειν*: Æsch. Pers. 197 *πέπλους ῥήγγουσιν ἄμφι σώματι, on his body*: Hdt. V. 40 *ἐσάγειν γυναῖκα*. And again, the middle form is sometimes used, from the reflexive character of the notion in the speaker's thoughts. So later writers used *διακονεῖσθαι, ὑπηρετεῖσθαι* (where the earlier writers used the active), to express the reciprocal notion which they conceived to exist in these verbs. Sometimes the middle is used only for rhetorical effect, as Plat. Protag. 324. *Ὁ τιμωροῦνται καὶ κολάζονται*^a.

4. The middle notion is, for the sake of emphasis, sometimes expressed by the active verb and personal pronoun, as Demosth. p. 22 *δύναμιν κατεσκεύασεν ἑαυτῷ*. With some verbs this is always the case, as *ἀπέκτεινεν ἑαυτόν*, not *ἀποκτείνεσθαι, ἐπαινεῖν ἑαυτόν, ἀπέσφαξεν ἑαυτόν*. Those middle forms, which in other verbs are used both in a passive and middle sense, are in these verbs of course only used passively: *ἐπαινεῖσθαι*, to be praised, &c.

5. In the Homeric and post-Homeric dialect there occur many intransitive verbs, especially those which express a perception of the mind or the senses, either in the middle voice only, or in the middle as well as the active; while the later writers used the form in *ω*. The middle form denotes that the action or state was something personal to the subject spoken of, which confirms the notion that the middle form was originally the pro-

^a Stallb. ad loc.

per expression of intransitive and reflexive notions. And when the later form in ω arose, it followed that many intransitive verbs were used in both forms, without any difference of sense; as, Il. δ , 331 ἀκούντο λαὸς αὐτῆς: 343 ἀκούσθαι: ὀράσθαι Homer and other poets: Il. σ , 600 ιδίσθαι: Soph. Trach. 103 ποθούμενα φρενί: Phil. 852 αὐδῶμαι: Il. σ , 622 λαμπύμενος πυρὶ πάντοθεν: φλίγασθαι and φλίγειν, μέλεισθαι and μέλειν, γηρύσθαι and γηρύειν, γοᾶσθαι and γοᾶν. So we may account for many verbs having some tenses in the middle form, especially the future, as ἀκούω, ἀκούσομαι; they almost all express an action of the mind or senses. So also πεφυγμένον εἶναι for πεφευγέναι. So κεχάρμαι Aristoph. for κεχάρηκα: κεκλαυμένος Æsch. and Soph. ἐπιδεδράμμαι Xenoph. Econ. XVI. for δεδράμηκα, &c. The more limited usage of prose generally adopted but one or the other of such forms, or used both with a difference of meaning. Some are found, however, with both forms, without any such difference, even in Attic prose; as, καλλιερῶ -ομαι, εὐδοκιμῶ -ομαι, στρατοπεδεύω -ομαι.

6. From this intransitive reflexive force of the middle a great difference of meaning arises between the active and middle sense of some verbs; a secondary sense having been adopted from the reflexive. The active form signifies an action as *objective*, that is, without any reference to the subject: the middle expresses the same action as *subjective*, that is, with especial reference to the mind of the subject; as, σκοπεῖν, to look at; σκοπεῖσθαι, to look mentally, to consider: τίθεσθαι, to place before one's mind = to think^a: λανθάνω, I escape notice; λανθάνομαι, I escape my own notice = forget: θύειν, to sacrifice; θύεσθαι, to sacrifice with some particular object, for oneself: Xen. Anab. VII. 1. 40 ὁ Κοιρατάδης—εἰστήκει παρὰ βωμῶν ἐστεφανωμένους ὡς θύσων, but of Clearchus ἔτυχε γὰρ θύόμενος. So θηρᾶν, θηρᾶσθαι.—διοικεῖν, of external arrangement; διοικεῖσθαι, of mental: ποιεῖν λόγον, to write a speech; ποιεῖσθαι λόγον, to deliver a speech, harangue. So ποιεῖσθαι ὀργήν.—σπένδειν, to pour out a libation; σπένδεισθαι, to make a truce: ὀρίζειν, to bound; ὀρίζεσθαι, in one's mind: πειρᾶν χωρίου, to attack a position; πειρᾶσθαι τινος, to experience any thing mentally (Ellendt. ad voc.): προτείνειν, of bodily actions; προτείνεισθαι (mental), to offer: Hdt. IX. 34 προτείνετο οἱ μισθὸν ὀρίζεσθαι, to define: σταθμᾶν, to weigh; σταθμᾶσθαι, to weigh any thing mentally. Compare συνίβαλον and συνεβάλοντο in Herod. V. 1. And this distinction is very marked in those verbs in $\epsilon\upsilon\omega$, which in the active have merely an intransitive sense of being in a state, while the middle signifies to act the part of such a character—to live in such a state; as, βλακεύω, I am idle; βλακεύομαι, I behave idly: πονηρέω, I am wicked; πονηρέομαι, I behave wickedly: πολιτεύω, I am a burgher; πολιτεύομαι, I live as a burgher. So in Xen. στρατεύω, I undertake an expedition, of a general or state; -ομαι, I am engaged in an expedition, as a soldier^b. And as the middle sense of such verbs is the most complete and expressive of the two, it is more commonly used than the active; as, εὐτραπελεύεσθαι, ἀκρατεύεσθαι, ἀνθρωπεύεσθαι, &c.; while others, which only express a state, and not the mental character implied in that state, are used only in the active; as, πρωτεύειν, ἀριστεῖν. So all derivatives from substantives in $\epsilon\upsilon\varsigma$, as βασιλεύω. The middle derivatives in $\acute{\iota}\sigma\omicron\mu\alpha\iota$ correspond in meaning to those in $\epsilon\upsilon\sigma\omicron\mu\alpha\iota$, as χαριεντίζομαι, ἀκκίζομαι (Ἀκκώ, the name of a conceited woman), I dress finely. The derivatives from national names in $\acute{\iota}\zeta\omega$ have no middle form, as δωρίζω, I dorize.

7. There is a peculiar reflexive sense appropriated to the middle forms

^a Valck. Diatrib. p. 8.

^b Sturzii Lex. Xenoph. ad voc.

of such verbs, which seems to have arisen from the arbitrary usages of language; as, αἰτεῖν, to ask for a gift; αἰτεῖσθαι, for a loan^a: γαμῖν, ducere uxorem; γαμίσθαι, nubere^b. So τεκείν, properly of mother; τεκίσθαι, properly of father^c: διδάσκειν, to teach; διδάσκεισθαι, to send to be taught: ἐπιψηφίζω, to put to the vote; -εσθαι, to vote.

b. Reciprocal force of Middle.

§. 364. 1. When a middle verb refers to two or more subjects which act on each other, it has a reciprocal sense; as, ἀμείβεσθαι, to answer each other: τύπτονται, they beat each other: διακτελούνται, they exhort one another.

c. Passive force of Middle.

2. From the reflexive receptive sense of the middle (see especially §. 362. Obs. 1.) arose its passive receptive sense, whereby the subject is represented as receiving an action from some one else, and becoming the patient of it; as, ζημιοῦμαι ὑπό τινος: τετιμῆσθαι μετ' Ἀχαιοῖς, 'to receive honour among the Greeks, to be honoured: διδάσκομαι, I receive instruction, that is, I cause some one to teach me; then pass. ὑπό τινος, I am taught: πείθομαι, I receive persuasion; then pass. ὑπό τινος, I am persuaded by the arguments of some one. So Alcest. 78 τί σε σίγηται δόμος Ἀδμήτου; why is this house of Admetus kept silent?

3. There are especial passive forms for the expression of the passive sense in the Fut. and Aor.; which, however, are in many verbs frequently used as intransitive or reflexive: all other tenses are expressed by the tenses of the middle.

4. As the passive voice has a Future and Aorist of its own, it follows that, as a general rule, the Future and Aorist middle are almost always reflexive or intransitive, and only passive in particular cases. See below, Obs. All other middle forms are used equally in a passive sense, hence the form τέτυμμαι is more properly called the Perfect Middle or Passive than the Perfect Passive.

5. The passive of intransitive verbs is sometimes used impersonally. Plato Phædo 232 οὐκ ἄλλως αὐτοῖς πεπότηνται.

6. There are one or two passages in which (unless they are corrupt) the passive of a transitive verb has a peculiar impersonal force, the action being represented, not as inflicted on or suffered by its proper subject, but simply as itself completed. Æsch. Choeph. 806 τότε καλῶς κτάμενον, when this slaughter is worked. So Thucyd. III. 93 ὡν ἐπὶ γῇ ἐκτίετο, on whose land the building had been made.

Future and Aor. I. and II. Middle, used seemingly in a passive, but really in a middle force.

a. Future middle. Hdt. VIII. 113 οὗτος οὐκ ἔφη λείψεσθαι τοῦ βασιλῆος, he will not leave the king (λειψθήσεσθαι, be left): Thuc. VI. 18 τὴν πόλιν τριψέσθαι, will wear itself away: Ibid. 64 οὐ βλάψονται, they will not

^a Valck. Amm. 13.

^b Elm. Med. 257. 593. Valck. Amm. 59.

^c Herm. Trach. 831. but cf. Æsch. Eum. 660. Eur. Suppl. 1089 and 1092. Here. 975. Soph. Œd. Col. 1110.

injure themselves, receive any injury: Xen. Cyr. I. 6, 9 εἰ μὴ ἄξει ἡ στρατιὰ τὰ ἐπιτήδεια, καταλύσεται σου εὐθὺς ἡ ἀρχή, *will fall to pieces*; καταλυθήσεται, *will be destroyed*: Ibid. II. 1, 23 (προβήνῃ) τῶν δεκαδάρχων τοὺς κρατίστους εἰς τὰς τῶν λοχαγῶν χώρας καταστήσεται, *to place themselves*: Id. Anab. I. 3, 8 ἔλεγε θαρρεῖν, ὡς καταστησομένων τούτων εἰς τὸ δέον, *the affair would (arrange itself) happen well*: Ibid. V. 4, 17 τοῦτον (τετρωμένον)—ἐπεμπεῖν, ὅπως θεραπεύσοιτο, *that he should take care of himself*: Id. Anab. II. 3, 23 τοῦτου εἰς γε δύναμιν οὐχ ἡττησόμεθα εὐ ποιοῦντες, *will not fall short of him*: Plat. Rep. p. 376. C θρέφονται (grow up) δὲ δὴ ἡμῖν οὗτοι καὶ παιδευθήσονται τίνα τρόπον; Id. Crit. p. 54. Α σοῦ ζώντος, βέλτιον θρέφονται καὶ παιδεύονται, *form themselves*: Il. v, 100 τελευτήσεται, *complete itself*: Thuc. I. 142 κωλύονται, *will hinder themselves*: Pind. Ol. VIII. 45 ἀρξεται, *parebit*. So λέξομαι; as, Eur. Alc. 322 αὐτίκ' ἐν τοῖς οὐκί' οὐσι λέξομαι, *will no longer call myself*: Id. Or. 440 ψήφος καθ' ἡμῶν οἴσεται τῇδ' ἡμέρᾳ, *will bring itself out*: Theocrit. I. 26 αἰγά τε σοι δωσῶ διδυματόκον ἐς τρίς ἀμέλξαι, ἃ δὲ ἔχουσ' ἐρίφως ποταμέλξεται, *give milk, ἐς δύο πέλλας*.

Obs. The Future middle is sometimes used passively, especially in Attic Greek, when the Fut. pass. is never or rarely used; the receptive reflexive form being used for the passive receptive form, which, when considered *only* as receptive^a, differ but little; and the poets used the shorter form of the middle Future for the passive: thus, τιμῆσεται (Thuc. Plat. Xen. Soph., &c.), ζημιώσεται, ὠφελήσεται, ἀδικήσεται, μαστιγώσεται, &c. So φιλήσεται (Od. a, 123.), στερήσεται, &c.;^b thus εἰσόμενοι, Thuc. I. 141. βουλευέσεται, Æsch. Sept. Theb. 198.

b. The Aor. I. never, either in prose or poetry, has a passive sense: the following which seem to be passive will be seen to be in reality middle; Od. θ, 35 κούρω δὲ δύω καὶ πεντήκοντα κρινάσθων (*let them divide themselves*) κατὰ δῆμον: v. 48 κούρω δὲ κρινθέντε δύω κ. πεντ. (the divided): Hesiod. Scut. H. 173 κάπροι δοιοὶ ἀπουράμενοι ψυχάς, *lost their lives*: Pind. Olymp. VII. 15 εὐθυμάγων ὄφρα πελώριον ἄνδρα παρ' Ἀλφειῷ στεφανώσμενον αἰνίσω, *coronam sibi peperit*: Ibid. 81. Id. XII. 17. Nem. VI. 19: Id. Pyth. IV. 243 ἤλπετο δ' οὐκίτι οἱ κινόν γε πράξασθαι πόνον, *sibi effecturum esse*: Plat. Rep. p. 416. Ε τὰ δ' ἐπιτήδεια, ὅσων δέονται ἄνδρες ἀθληταὶ πολέμου σάφρονές τε καὶ ἀνδρείοι, ταξαμένους παρὰ τῶν ἄλλων πολιτῶν δέχεσθαι μισθὸν φυλακῆς, i. e. *apud se constituentes res ad vitam necessarias a reliquis civibus tanquam custodia mercedem accipere*: Theocrit. III. 29 οὐδὲ τὸ τηλέφιλον ποτιμαζάμενον πλατάγησεν, *sticking closely*, when struck by the hand: Id. VII. 110 εἰ δ' ἄλλως νύσας, κατὰ μὲν χροῶ πάντ' ὀνύχισσι δακνόμενος κνάσαι, *allow them to tear your flesh*. So Anthol. Epigr. XI. 33 τοίχων ὀρθὰ τιναξαμένων, *vibrating*; Jacobs, *dum parietes illum terræ tremorem et concussionem ita in se recipiebant, ut recti starent*.

§. 365. 1. The Aor. II. middle, also, is never used passively, and probably was originally distinguished from the Aor. I., in that the Aor. II. had rather an intransitive sense derived from the reflexive, the Aor. I. generally the reflexive or transitive sense; as, ἐλειψάμην μνημόσυνα, *I left for myself memorials*; ἐλιπόμην, *I left myself, I remained*: ἀνατρεψάμην, *I overturned myself*; ἀνετραπόμην, *I fell*: Plat. Cratyl. 395. D ἡ πατρίς αὐτοῦ δὴ ἀνερπάγετο^c.

^a Bernh. 345.

^b Monk. Hipp. 1458. Hermasth. Thom. Mag. p. 852. R. P. Med. 336. Advers. 222. Piers. Mær. 13, and 367

—though several futures given as passives in these commentators are in reality middle.

^c Stallb. Plat. Crat. 395. D.



2. The use of the Aor. II. middle for the passive is only apparent, and arises from the affinity of the intransitive and passive notions : it frequently occurs in *ἔχω* and its compounds ; as^a, II. η. 247 τῇ δ' ἑβδομάτῃ ῥινὴ σῆέτο, *stuck* : Ol. λ, κληθμὸς δ' ἔσχοντο, *were charmed* : Id. γ. 284 κατίσχετ' ἐπειγόμενός περ ὁδοῖο, *stopped* : Hdt. VII. 128 ἐν θωύματι μεγάλῳ ἐνίσχετο, *was fixed in great wonder* : Id. I. 13 ἐν τῇδε τοῦτ' ἔσχοντο, *rested in this end* : Pind. Pyth. I. 10 τεαῖς ῥιπαῖσι κατασχόμενος, *charming himself by* : Eur. Hipp. 27 ἰδοῦσα—καρδίας κατίσχετο, *fixed her heart upon* : Od. ο, 384 κατάλεξον, ἥε διηκράθετο πόλις, *fell*.

Remarks on the use of the Middle forms for the Passive notion.

§. 366. It has been laid down above, that probably many of the forms usually called passive are in reality middle, and that the only real passive forms are the Future and Aor. To prove this we may observe, 1st, That the passive notion is nearly allied to the reflexive, as in both the subject is represented as receiving some action to itself—in the reflexive from itself, in the passive from another^b ; so that originally, it is probable, no accurate distinction would be drawn between what may be called the accidents of the notion, or state, while the essence of it, the receiving some action on itself, remained the same. And the passive notion being conceived of as a sort of reflexive, would be represented in the reflexive form. 2nd, Those middle forms, Future and Aor., to which there are corresponding forms in the passive, have properly only a reflexive meaning ; 3dly, We see that these are formed from the active by the addition of certain endings, while the really passive tenses are formed differently ; so that it is probable that the other tenses usually termed passive, (Pres. Impft. Pft. Plpft.) formed by the addition of the same endings, and used very frequently indeed in a reflexive sense, are likewise really reflexive forms ; their use as passives arising from the affinity between the passive and reflexive notions, and the want of proper passive forms : as the passive notion of receiving from another became more defined, the form whereby it was already expressed still represented it in most of the tenses ; while for its more accurate definition in past and future time fresh forms were quickly invented, partly from the middle, partly from the active (§. 367). So the Slavonic language has no passive but uses the reflexive, and the Sanscrit has a transitive form (*Parasmaipadam*), and a reflexive (*Atmanēpadam*), the endings of which latter are used to express the passive, which is distinguished from the reflexive only by the addition of *ja* to the root of the verb.

PASSIVE VOICE.

§. 367. I. The Aorist and Future of the passive seem to be formed from the active. The Aorist II. passive seems properly to be only an Aorist II. active, after the analogy of verbs in *μι*, with an intransitive sense, while the Aorist I. was transitive ; as, ἐξέπληξα, *I frightened* ; ἐξέπληγην, *I shuddered* : ἔστησα, *I placed* ; ἔστην, *I stood*, which accounts for the fact that few verbs have Aorist II. both active and passive ; but as an intransitive notion properly only expresses a state consequent on a completed action, and not the performance or completion of that action, a

^a Stallb. Plat. Phædr. 244. E.

^b Elm. Heracl. 757.

letter (θ) was inserted in this Aorist II. to signify this performance or completion; as, *ἐξεπλάγην*, *I shuddered*; *ἐξεπλήχ[θ]ην*, *I have been frightened*; *ἴστην*, *I stood*; *ἰστά[θ]ην*, *I have been placed*; and from both these Aorists were formed Futures, with the middle endings; as, *λιπή-σομαι*, *λειφθή-σομαι*.

Obs. 1. The letter θ , which thus gives the passive force to the intransitive notion, answers to the *t* or *d* of the participle in the cognate languages: *da-tāh*, Sanscrit, from *dā*, to give; *da-tus*, Latin; *da-dēh*, Persian; *tavi-ts*, *tavi-da*, *tavi-th*, Gothic, from *tau*, to do; so, *fac-tus*, *bren-dur*.

Obs. 2. In the Homeric language, this difference between the Aorist I. and II. passive is yet clearer: Il. γ, 201 *ὅς τράφη (grew up) ἐν δῆμῳ Ἰθάκης—ἐθρέφθην*, *was brought up*: compare Od. λ, 222. Il. ε, 158 *δμηθῆτω! precibus se exorari patiatur!* but Il. β, 860 *ἀλλ' ἐδάμη ὑπὸ χερσὶ, prostratus jacuit*: compare Il. μ, 403, ο, 521. Il. π, 507 *ἐπεὶ λίπεν ἄρματ' ἀνάκτων, were behind*; *λειφθῆναι*, *to be left behind*: Hdt. IV. 84 *Οἰόβατος ἐδείθη Δαρείου—ἵνα παῖδα αὐτῷ καταλειφθῆναι*: *ἐφάνην*, *I appeared*, is in all writers distinguished from *ἐφάνθην*, *I was shewn forth*.^a But in the course of time the difference between these tenses was lost, so that most verbs formed only one or the other to express the passive notion.

2. As the middle forms were used for the passive, so these passive forms were in many verbs used to express the reflexive and neuter notion; as, *τραπήναι*, *to turn oneself*: *φοβηθῆναι*, *to fear*: *ἐρμηθῆναι*, *to pass forth*: *καταπλαγήναι τινα*, *to be alarmed at any one*: *ἀπαλλαγῆναι*, *to remove oneself*: *πορευθῆναι*, *ἀσκηθῆναι*, *εὐωχηθῆναι*, *κοιμηθῆναι*, &c. When the aorist both middle and passive was in use, as *ἐχύμην* and *ἐχύθην*, *ταρπίσθαι* and *τερφθῆναι*, *ὀρμήσασθαι* and *ὀρμηθῆναι*, the neuter notion might be expressed by either, the passive only by the passive form.

3. That all such verbs originally expressed these passive notions by the middle form is probable, from the fact, that of many verbs we find a middle form in the Homeric dialect, while the later writers use the passive; as, *ἀγαμαι*, *ἡγάσάμην* ep.; *ἡγάσθην* Att.: *ἔραμαι*, *ἡρασάμην* ep.; *ἡράσθην* Att.

Obs. 3. Where both passive forms are in use, the Ionic and oldest Attic writers preferred the Aor. I., those of the later æra the more harmonious form of Aor. II.^b

Remarks on the Deponent Verbs.

§. 368. 1. Deponent verbs are those verbs which exist only in the middle; they are divided, as their Aorist appears either in the middle or passive form, into Deponents Middle, as *χαρίζομαι*, *ἐχουρίσάμην*, or Deponents Passive, as *ἐνθυμίομαι*, *ἐνθυμήθην*. (See §. 320. 2.)

2. In many deponent verbs the reflexive sense is apparently lost, at least to us, as we do not know what the active sense of the verb may have expressed; so that they seem to have an independent transitive or intransitive sense; as, *βιάζομαι τι*, *ἐργάζομαι τι*, *δέχομαι τι*, though it is probable that there was originally a corresponding active form. Of some verbs we find single instances of the active; as, *βιάζω*, *δωρίω*, *μηχανάω*, *ὠνέω*. And some active forms may be traced through the Latin; as, *gigno*, *γίγνομαι*.

^a Cf. Soph. Ant. 103.

^b R. P. Phœn. 986. and Valck. Phœn. 979.

3. From this original active form or active sense of the deponents it arose that many deponents have a passive meaning, corresponding to this existing or implied active notion, especially in the Pft., and some also a passive form of the Aor. I., besides the Aor. I. middle. So of the verbs mentioned in Sect. 2., we find βιάζομαι, βεβιάσμαι, used passively: Hdt. VIII. 85 χώρη οἱ ἐδωρήθη πολλή (compare Soph. Aj. 1029^a ἐδωρησάμην, I presented): Id. V. 90 τὰ ἐκ τῶν Ἀλκμαιωνιδέων ἐς τὴν Πυθίην μεμηχανημένα compare Demosth. p. 847, 10: Plat. Phæd. p. 69 B ἀνούμενά τε καὶ πιπρασκόμενα^b: Id. Soph. p. 224 A ὠνηθείσαν; also, ἐωνήσθαι. The following are some instances of the passive use of deponent verbs:

a. Pft. and Plpft. ἐργασμένα Hdt. VII. 53. Attic also, εἰργασμαι; Hdt. I. 123 τότε οἱ κατέργαστο: immediately afterwards, κατεργασμένοι δέ οἱ τοῦτο, and κατεργασμένων τῶν πρηγμάτων, compare IV. 66: Plat. Legg. p. 710 D πάντα ἀπείργασται τῷ θεῷ: Hdt. I. 207 χωρίς τοῦ ἀπηρημένου, *præter id, quod expositum est*, compare IX. 26: Id. II. 78 and 36 μεμηγμένος, *ad imitationem expressus*: οἰκείσθαι in Herodotus, and sometimes in other authors, means to dwell (compare Hdt. III. 91. 96. 97: Thuc. V. 83: Eur. Iph. A. 710), but Hdt. VII. 22 ὁ γὰρ Ἄθως ἐστὶ ὁρος μέγα—οἰκημένον ὑπὸ ἀνθρώπων (just before οἱ περὶ τὸν Ἄθων κατοικημένοι): Thuc. VII. 70 κεκτημένος: Id. III. 61 ἡττιμένος: Plat. Gorg. p. 453 D ἀπεκέκριτο: Id. Crat. p. 404. sq. A εὖ ἐντεθυμημένον, *well considered*: Id. Phædr. p. 279 C. ἐμοὶ μὲν γὰρ μετρίως ἡδύται: Demosth. 576, 15 ἐσκεμμένα καὶ παρεσκευσμένα πάντα λέγω (though shortly afterwards, οὐχ ὁ ἐσκεμμένος οὐδ' ὁ μεριμνήσας): λελωβήσθαι Plat. Rep. 611 B.

b. Aorist^c. ἀμλληθέντα, Eur. Phœnix Fr. IV. 2: ὠνηθέν, Plat. Legg. 850 A, Soph. 224 A: Hdt. IX. 108 κατεργασθῆναι: Id. VII. 144 (ἤες) οὐκ ἐχρήσθησαν, *adhibita sunt*: Demosth. 519. 29 χρῆσθῃ^d: Soph. Aj. 216 ἀπελωβήθη: Id. Phil. 330 ἐξελωβήθη; λωβήθη. Plat. Men. 91 C: καταδερχθῆναι Pindar. Many deponent verbs have both the passive and middle Aorist, of which the passive has a passive sense, though not always; as for instance, μὲψασθαι and μεψθῆναι do not differ in their meaning. But in the following this distinction regularly obtains: ἐδεξάμην, *excepti*; ἐδέχθην, *exceptus sum* (though Eur. Herc. 757 ὑποδεχθεῖς for the midd.): ἐβιασάμην, *coëgi*; ἐβιάσθην, *coactus sum*: ἐκτησάμην, *nihil comparavi*; ἐκτήθην, *comparatus sum*: ἰάσασθαι, *sanare* (Thuc. I. 123.); ἰάθηναι, *sanari* (Hippocr.): θεάσασθαι, *spectare*; τὸ θεαθῆν, *the spectacle* (Thuc. III. 38.): ὀλοφύρασθαι, *to lament*; ὀλοφυρθῆναι, *to be lamented*: λογίσασθαι, *to reckon*; ἐλογίσθην always pass.: αἰκίσασθαι, αἰκισθῆναι pass.: ἀκείσασθαι, ἀκεσθῆναι pass.: ἀποκρίνασθαι, *to answer*; ἀποκριθῆναι, *to be divided*; but in N. T. used for *answered*.

c. Present and Imperfect, in very few verbs; as, βιάζεσθαι frequently in Thucyd. and others^e: προσεδέχετο Thucyd. IV. 19, &c.

d. The Future also very rarely, as Soph. Trach. 1220 ἐργασθήσεται: ἀπωθηθήσεται Bekk. Anecd. 432. 16.^f

Obs. In the decline of the language after the time of Aristotle, when the convenience of the form was rather looked to than the accuracy of the notion, the use of the middle in the passive sense was more extended.

^a Ellendt Lex Soph. ad voc.

^b Stallb. ad loc.

^c Elm. Heracl. 757.

^d Compare Herm. Ant. 23.

^e Ellendt Lex Soph. ad voc.

Ellendt χρᾶμαι and χρῆζω.

Toup. Longin. 365.

^f Bernh. 341.

Verbum finitum and infinitum.

§. 369. 1. In every verb the Greek language distinguishes the relations of person, time, and mode of expression, by the personal, temporal, modal forms. When a verb is in one of these it is called *verbum finitum*.

2. When it assumes the form of a substantive (infinitive), or of an adjective (participle), it is called *infinitum*.

SYNTAX OF SENTENCES.

CHAPTER I.

Unity of a Sentence.

§. 370. 1. The unity of a sentence consists in the relation in which a verbal notion of an action, or state (verb or adjective), stands to a substantival notion of a person, or thing, by means of which they form one thought.*

2. There are three relations in which a verbal (or adjectival) and a substantival notion may stand to one another: 1. the *predicative*, where the verbal or adjectival notion is referred to the substantive, so as to form one thought, τὸ ῥόδον θάλλει, τὸ ῥόδον ἐστι καλόν: 2. where the verbal or adjectival notion is referred to the substantive so as to form one notion (the *attributive*), θάλλον, καλὸν ῥόδον: 3. where the substantival notion is referred to the verbal, so as to form one thought (the *objective*), θάλλει ἐν τῷ κήπῳ: παίει τὸν παῖδα.

Obs. 1. The principal notion in the sentence is the one which grammatically depends on the other; in the predicative and attributive relation the verb or adjective, in the objective the substantive is the principal word: and the word expressing this principal notion generally conveys by its inflexions the particular nature of the relation between the two notions.

3. Compound sentence.—In all these relations the verbal and substantival notions differing from each other, form by these mutual relations a new complete thought: and as the dependent sentences are only substantival, adjectival, or adverbial notions, expressed by many words instead of one, these same relations may

* Plato Soph. 262 B οὐκοῦν ἐξ ὀνομάτων μὴν μόνων συνεχῶς λεγομένων οὐκ ἔστι ποτὲ λόγος, οὐδ' αὖ ῥημάτων χωρὶς ὀνομάτων λεχθέντων.

exist between a leading word and one or more of these dependent sentences ; as, ὁ ἀνὴρ (ὃν εἶδες) ἔφη : ὁ ὑπὸ σοῦ ὀφθεὶς ἀνὴρ ἀπήγγειλεν ὅτι ὁ Κῦρος ἐνίκησεν, sc. ἀπήγγειλε τὴν τοῦ Κύρου νίκην.

Obs. 2. In combinations where two verbal forms, θαυμάζων εἶπε, or two substantival forms, as οἱ ἐν τῷ οὐρανῷ ἀστέρες, come together, the sentence is really composed of a verbal or adjectival and a substantival notion ; as, θαυμάζων εἶπε = εἶπε μετὰ θαύματος : οἱ ἐν τῷ οὐρανῷ ἀστέρες = οἱ ἐν οὐρανῷ ὄντες (adjectival).

SYNTAX OF THE SIMPLE SENTENCE.

Of the Elements of a simple Sentence.

§. 371. I. In every thought there are three elements : two, as it were, the materials of the thought—the verbal and substantival notions ; the third a mental act connecting the two, determining the connexion between them. The verbal notion is expressed in language by the root of the verb, or an adjective derived from the root ; the substantival notion by the substantive ; the correspondence and connexion between them by the personal forms of the verb, or the formal word εἶναι (*copula*) with an adjective ; and the relation in which the verbal notion stands to the person speaking by the tenses and moods.

2. The verbal notion is called the predicate, the thing spoken of another—*id quod prædicatum est*. The substantival notion, as the thing on which the verbal notion is as it were placed, is called the subject—*id quod prædicato subjectum est*. The predicate is the essential part of the sentence, that which gives a character to it ; the subject is subordinate to it, and can therefore be implied in the inflected forms of the verb, as δίδωμι, *I give*. So every finite form of the verb can stand as a perfect sentence, as γράφομεν ; the root γράφ- expressing the predicate, and the inflexion ομεν both the subject, and the connexion between them.

3. As any sentence may either declare a fact, as τὸ ρόδον θάλλει, ask a question, as τίς οἶδεν ; express a desire or wish, as γράφε, ἴωμεν, or a condition, or aim, or circumstance, as ἢν γράφῃ, ὅς γράφει, ὥς γράφῃ, sentences are divided into categorical, interrogative, imperative, and dependent.

SUBJECT.

§. 372. 1. The subject is always

α. A substantive, or substantival pronoun : τὸ ρόδον θάλλει : τρεῖς ἦλθον : ἐγὼ γράφω.

b. An adjective, used elliptically as a substantive: ὁ σόφος διδάσκει.

c. An adverb with the article, which have elliptically the force of a substantive; as, οἱ ἄνω ἀνέστησαν.

d. An infinitive, with or without the article, and with or without an objective case; as, διδάσκειν, or τὸ διδάσκειν, or τὸ διδάσκειν τοὺς παῖδας—συμφέρει.

e. Any part of speech, or letter, or syllable, &c. not representing any notion, but considered merely as a combination of lines or letters; as, τὸ τύπτειν: τὸ Α: τὸ νῦν: τὸ "εἰ τοῦτο γενῆται" Ὀμηρικόν ἐστιν. See §. 457. 3.

f. A sentence very frequently stands as the subject; usually an infinitive, but sometimes some other dependent clause; as, ὡς μὲν ἔγωγε οὐ μαίνομαι (subject) δηλὰ τοι γέγνε.

2. The subject is in the nominative case, as the relation of the sentence consists in the predicate being referred to the substantive, not the substantive to the predicate: and therefore the verb is inflected, not the substantive; as, τὸ ῥόδον θάλλει: ὁ ἄνθρωπος θνητός ἐστιν.

Obs. 1. The subject is sometimes expressed by the neuter article τό or τά, with the genitive plural of the substantive; as, Soph. Phil. 497 τὰ τῶν διακόνων=διάκονοι.

Obs. 2. In uncertain and distributive definitions of number, the subject is elliptically expressed by a preposition and the case of the numeral; as, εἰς τέσσαρας ἦσαν: Xen. Cyr. VIII. 3, 9 ἔστασαν δὲ πρῶτον μὲν τῶν δορυφόρων εἰς τετρακισχίλους, ἔμπροσθεν δὲ τῶν πυλῶν εἰς τέσσαρας, δισχιλίοι δὲ ἑκατέρωθεν τῶν πυλῶν. Hence with the genitive absolute: Xen. Hell. 4, 5 ἤδη συνειλεγμένων (αὐτῶν sc.) εἰς τὴν φυλὴν περὶ ἑπτακοσίων. So, καθ' ἑκάστους, singuli, κατὰ ἔθνη, singulae gentes: Thuc I. 3 καθ' ἑκάστους ἦδη τῇ ὁμιλίᾳ μᾶλλον καλεῖσθαι Ἑλλήνας.

3. When the active form of the transitive verb is changed to the passive, if the transitive had an object in the accusative, this object becomes the subject of the passive verb in the nominative, and the former subject is put in the genitive, with prepos. ὑπό, παρά, πρόσ, διά: or sometimes in the instrumental dative; as, ὁ Ἀχιλλεύς ἐφόνευσεν τὸν Ἑκτορα, ὁ Ἑκτωρ ἐφονεύθη ὑπὸ τοῦ Ἀχιλλεύς.

4. As in Greek the passive notion arises from the semi-reflexive notion of receiving something from some one else, it happens that in the passive voice of intransitive verbs, which take a genitive or dative of the patient or object, the same interchange between the subject and object also takes place, while in languages which have only the proper passive form the genitive or dative remains, and

the passive verb is used as an impersonal, as in Lat. *invidetur alicui*; act. *invidere alicui*. But in Greek *φθονοῦμαι ὑπό τινος* (*φθονεῖν τινι*, *invidere alicui*), *I receive envy from some one*: *πιστεύομαι* and *ἀπιστοῦμαι ὑπό τινος* (*πιστεύειν* and *ἀπιστεῖν τινι*): Hdt. VII. 144 αἱ δὲ νῆες—οὐκ ἐχρήσθησαν (*χρησθαί τινι*): Thuc. I. 82 ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλευόμεθα (*ἐπιβουλεύειν τινί*): Plat. Rep. p. 417. B καὶ ἐπιβουλεύοντες, καὶ ἐπιβουλευόμενοι διάζουσι πάντα τὸν βίον: Thuc. V. 111 ἀλλ' ὑμῶν τὰ μὲν ἰσχυρότατα ἐλπιζόμενα μέλλεται, as Demosth. p. 50, 37 ἐν ὅσῳ τὰυτα μέλλεται: ubi v. Bremi. Plat. Rep. p. 551. Α ἀσκεῖται δὴ τὸ ἀεὶ τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμαζόμενον: Xen. M. S. IV. 2, 33 Παλαμῆδην πάντες ὑμνοῦσιν, ὥς διὰ σοφίαν φθονηθεὶς ὑπὸ τοῦ Ὀδυσσεύς ἀπώλετο. So, καταψηφίζομαι θανάτου (*καταψηφίζομαι τινος θάνατον*), ἀρχομαι, κρατοῦμαι, ἡγεμονεύομαι, καταφρονοῦμαι ὑπὸ τινος (*ἀρχεῖν, κρατεῖν, ἡγεμονεύειν, καταφρονεῖν τινος*), ἐπιχειροῦμαι (*ἐπιχειρεῖν τινι*).

Obs. 3. For the impersonal use of the passive, as *τόδε καλῶς κτάμενον*, see §. 364. 6.

Ellipse of the Subject.

§. 373. The subject, as not being the principal member of the sentence, is sometimes not expressed by any especial word, though it may be easily supplied from the context, or from the elliptical usages of every day conversation; as, *κακῶς ἔχει*, *it is ill*, that is, *this which you say*.

1. The subject is indefinite, and must be considered to be a nouter; as, *καλῶς ἔχει*, *it is well*: Thuc. II. 50 ἐδήλωσε, *it showed itself*. So Xen. M. S. I. 2, 32.

2. The subject is definite, and is implied in the predicate: as early as Homer; as, Od. φ. 142 ὄρνυσθ' ἐξείης ἐπιδέξια πάντες ἑταῖροι, ἀρξάμενοι τοῦ χώρου, ὅθεν τέ περ οἶνοχοεῦει (sc. ὁ οἶνοχόος): Hdt. II. 47 θυσιῇ δὲ ἦδε τῶν ὑῶν τῇ Σελήνῃ ποιέεται: ἐπεὰν θύῃ (sc. ὁ θυτήρ), τὴν οὐρὴν ἄκρην καὶ τὸν σπλήνα καὶ τὸν ἐπίπλοον—ἐκάλυψε—τῇ πιμελῇ: Hdt. III. 93 ἐσήμνη (sc. ὁ κῆρυξ): Xen. Anab. III. 4, 36 ἐπεὶ δὲ ἐγίνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε (sc. ὁ κῆρυξ) τοῖς Ἕλλησι παρασκενάσασθαι: Ibid. VI. 5, 25 παρηγγέλλετο δὲ τὰ μὲν δόρατα ἐπὶ τὸν δεξιὸν ὤμον ἔχειν, ἕως σημαίνει τῇ σάλπιγγι (sc. ὁ σαλπιγκτής). So ἐσάλπιγξεν in Xen. So we must explain *ᾤει, ῥίφει, βροντᾷ, ἀστράπτει* (sc. ὁ Ζεὺς, ὁ θεός, who, as being the only power capable of performing this action, was, in the notion of the ancients, implied in the verb). So Thuc. V. 52 ἔσεισε: Xen. Cyr. IV. 5, 5 συσκοτάζει.

Sometimes the subject was expressed; as, Il. μ. 25 *ὅς δ' ἄρα Ζεὺς συνεχές*: Hdt. III. 117 *τὸν μὲν γὰρ χειμῶνα θεὸς σφί δὲ θεός*.

3. The subject is not implied in the predicate, but is easily supplied from the context: Hdt. III. 82 *ἐξ ὧν στάσεις ἐγγίνονται, ἐκ δὲ τῶν στασιῶν φόνος, ἐκ δὲ τοῦ φόνου ἀπίβη* (sc. *τὰ πρήγματα*) *ἐς μουναρχίην*. So Dem. Lept. 465, 14 *ἀναγνώσεται* (sc. *ὁ γραμματιστής*). So in expressions of time; as, *ἦν ἐγγὺς ἡλίου δυσμῶν* (sc. *ἡ ἡμέρα*). So in certain phrases the word *θεός* was omitted; as, *παρέχει μοι* (sc. *ὁ θεός*), *the god affords me the opportunity, permits*: Hdt. III. 73 *ἡμῖν παρέχει ἀνασώσασθαι τὴν ἀρχήν*. Then, through the familiar and frequent use of this expression, it came to have the force of the Latin *licet*: hence the accusative *παρέχον, quum liceat, or liceret*; as, Hdt. V. 49 *παρέχον (ὑμῖν) τῆς Ἀσίας πάσης ἀρχεῖν*. So *προσημαίνει* (sc. *ὁ θεός*): Hdt. VI. 27 *φιλέει δέ κως προσημαίνειν, εὐτ' ἂν μέλλη μεγάλα κακὰ ἢ πόλις ἢ ἔθνεϊ ἔσεσθαι* (with the subject: Ibid. extr. *ταῦτα μὲν σφί σημήα ὁ θεὸς προέδεξε*). In expressions such as *φασί, λέγουσι, &c.* the subject *ἄνθρωποι* is regularly omitted as intelligible of itself. So also in the New Testament, *προφητῆς, ἡ γραφή, πνεῦμα, &c.* before *φησί, λέγει, μαρτυρεῖ*^a. So also *χρή, oportet*, sc. *ὁ θεός, ἡ Πυθίη χρή, Ion. χρᾶ* (Hdt.), *the god, the oracle, declares*.

4. Frequently the subject is implied in and must be supplied from some word in the sentence: Hdt. IX. 8 *τὸν Ἴσθμον ἐτείχεον καὶ σφί ἦν πρὸς τέλει* (sc. *τὸ τεῖχος*): Xen. Cyr. II. 4, 24 *πορεύσομαι εὐθὺς πρὸς τὰ βασιλεια, καὶ ἦν μὲν ἀνθίστηται* (sc. *ὁ βασιλεύς*). Sometimes the subject so implied is signified by a pronoun; as, Eur. Hec. 21 *ἐπεὶ δὲ Τροία θ' Ἐκτορός τ' ἀπόλλυται ψυχῇ, πατρίᾳ θ' ἔστία κατεσκάφη, αὐτὸς δὲ* (sc. *πατήρ*) *βωμῷ πρὸς θεοδμήτῃ πιτυεῖ*: ubi v. Pflugk. So *ἐκαστος*, where *οὐδὲ εἰς* precedes; as, Plat. Symp. 192 E *οὐδ' ἂν εἰς ἐξαμνηθείη—ἀλλ' οἶοιτ' ἂν* (sc. *ἐκαστος*)^b. So also with other cases. (See §. 893.)

5. The subject *σύ* is sometimes omitted with the second person singular, a general indefinite notion (as in English, *you*) being supplied; as, Xen. Cyr. 4, 5, 6 *οὐδὲ βουλόμενος ἂν εἶπες ῥαδίως*.

6. The indefinite pronoun *τις* (*one*) is frequently omitted. The very fact of the verb being without any expressed subject suggesting the indefinite *τις*, in answer as it were to the question *τίς; who?* So Il. ν. 287 *οὐδέ κεν ἔνθα θεόν γε μένος καὶ χεῖρας ὄνοιτο* (sc. *τις, one*): Plat. Gorg. p. 456 D *καὶ γὰρ τῇ ἄλλῃ ἀγωνίᾳ οὐ τούτου ἔνεκα δεῖ πρὸς ἅπαντας χρῆσθαι ἀνθρώπους, ὅτι ἔμαθε* (sc. *τις*)

^a Viner. Gramm. p. 471.

^b Stallb. ad loc.

πυκτεύειν τε καὶ παγκρατιάζειν καὶ ἐν ὅπλοις μάχεσθαι^a : Id. Crit. p. 49 C οὔτε ἄρα ἀνταδικεῖν δεῖ οὔτε κακῶς ποιεῖν οὐδένα ἀνθρώπων, οὐδ' ἂν ὅτιοῦν πάσῃ ὑπ' αὐτῶν : Id. Rep. 347 C^b : Id. Apol. p. 29 B ἡ τοῦ οἶσθαι εἰδέναι (ἀμαθία), ἣ οὐκ οἶδεν^c : Æsch. Choeph. 592 αἰγίδων φράσαι κότον. So Id. Eum. 645 πέδας μὲν ἂν λύσειεν (sc. τῆς) : cf. Soph. Œ. R. 315.^d and 611. So often with infinitive ; Eur. Or. 428 μισούμεθ' οὕτως, ὥστε μὴ προσενέπειν (sc. τινά, ut *nos*) *alloquatur*. So also with the 3rd plur., the general notion of *men, they*, being supplied : Thuc. 7, 69 ὁ Νίκίας ὅπερ, *πάσχουσι* (*men are affected*), ἐν τοῖς μεγάλοις ἀγῶσι.

Obs. 1. Impersonal verbs, (in English, verbs with the indefinite *it*,) the Greek language, properly speaking, has not, since the expressions *δεῖ, δοκεῖ, πρέπει, ἔξιστι, ἐνδέχεται, ἔχει λόγον, λέγεται*, sometimes *δηλοῖ, δείκνυσι*, were considered as personal ; the infinitive, or substantival sentence, supplying the place of subject.

6. The indefinite pronoun *one, they*, is in Greek expressed by *τις*, or the III. plural, as *λέγουσι, φασί*,—or III. singular passive, *λέγεται*,—or II. singular, as *φαίης ἄν*.

Obs. 2. The real subject is sometimes supplied by *τις*, when there is some reason for not naming expressly the person : Æsch. Choeph. 58 φοβείται δέ τις (sc. Clytæmnestra) : Ag. 369 οὐκ ἔφα τις. This also occurs with the object ; as, Æsch. Eumen. 373 σπενδόμεναι δ' ἀφελεῖν τινα τάσδε *μερίμνας* (sc. Jupiter).

PREDICATE.

§. 374. The predicate is always a verbal notion, and hence is expressed either

a. By a verb ; as, τὸ ῥόδον θάλλει.

b. Or by an adjective or substantive, with *εἶναι*, which, as connecting the predicate and subject, is called the copula ; as, ὁ ἀνθρωπος θνητός ἐστιν : ὁ Κῦρος ἦν βασιλεὺς.

c. Or a numeral with *εἶναι* ; as, σὺ ἦς πάντων πρῶτος.

d. Sometimes by a pronoun with *εἶναι* ; as, τοῦτο τὸ πρᾶγμά ἐστι τόδε : to this pronoun we must supply an essential word ; as, τόδε τὸ πρᾶγμα.

e. Sometimes by an adverb with *εἶναι* (see §. 375. 3.) or *ἔχειν*, as τόδε καλῶς ἔχει.

Remarks on the Predicative Adjective, and the Copula *εἶναι*.

§. 375. 1. The predicate was originally expressed by a verb. On the origin of the predicative force of adjectives, see §. 356. 2.

2. The predicative adjective or substantive is capable of fully expressing the verbal notion, inasmuch as the relations of person, time, and mood are

^a Stallb. ad loc.

^b Ibid. ad loc.

^c Ibid. ad loc.

^d See Herm. ad loc.

supplied by the inflexions of the verb εἶναι; as, εὐδαίμων εἰμί=εὐδαιμονίῳ, εὐδαίμων εἶ=εὐδαιμον-εἶς: this copula expresses no real notion, but only the mental act whereby the two material notions are united; Man (is) mortal: hence it is called *verbum abstractum*.

3. We must distinguish between the formal sense of this verb and its essential sense, εἶναι, *to be*, expressing existence; as, ἔστι θεός, *there is a God*=θεός ἐστὶ θεός: Hdt. III. 108 τοῦ θείου ἡ προνοίη—ἔστιν ἰοῦσα σοφίη: Hdt. VIII. 68 τὴν ἔουσαν γνώμην, *my real opinion*. In this essential sense, it may, like any other verb, be joined to an adverb, by which the existence, &c. is more clearly defined: Il. ξ. 130 sq. οὐδὲ γὰρ οὐδὲ Δρύαντος νῆς, κρατερὸς Λυκόβοργος, δὴν ἦν, *was (=lived) long*: Il. η. 424 διαγώνων χαλεπῶς ἦν (*difficile sese habebat*) ἄνδρα ἕκαστον: Il. ι. 551 Κουρήτεσσι κακῶς ἦν: Il. λ. 762 ὡς ἔον (*sic eram*), εἶποι' ἔην γε μετ' ἀνδράσιν! Hdt. III. 152 δεινῶς ἔσαν ἐν φυλακῇσι οἱ Βαβυλωνιοί, *cum diligentia versabantur in custodia*: Isocr. Paneg. c. I. §. 5 ὥστ' ἤδη μάτην εἶναι τὸ μνησθῆναι περὶ αὐτῶν: Eur. Hec. 284 αἰγὼ γὰρ ἦν πότ', ἀλλὰ νῦν οὐκ εἰμ' ἔτι: Ibid. 626 ἄλλως (sc. ἐστὶ) φροντίζων βουλευμάτα, *frustra sunt*: Ibid. 731 εἴ τι τῶνδ' ἐστὶν καλῶς. So, ὁ Σωκράτης ἦν αἰεὶ σὺν τοῖς νέοις: so καλῶς, κακῶς ἔστι &c. So in Latin, Terent. Andr. I. 1, 35 *Sic vita erat*. The copula εἶναι is sometimes supplied by ὑπάρχειν, γίγνεσθαι, φῦναι, κυρεῖν (poet.), τυγχάνειν: hence the verbs γίγνεσθαι and φῦναι are found very frequently with adverbs, especially local and intensive, such as δίχα, χωρὶς, ἐκάς, ἐγγύς: ἄλις, μᾶλλον, μάλιστα, οὐχ ἥκιστα &c.; as, Hdt. VI. 109 τοῖσι δὲ Ἀθηναίων στρατηγοῖσι ἐγίνοντο δίχα αἱ γνώμαι: Thuc. IV. 61 οὐ γὰρ τοῖς ἔθνεσιν, οἷ δίχα πέφυκε, τοῦ ἑτέρου ἔχθει προσίασιν: Isocr. Paneg. 5. μάτην ἐστὶ τὸ μνησθῆναι περὶ τούτων: Demosth. p. 34. princ. τὰ δὲ πράγματα πολλάκις οὐχ οὕτως πέφυκεν: πέφυκε has, especially in Aristotle, the sense of, *it is by nature*; ταῦτα οὐχ οὕτως πέφυκε, *this is not the nature of things*: ἀγαθὸν πέφυκε, *is by nature a good*.

4. To give emphasis to the predicate, the verbal form is resolved into the participle and εἶναι; this is rather poetical, though it is found also in prose, especially in Hdt.: Il. ε. 873 τετληότες εἰμὶν: Æsch. Ag. 1178 καὶ μὲν ὁ χρησμὸς οὐκέτ' ἐκ καλυμμάτων ἔσται δεδορκῶς νεογάμου νύμφης δίκην: Eur. Alc. 124 δεδορκῶς ἦν: Soph. Phil. 1219 στείχων ἂν ἦν: Eur. Cycl. 381 πῶς, ὦ ταλαίπωρ', ἦτε πάσχοντες τάδε; Id. Hec. 117 ἦν σπεύδων^a: Hdt. I. 57 ἦσαν οἱ Πελασγοὶ βάρβαρον ἰέντες γλώσσαν: 146 ταῦτα ἦν γενόμενα ἐν Μιλήτῃ: Id. III. 99 ἀπαρνός ἐστι: Id. IX. 51 ἡ δὲ (νῆσός) ἐστὶ ἀπὸ τοῦ Ἀσωποῦ δέκα σταδίου ἀπέχουσα: Plat. Legg. p. 860 E εἰ ταῦτα οὕτως ἔχοντά ἐστιν: Demosth. p. 11, 7 ταῦτ' ἂν ἐγνωκότες ἦσαν, compare p. 13, 14: Id. p. 853, 29 ταῦτ' οὕτως ἔχοντ' ἐστίν: Hdt. III. 64 ἀπολωλεκῶς εἶη: so also with participles; Il. τ. 80 ἐπιστάμενόν περ ἰόντα. In an exactly similar way the verbs γίγνεσθαι and πέλεσθαι (poet.) are found with the participle; as, Hdt. III. 76 ἐν τῇ ὁδῷ μέση στείχοντες ἐγίνοντο.

5. The predicate is sometimes expressed by a verb and an adjective together, the verb expressing an action, and the adjective a state or effect consequent on the action; as, Soph. Cē. R. 166 ἡνύσατε ἐκτοπίαν φλόγα πῆματος=ἐξεπτοπίσατε: Cē. C. 119 ποῦ κυρεῖ ἐκτόπιος συθεῖς; quo recessit^b: Thuc. IV. 17 τοὺς δὲ λόγους μακροτέρους παρὰ τὸ εἰωθὸς οὐ μηχανοῦμεν, i. e. so as to be longer. So^a also a substantive; as, ποιεῖσθαι λείαν χώραν=ληΐζεσθαι. So Hdt. IV. 88 ζῶα γραψάμενος=ζωγραφάμενος. See also §. 360. For a particular sort of this construction, see §. 439. 2.

^a See Pflugk ad Eur. Hec. 1179.

^b Ellendt Lex. Soph. ad v. ἐκτόπιος.

Ellipse of the Copula εἶναι.

§. 376. The predicate, as being the essential part of the sentence, can never be omitted; but when it is expressed by a periphrasis with εἶναι, this copula, as expressing only the verbal relations, may be omitted, when the time is present, in expressions meant to be emphatic, pathetic, excited; as, Hdt. VI. 121 θῶμά δέ μοι (sc. ἐστι): as Æsch. Cho. 1048. So in a short forcible formula, such as ὁποῦ φρενῶν (sc. ἐστίν). And sometimes εἶναι is omitted when it is the substantive verb. The following are the most frequent cases of this ellipse:

a. In general sentences, proverbs, &c. which in all languages take the shortest and most energetic forms: Eur. Or. 330 ὁ μέγας ὄλβος οὐ μόνιμος ἐν βροτοῖς: Ibid. 981 βροτῶν δ' ὁ πᾶς ἀσπράθμιτος αἰών: Xen. Cyr. II. 4, 27 στρατιῇ γὰρ ἡ ῥάσστη (ὁδὸς) ταχίστη. And in the first person plural: Æsch. Eumen. 382 εὐμήχανοι δὲ καὶ τέλειοι &c. (sc. ἔσμεν).

b. Very commonly with the verbal adjectives in τέος, and in other expressions of necessity, duty, as ἀνάγκη, χρεών, θέμις, εἰκός: Demosth. p. 129, 70 ἡμῖν γ' ὑπὲρ τῆς ἐλευθερίας ἀγωνιστέον. So frequently in Latin: Ibid. p. 112, 7 ἀνάγκη φυλάττεσθαι καὶ διορθοῦσθαι περὶ τούτου: Eur. Hec. 1275 καὶ σὴν γ' ἀνάγκη παῖδα Κασάνδραν θανεῖν. Also in certain formulas with καιρός and ὥρα, ἐστι is omitted; as, ὥρα ἦδε ἀπιέναι.

c. With certain adjectives; as, ἔτοιμος, πρόθυμος, φροῦδος, οἷός τε, δυνατός, ῥαδίον, χαλεπόν: also in the constructions by attraction; θαυμαστὸν ὅσον, mirum quantum, ἀμήχανον ὅσον, immane quantum: Eur. Med. 612 ἔτοιμος ἀφθόνῳ δοῦναι χερί: Id. Hel. 1523 εἰδέναι πρόθυμος (sc. εἰμί): Plat. Phædr. p. 252 A (ἡ ψυχὴ) δουλεύειν ἐτοίμη: Demosth. p. 48, 29 ἐγώ—πάσχειν ὁτιοῦν ἔτοιμος: cf. Id. p. 111, 4. So φροῦδος γὰρ ὁ ἀνὴρ, the man is gone; φροῦδα πάντα, all is gone.

d. Also in relative sentences, both when εἶναι is the copulative, and when the substantive verb: Od. v, 298 αἱ κατὰ δῶματ' Ὀδυσσεύος θεῖοιο: Il. τ, 43 οἳ τε κυβερνῆται καὶ ἔχον οἰκῆϊα νηῶν. Regularly in the constructions by attraction: οὐδεὶς ὅς or ὅστις οὐ (nemo non); as, Soph. Œ. R. 372 οὐδεὶς ὅς οὐχὶ τῶνδ' ὀνειδιεῖ τάχα. So Æsch. Pers. 508 ὅσοι δὲ λοιποὶ (sc. εἰσί). See *Attraction of the Relative*, §. 824.

e. Also in other dependent sentences: so Il. γ, 106 ἐπεὶ οἱ παῖδες (sc. εἰσί) ὑπερφύαιοι: Thuc. I. 9. εἰ τῷ ἱκανὸς (sc. ἐστί) τεκμηριώσαι.

Obs. The ellipse of the conjunctive of εἶναι after the relative ὃς ἄν, and after conjunctions, is but rare : such as, Il. ε, 481 ὃς κ' ἐπιδευῆς sc. ἄν ᾗ ; ζς τ' ἄν Eur. Hipp. 659.), ὅφρ' ἄν (Theogn. 252.), ἕως ἄν (Hippocr. de aer. aq. loc. 101.) : also rare of the indicative after conjunctions ; such as, ὅποτε (Il. θ, 230.) : frequent however after ὅτι ; Il. ξ, 376 ὃς δέ κ' ἀνὴρ μενίχαρμος, sc. ᾗ : Plat. Rep. p. 370 Ε ὧν ἄν αὐτοῖς χρεῖα : Demosth. p. 529, 14 οἱ δὲ θεσμοθέται εἰσαγόντων εἰς τὴν Ἑλικαίαν τριάκοντα ἡμερῶν, ἀφ' ἧς ἄν ἡ γραφή. The ellipse of εἶναι does not occur ; except perhaps Phil. 491 ὃν δὴ παλαι' ἄν (sc. εἶναι) ἐξότου δέδοικ' ἐγὼ μή μοι βεβήκη^a ; of the imperative very rarely : Il. ν, 95 αἰδώς, Ἀργεῖοι : Soph. CE. C. 1477 ἴλαος, ὦ δαίμων. Of the participle it is very frequent ; so in the absolute construction : Aesch. Theb. 328 ἱππηδὸν πλοκάμων (sc. ὄντων). Of the infinitive in dependence on a governing verb far more rare : Thuc. III. 36 ἀναλογισμὸς ὧμὸν τὸ βούλευμα (sc. εἶναι).

Predicative construction of words.

OF AGREEMENT.

§. 377. The verb agrees with the subject in person and number ; the predicative adjective, or substantive when it signifies a personal name, agrees with its subject in gender, number, and case (Nominative) ; as, ἐγὼ γράφω, σὺ γράφεις, αὐτὸς γράφει : ὁ ἄνθρωπος θυητός ἐστιν — ἡ ἀρετὴ καλὴ ἐστὶ — τὸ πρᾶγμα αἰσχρόν ἐστιν — οἱ Ἕλληνες πολεμικώτατοι ἦσαν — ὁ Κῦρος ἦν βασιλεὺς, ἡ Τόμυρις ἦν βασίλισσα.

Exceptions.

The exceptions to this agreement naturally are not confined to the predicative relation, but occur also with adjectives and participles in the objective and attributive constructions ; and therefore it will be convenient not to confine ourselves to the predicative exceptions, but to consider at the same time all cases of this sort which spring from the same principle. The disagreement of the relative however deserves a separate consideration, and therefore will be postponed to its proper place.

Constructio κατὰ σύνεσιν.

§. 378. *Principle.*—The Greek language in many of its constructions does not so much consider the grammatical form in which a notion is expressed, as the notion itself. This arose from the metaphysical spirit of the Greeks, which enabled them in the form of signification to see clearly the notion signified ; and which, impressing itself strongly on the whole of their language, imparted to it a clearness and precision, in expressing the minutest shades of distinction, which are scarcely comprehensible to the moderns ; while at the same time it creates a number of grammatical anomalies, which at first seem to be defects, but are in reality founded

^a Herm. ad loc.

on the truest principles of grammar. The apprehension, retention, and application of this principle is most essential to the interpretation as well of particular passages, as of the general sense of an author. This construction is called *κατὰ σύνεσιν*, or *ad intellectum*, or *σχῆμα πρὸς τὸ σημαίνον*, or *νοούμενον*, or *ex animo loquentis* or *scribentis*.

a. Number of the verb—a plural verb joined to a noun singular in form, but plural in sense: Il. β, 278 ὡς φάσαν ἡ πληθὺς: Il. ο, 305 ἡ πληθὺς ἐπὶ νῆας Ἀχαιῶν ἀπονέοντο, the notion being πολλοὶ Ἀχαιοί: Il. ψ, 157 λαὸς Ἀχαιῶν πείσονται: Hdt. IX. 23 τὸ πλῆθος ἐπεβοήθησαν: Thuc. I. 20 Ἀθηναίων τὸ πλῆθος—οἴονται: Id. IV. 32 ὁ ἄλλος στρατὸς ἀπέβαινον: Id. V. 60 τὸ στρατόπεδον ἀνεχώρουν: Æsch. Ag. 577 Τροίην ἰδόντες δῆποτ' Ἀργείων στόλος θεοῖς λάφυρα ταῦτα τοῖς καθ' Ἑλλάδα δόμοις ἐπασσάλευσαν. So in Latin; as, Liv. V. 40 *pars per agros dilapsi, pars urbes petunt finitimas*: and even Hesiod. Scut. 327 χαίρετε, Λυγκῆος γενεή. So St. John vii. 49 ὁ ὄχλος—ἐπικατάραιοι εἰσι.

Obs. 1. The phrase ἔβαν οἰκόνδε ἕκαστος does not belong to this class.

b. Gender and number of adjective, participle, and pronoun—a masculine or feminine adjective, agreeing with a noun neuter in form, but masculine or feminine (and sometimes also plural) in sense: τὸ μειράκιον ἐστὶ καλός: τὸ γυναῖκιον ἐστὶ καλή: τὰ παιδικὰ ἐστὶ καλός: Xen. Cyr. V. 1, 14 τὰ μοχθηρὰ ἀνθρώπια πασῶν—τῶν ἐπιθυμιῶν ἀκρατεῖς εἰσι. So Plat. Phædr. p. 240 Α ἔτι τοῖσιν ἀγαμον, ἀπαιδα, ἄοικον ὅτι πλείστον χρόνον παιδικὰ ἐραστῆς εὖξαιτο ἂν γενέσθαι.

Obs. 2. *μειράκιον* is seldom joined with a neuter adjective; but Ant. 124, 26 *μειράκιον ἐστὶν ἁμαρτόν*: Lys. 99, 13 *μειράκιον—διαιτώμενον*. Cf. Ibid. 23.

§. 379. In the attributive and objective constructions we find the following:

a. Adjective and participle not agreeing in gender or number, sometimes neither in gender nor number, with the substantive of which they are the immediate attributives—only in poetry^a:

Il. χ, 84 φίλε τέκνον (Hector): Æsch. Ag. 81 τὸ ὑπεργῆρων—παιδὸς οὐδεν ἀρείων: Id. Choeph. 893 φίλτατ' Αἰγίσθου βία: Soph. Œ. R. 1216 ἰὼ Λατεια τέκνον: Eur. Bacch. 1305 ἔρως καθαρόντα: Id. Troad. 735 (Seidl.) ὦ φίλτατ', ὦ περισσὰ τιμηθεῖς τέκνον: Aristoph. Ach. 880 κολλικοφάγε βοιωτίδιον. So Soph. Œ. R. 1167 τίς γεννημάτων.

^a Elm. Œ. R. 1167. R. P. Phæn. 1730.

b. Very commonly, in prose as well as poetry, participles do not agree with the substantive of which they are the remote attributives; as,

II. λ, 690 ελθὼν γάρ ῥ' ἐκάκωσε βίη 'Ηρακλεΐη: II. π, 281 ἐκίνηθεν δὲ φάλαγγες ἐλπομένοι κ. τ. λ.: Pind. Nem. V. 43 ἔθνος μεταίξαντα: Anacr. III. 16 βρέφος μὲν ἑσποῶ φέροντα τόξον: Soph. Phil. 356 καὶ μ' εὐθὺς ἐν κύκλῳ στρατὸς ἐκβάντα πᾶς ἡσπάζετ', ὁμνύντες βλέπειν τὸν οὐκ ἔτ' ὄντα ζῶντ' 'Αχιλλῆα: Id. Antig. 1021 οὐδ' ὄρνις εὐσήμους ἀπορροιβδεῖ βοᾶς ἀνδροφθόρου βεβρωῖτες αἵματος λίπος: Eur. Hec. 39 κατέσχ' 'Αχιλλεὺς πᾶν στράτευμα' 'Ελληνικὸν πρὸς οἶκον εὐθύνοντας ἐναλίαν πλάτην: cf. Bacch. 1305. ubi v. Pflugk. Hdt. I. 87 ὥς ὥρα πάντα μὲν ἄνδρα σβεννύντα τὸ πῦρ, δυναμένους δὲ οὐκέτι καταλαβεῖν: Thuc. III. 79 ἐπὶ μὲν τὴν πόλιν—ἐπέπλεον—ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας: Id. IV. 15 τὰ τέλη καταβάντας ἐς τὸ στρατόπεδον βουλευεῖν πρὸς τὸ χρεῖμα ὀρῶντας ὅτι ἂν δοκῇ: cf. εἰδότες I. 110. Xen. Cyr. VII. 3, 8 ὃ ἀγαθὴ καὶ πιστὴ ψυχὴ, οἷχη δὴ ἀπολιπὼν ἡμᾶς: Id. I. 2, 12 αἱ μένουσαι φυλαὶ—διαγωνιζόμενοι πρὸς ἀλλήλους διατελοῦσιν.

c. Very usually indeed with pronouns; as,

Hdt. IV. 125 ὑπήγον ἐπὶ τὴν Νευρίδα, ταρασσομένων δὲ καὶ τούτων: Id. VIII. 121 τρεπόμενοι ἐς Κάρυστον καὶ δηϊώσαντες αὐτῶν τὴν χώραν: Thuc. I. 136 φεύγει—ἐς Κέρκυραν ὡς αὐτῶν (sc. Κερκυραίων) εὐεργέτης: Id. IV. 15 ἐς δὲ τὴν Σπάρτην ὡς ἡγγέλθη τὰ γεγενημένα περὶ Πύλον, ἔδοξεν αὐτοῖς (sc. τοῖς Λακεδαιμονίοις): Xen. Cyr. III. 3, 14 συγκαλέσας πᾶν τὸ στρατιωτικὸν ἔλεξε πρὸς αὐτοὺς τοιαῦτα: Id. M. S. I. 2, 62 ἐάν τις φανερός γέννηται κλέπτων—τούτοις θάνατός ἐστιν ἡ ζημία, cf. Cyrop. I. 2, 2., VII. 4, 5: Plat. Rep. p. 370 ἐξ ἄλλης πόλεως—καὶ ἐκείνοι (sc. οἱ πολῖται) δέονται, ubi v. Stallbaum; cf. ibid. p. 374 A: Id. Lysid. p. 204 E ἃ χρὴ ἐραστὴν περὶ παιδικῶν πρὸς αὐτὸν ἢ πρὸς ἄλλους λέγειν: Demosth. p. 23, 18 εἰ μὲν γάρ τις ἀνὴρ ἐστὶν ἐν αὐτοῖς ὅλος ἐμπειρος πολέμου καὶ ἀγώνων, τούτους μὲν φιλοτιμίᾳ πάντας ἀπωθεῖν αὐτὸν (τὸν Φίλιππον) ἔφη. On this construction with relatives, see *Adjectival Sentences*.

Obs. 1. Sometimes the attributive agrees in gender neither with the form nor the implied notion of the substantive used, but with another substantive, which occurred to the author when he was writing, instead of the one he had used before: Eur. Troad. 535 πᾶσα δὲ γέννα Φρυγῶν πρὸς πύλους ὠρμάθη — ξεστὸν λόχον 'Αργείων καὶ Δαρδανίας ἄταν θεᾷ δώσων (as if λαός, or some such word, had preceded). So Plato Phileb. p. 32 A ἀπίοντων καὶ διακρινομένων, as if ὑγρῶν, not ὑγρότης, had preceded. So Æsch. Eum. 580 σὺ δ' εἰσαγε (Minerva) τήνδε κυρώσων δικήν (sc. acting as θεσμοθέτης): Ibid. 960 κύρι' ἔχοντες θεαί, sc. gods.

Obs. 2. This anomaly is, in many cases, not properly to be explained κατὰ σύνεσιν, but it arose rather from the carelessness of the writer in not keeping in his mind the form he had used before.

Obs. 3. So the number of the verb in the predicative sentence follows the person who was prominently in the writer's mind; as, Æsch. Eum. 338 τοῖσιν ὁμαρτεῖν ὅφρ' ἂν γὰν ὑπέλθῃ, sc. Orestes, who was in the mind of the Chorus, and is thus emphatically brought before the audience: cf. §. 390. b.

§. 380. 1. When the subject is expressed by the neuter article τό or τά with the gen. pl. of the substantive, the predicate is always

in the plural ; and if it be an adjective or participle, it agrees likewise in gender with the attributive genitive ; as, Soph. Phil. 497 τὰ τῶν διακόνων, τοῦμόν ἐν σμικρῷ μέρει ποιούμενοι, τὸν οἶκαδ' ἡπειγον στόλον : Plat. Rep. p. 563 C τὸ μὲν γὰρ τῶν θηρίων — ἐλευθερώτερά ἐστιν (the sing. ἐστίν is on account of the neuter plur. ἐλευθερώτερα) : ubi v. Stallbaum.

2. So when a substantival notion is expressed by a periphrasis of a substantive with another attributive substantive in the genitive, as ψυχῇ Τειρεσίᾳ, the attributive participle agrees with the subject in case, but in gender and number with the attributive genitive which expresses the principal part of the compound notion ; as, Od. λ, 90 sq. ἦλθε δ' ἐπὶ ψυχῇ Θηβαίου Τειρεσίαο χρύσειον σκῆπτρον ἔχων : Il. β, 459 ὀρνίθων πετεηνῶν ἔθνεα πολλὰ — ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμεναι πτερύγεσσι : Æsch. Ag. 770 θράσος ἄτας — εἰδομένην τοκεῦσιν^a : Soph. Antig. 1001 sq. ἀγνώτ' ἀκούω φθόγγον ὀρνίθων κακῷ κλάζοντας οἴστρω : Id. Aj. 168 πτηνῶν ἀγέλαι μέγαν αἰγυπιδὸν ὑποδείσαντες : Xen. Cyr. II. 4, 15 τὸ μὲν πλῆθος τῶν πεζῶν καὶ τῶν ἱππέων — ὡς ἐπώντες τὰ θηρία ἐξανισταῖεν. So Plat. Legg. p. 657 D τὸ δὲ τῶν πρεσβυτέρων ἡμῶν ἐκείνους αὐ θεωροῦντες.

3. So in phrases such as ἄλλος ἄλλον, which imply at least two subjects of the action, the plural verb is used ; as, Plat. Rep. 550 Ε ἄλλος ἄλλον ὀρῶν — τὸ πλῆθος τοιοῦτον — αὐτῶν ἀπειργάσαντο : Soph. Aj. 725 οὕτις ἔσθ' ὅς οὐ — ὀνειδίσιν ἡρασσον — ἔκαστος. So Hdt. III. 82. 5 αὐτὸς ἕκαστος : though generally there is a plural participle in the same sentence belonging to these expressions ; as, Æsch. Ag. 595 ἄλλος ἄλλοθεν — ἔλασκον εὐφημοῦντες^b.

*Masculine or Feminine Subject, with the Adjective in
Neuter Singular.*

§. 381. When the subjects, whether masculine or feminine, express not any particular individual of a class, but merely the general notion, the predicative adjective may stand in the neuter singular. This construction is used especially in sayings, proverbs, &c. : Il. β, 204 οὐκ ἀγαθὸν πολυκοιρανίῃ· εἰς κοίρανος ἔστω : Eur. Hipp. 110 τερπνὸν ἐκ (post) κυναγίας τράπεζα πλήρης : Soph. Ant. 683 φρένας — παντῶν χρημάτων ὑπέρτατον : Eur. Med. 329 πλὴν γὰρ τέκνων ἔμοιγε φίλτατον πόλις : Id. Or. 232 δυσάρεστον οἱ νοσοῦντες ἀπορίας ὕπο : Ibid. 772 δεινὸν οἱ πολλοί, κακούργους ὕταν ἔχωσι προστάτας : Arist. Eccl. 236 χρήματα πορίζειν εὐπωράτατον γυνή : cf. Eur. Med. 329, Id. Electr.

^a Clausen Ag. 728.

^b Matth. 301.

1035 μικρὸν μὲν οὖν γυναῖκες. So Id. Herc. F. 1293 αἱ μεταβολαὶ λυπηρόν: Hdt. III. 82 ἡ μοναρχία κράτιστον: Id. VII. 10, 7 διαβολή (*calumnia*) γάρ ἐστι δεινότατον. So we must explain Thuc. I. 10. princ. Μικῆναι μικρὸν ἦν, *were a small thing*: Plat. Rep. p. 354 A οὐδέποτ' ἄρα—λυσitteλέστερον ἀδικία δικαιοσύνης: Ibid. p. 364 A καλὸν μὲν ἢ σωφροσύνη τε καὶ δικαιοσύνη, χαλεπὸν μέντοι καὶ ἐπίπονον: Ibid. p. 375 D ἄμαχόν τε καὶ ἀνίκητον θυμός: Id. Hipp. M. p. 288 B θήλεια ἵππος καλὴ οὐ καλόν; Ibid. C λύρα καλὴ οὐ καλόν; χύτρα καλὴ οὐ καλόν; So of two persons, or rather of two qualities or acts spoken of two persons or things, οὐδέτερον, ἀμφότερον, οὐδέτερα, ἀμφότερα are used: Plat. Rep. 349 D ὁ μὲν δίκαιος φρόνιμός τε καὶ ἀγαθός, ὁ δὲ ἀδίκος οὐδέτερα*. Here also belong these passages: εἰ ταῦτα ἀδύνατον Plat.: Id. Parmen. p. 260 A ταῦτα δὴ ἀδύνατον ἐφάνη: Id. Sophist. p. 252 E τὰ γε δύο ἀδύνατον εὐρέθη. Also, Xen. Anab. II. 1, 22 τί οὖν ταῦτ' ἐστίν; Plat. Phæd. p. 58 C τί δὲ δὴ τὰ περὶ αὐτὸν τὸν θάνατον; τί ἦν τὰ λεχθέντα καὶ πραχθέντα; Id. Gorg. p. 58 C σκεπτέον τί τὰ συμβαίνοντα; (On the contrary, Phæd. p. 112 A ἀλλὰ τίνα δὴ ἦν τὰ μετὰ ταῦτα λεχθέντα;) So Xen. M. S. III. 9, 3 φθόνον δὲ σκοπῶν, ὃ τι εἴη, *quid esset invidia*; but ὅστις, *quis, qualis*, the neuter signifying the genus, the masculine the difference. So in Latin: Virg. Æn. IV. 570 *varium et mutabile semper femina*. So also in abbreviated adjectival sentences: Hdt. III. 108 ἡ δὲ δὴ λεία, ἐν ἰσχυρότατον καὶ θρασυτάτον, ἅπαρ ἐν τῷ βίῳ τίκτει ἐν: Thuc. I. 2. extr. παρ' Ἀθηναίους οἱ δυνατώτατοι, ὡς βέβαιον ἐν, ἀνεχώρουν: Plat. Rep. p. 420 C οἱ ὀφθαλμοὶ, κάλλιστον ἐν, οὐκ ὁστρεῖν ἐναληθευμένοι εἰσίν.

Obs. 1. The demonstrative pronoun deserves a separate consideration. When the predicate is a demonstrative pronoun, it agrees with its subject in gender, number, and case; as, οὗτός ἐστιν ὁ ἀνὴρ—αὕτη ἐστὶ πηγὴ καὶ ἀρχὴ πάντων τῶν κακῶν—τοῦτό ἐστι τὸ ἄνθος. So Plat. Phædr. p. 245 E ὡς ταύτης οὐσης φύσεως ψυχῆς, *quum hæc sit natura animi*: Id. Euthyphr. princ. οὗτοι δὴ Ἀθηναῖοί γε δίκην αὐτὴν καλοῦσιν, ἀλλὰ γραφὴν. But it very often stands in neut. sing.^b: Eur. Heracl. 739 τοῦτο γὰρ φόβος: Plat. Rep. p. 344 A ἐστὶ δὲ τοῦτο τυραννίς, *est autem hæc tyrannis*^c (instances such as Virg. III. 173, *nec sopor illud erat*, are very rare): Ibid. p. 432 B τοῦτό ἐστιν ἡ δικαιοσύνη: Eur. Bacch. 305 μανία δὲ καὶ τοῦτ' ἐστὶ: Plat. Phædr. p. 245 C μόνον δὴ τὸ αὐτὸ κινεῖν—τοῦτο πηγὴ καὶ ἀρχὴ γενέσεως: Demosth. p. 367 τοῦτο γὰρ εἰσιν εὐθύναι: Id. p. 1141 τοῦτο γὰρ ἐστὶν ἡ αἰκία: Id. p. 96, 27 τοῦτ' εἰσὶν οἱ λόγοι, *hæc verborum est vis*: Id. p. 97, 28 τοῦτό γ' ἐστὶν ὑπερβολὴ μανίας. The plural form expresses yet more clearly the notion of general indefiniteness.

Obs. 2. The neuter demonstrative also is joined with a masculine or feminine substantive when this expresses a general notion, as is most fre-

* Madwig Gr. Gr. 211. Obs. 4.

^b Stallb. ad loc.

^c Stallb. Gorgias 504.

quently the case in abstract substantives : Hdt. III. 82 princ. *τριῶν γὰρ προκειμένων*,—*δήμου τε*—, καὶ *ὀλιγαρχίης*, καὶ *μονάρχου*, πολλῷ τοῦτο (i. e. *μόναρχον εἶναι*) *προέχιν λόγῳ* : Demosth. p. 22, 15 (ὁ Φίλιππος) *δόξης ἐπιθυμεῖ καὶ τοῦτο* (i. e. *δόξαν λαμβάνειν*) *ἐξήλωκε*. So Od. μ, 74 sq *νεφέλη δέ μιν ἀμφιβέβηκε Κλυανή* τὸ μὲν (for ἡ) οὐποτ' ἐρωεῖ.

Obs. 3. The pronouns οὐδείς and μηδείς agree generally with the subject when they signify *good for nothing, worthless*; as, Hdt. IX. 58 *δαΐδεξαν*,—*ὅτι οὐδένες ἄρα ἶόντες ἐν οὐδαμοῖσι ἰούσι* Ἑλλῃσι *ἐναπεδεικνύατο* : Arist. Eq. 158 *ὦ νῦν μὲν οὐδείς*, *αἱριον δ' ὑπέρμεγας*—; but stand in the neuter, οὐδέν, μηδέν, when they signify the abstract notion of *nothingness, badness, unworthiness*; as, Plat. Rep. p. 556 D *ἄνδρες ἡμέτεροι εἰσιν οὐδέν* : ubi v. Stallbaum. So in abbreviated predicative sentences : Ibid. p. 341 C *νῦν γούν*, *ἔφη*, *ἐπεχειρήσας οὐδέν ὦν*, *quum nihil valeas, nullius momenti sis* : Ibid. p. 562 D *τοὺς δέ γε*, *εἴπον*, *τῶν ἀρχόντων κατηκούσας προσηλακίει* ὥς *ἐθέλο-δούλους τε καὶ οὐδέν ὄντας* : ubi v. Stallb. : Id. Apol. Socrat. p. 41 E *ἐὰν δοκῶσί τι εἶναι*, *μηδέν ὄντες* : Ion. 594 *ὁ μῆδεν ὦν*, *καθ' οὐδένων*. Also with the article : Eur. Rhcs. 821 *ἡ τὸν Ἑκτορα τὸ μηδέν εἶναι καὶ κακὸν νομίζετε*— : cf. Heracl. 166 *εἰ γέροντος οὐνεκα τύμβου*, *τὸ μηδὲν ὄντος*, ὡς *εἰπεῖν ἔπος*. So also, τὶ εἶναι, *aliquid esse*, *μείον* and *πλέον*, are found with plural substantives.

Obs. 4. When the subject expresses an indefinite, general notion, the words τί, *χρῆμα*, *πράγμα*, *κτῆμα*, are frequently joined with the neuter adjective; as, Hdt. III. 53 *φιλοτιμίῃ κτῆμα σκαιόν*, *res sinistra est* : Ibid. *τυραννίς χρῆμα σφαλερόν* : Eur. Or. 70 *ἄπορον χρῆμα δυστυχῶν δόμος* : Id. Iph. A. 334 *νοῦς δέ γ' οὐ βίβαιος ἄδικον κτῆμα*, *κοῦ σαφὲς φίλοις* : Plat. Theag. p. 122 B *συμβουλὴ ἱερὸν χρῆμα* : Demosth. p. 21, 12 *ἅπας μὲν λόγος*, *ἀν ἀπῇ τὰ πράγματα*, *μάταιόν τι φαίνεται καὶ κενόν* : Theocr. XV. 83 *σοφὸν τι χρῆμ' ἄνθρωπος* : ubi v. Valcken. So in Latin : Ovid. ex Ponto II. 7. 37 *res timida est omnis miser* : Martial. Epigr. X. 59 *res est imperiosa timor*. But we must be careful not to suppose, with some grammarians, an ellipse of *χρῆμα*, or some such word, whenever the neuter adjective stands alone, as the neuter alone has the notion of generality, or indefiniteness.

§. 382. 1. Predicative Substantive.—When the predicative substantive does not signify a person but a thing (abstract or concrete), it is frequently joined with a subject of different gender, and sometimes of different number. This occurs also in the apposition of substantives : Il. π, 498 *σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείη καὶ ὄνειδος ἔσσομαι* : Od. κ, 453 *οὐκέτ' ἔπειτα σὺ πῆμά ποτ' ἔσσαι* Ἀργείοισιν, *detrimento eris Achivis* : Il. η, 98 *ἡ μὲν δὴ λῶβῃ τάδε γ' ἔσσεται αἰνόθεν αἰνῶς* : Æsch. Sept. Theb. 189 *κρατούσα μὲν γὰρ οὐκ ὀμιλητὸν θράσος* : Hdt. VI. 112 *τέως δὲ ἦν τοῖς Ἑλλήσι καὶ τὸ οὐνομα τὸ Μήδων φόβος ἀκούσαι* : Id. I. 32 *ὁ ἄνθρωπος πᾶν ἔστι συμφορὴ* : Thuc. II. 44 *ἰδίᾳ γὰρ τῶν οὐκ ὄντων λήθη οἱ ἐπιγυγνόμενοι* (sc. *παῖδες*) *τισιν ἔσσονται* : Plat. Menon. p. 91 C *οὗτοί γε* (οἱ σοφισταὶ) *φανερὰ ἔστι λῶβῃ τε καὶ διαφθορὰ τῶν συγγυγνόμενων*. In apposition; Hdt. I. 205 *γεφύρας ζευγνύων ἐπὶ τοῦ ποταμοῦ*, *διάβασιν τῷ στρατῷ* : Xen. Cyr. V. 2, 7 *τὴν θυγατέρα*, *θευδὸν τε κάλλος καὶ μέγθος* : so often in Trag. we find *παῖδευμα*, *θρέμμα* (*alumnus*), *κῆδευμα* : also, *τὰ φίλτατα*, *deliciae*; as, Soph. Phil. 435 *Πάτροκλος*, *ὃς σοῦ πατὴρς ἦν τὰ φίλτατα*; and *τὰ πρῶτα*; as, Eur. Med. 912 *οἶμαι γὰρ ὑμᾶς τῆσδε γῆς Κορινθίας τὰ πρῶτ' ἔσεσθαι* : so Æsch. Pers. 3 *τὰ πιστά*=οἱ *πιστοί* : Thuc. I. 25 *δυνάμει ὄντες*=*ὁμοῖα τοῖς Ἑλλήνων πλουσιωτάτοις*. Also in prose : Hdt. VI. 100 *Αἰσχίνης ὁ Νόθωνος*, *ἐν τῶν Ἑρετριέων τὰ πρῶτα* : Hdt. IX. 77 *Λάμπων ὁ Πύθω, Αἰγινιτῶν τὰ πρῶτα*, *Æginetarum*

princeps: Theocr. XV. 142 Ἀργεὺς ἄκρα Πελασγοί, *Pelasgi, Argorum prae-stantissimi viri*: also, τὰ πάντα: Hdt. I. 122 ἦν τέ οἱ ἐν τῷ λόγῳ τὰ πάντα ἡ Κυνώ, *Cyno ei erat omne in sermone argumentum*: commonly without the article; πάντα εἶναι τινι, or πάντα, "tanti ab aliquo fieri, ut ei omnium instar sis:" Hdt. III. 157 πάντα δὴ ἦν ἐν τοῖσι Βαβυλωνίοισι Ζώπυρος^a. So ἴσα in the New Test. and LXX.: Phil. ii. 6 Ὅς οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ^b.

2. Thus plural forms, especially of abstract substantives, are put in apposition to a word in the singular. This is poetic, and gives emphasis and spirit to the passage: it is as early as Homer, especially in the word δῶρα; as, II. v. 268 χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο, like Theogn. 1293 γάμον, χρυσεῖ, Ἀφροδίτης δῶρα. (So Virgil, *Æn.* VIII. 129 *Clypeum Vulcani dona parentis*: Ovid. *Met.* XV. 163 *Clypeum lævæ gestamina pos-itra* :) Hesiod. *Scut.* 312 μέγας τρίπους—χρυσίος, κλυτὰ ἔργα περίφρονος Ἠφαίστου: Soph. *Philoct.* 36 ἔκπωμα, φλαυρούργου τινὸς τεχνήματ' ἀνδρός: Eur. *Or.* 1053 καὶ μνήμα δέξαιθ' ἐν, κεδρου τεχνάσματα: Id. *Hec.* 265 Ἐλένην νιν αἰτεῖν χρὴν τάφῳ προσφάγματα: Id. *Hipp.* 11 Ἰππόλυτος, ἀγνοῦ Πιθέως παιδεύματα^c.

Predicate in the Neuter Plural, instead of Neuter Singular.

§. 383. When an infinitive or a whole sentence stands as the subject, the predicative adjective is frequently in the neut. plural instead of the singular. This is especially the case with verbal adjectives in τέος and τός: in those in τέος the infinitive subject is implied; as, ἀμυντέα τινί ἐστιν=ἀμύνειν δεῖ τινι, *we must assist some one*. And so also in many in τός, as πιστά ἐστιν τινί, *we must trust some one*: Od. λ. 456 οὐκέτι πιστὰ γυναιξίν: Hdt. I. 91 τὴν πεπρωμένην μοῖραν ἀδύνατά ἐστι ἀποφυγέειν καὶ θεῷ: Id. III. 35 Πρήξασπες, ὥς μὲν ἔγωγε οὐ μαίνομαι,—δῆλά τοι γέγονε: cf. c. 38 princ.—c. 61 Σμέρδιος τοῦ Κύρου ἀκουστέα εἴη: c. 82 δήμου ἀρχοντος ἀδύνατα μὴ οὐ κακότητα ἐγγίνεσθαι: c. 83 δῆλα,—ὅτι δεῖ ἓνα γέ τινα ἡμέων βασιλεῖα γενέσθαι: Thuc. I. 86 οὗς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, οὐδὲ δίκαις καὶ λόγοις διακριτέα, ἀλλὰ τιμωρητέα ἐν τάχει: Soph. *Antig.* 677 οὕτως ἀμυντέ ἐστι τοῖς κοσμουμένοις, κοῦτοι γυναικὸς οὐδαμῶς ἥσσητέα: Eur. *Or.* 403 οὐ δεινὰ πάσχειν δεινὰ τοὺς εἰργασμένους.

Obs. So likewise the plural forms τὰ, τάδε, ταῦτα, sometimes also ἐκεῖνα, are joined to a singular, to generalise the notion thereof—to call to mind the several particulars which may be implied in this single notion: II. θ. 362 οὐδὲ τι τῶν μύμηται, ὃ (that) οἱ μάλα πολλάκις νῶν τειρόμενον σώεσκον: Soph. *Œ.* C. 883 ἀρ' οὐχ ὕβρις τάδ': Eur. *Hipp.* 466 ἐν σοφοῖσι γὰρ τάδ' ἐστὶ θη-τῶν, λανθάνειν τὰ μὴ καλὰ: Arist. *Ach.* 126 ταῦτα δῆτ' οὐκ ἀγχονή: Thuc. VI. 77 οὐκ ἴωνες τάδε εἰσὶν οὐδ' Ἑλλησπόντιοι,—ἀλλὰ Δωριεῖς: *Æsch.* c. Ctes. p. 55 οὐκ ἐστὶ ταῦτα ἀρχή: Id. *Leg.* p. 50 ταῦτ' ἐστὶν ὁ προδότης: Xen. *M.* S. III. 6, 6 πῶς γὰρ οἷόν τε μὴ εἰδῶτα γε τὰ ἀναλώματα καὶ τὰς προσόδους ἐπι-

^a Herm. ad Vig. 95. Elm. Med. 887. Blomf. *Æsch.* Pers. 1.

^b Whitby ad loc.

^c R. P. Orest. 1051. Monk Hipp. 11.

μεληθῆναι τούτων : Id. Anab. I. 9, 24 τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ τῇ προθυμίᾳ χαρίζεσθαι, ταῦτα μᾶλλον ἔμοιγε δοκεῖ ἀγαθὰ εἶναι : Plat. Phæd. p. 62 D ἀλλ' ὁ ἀνόητος ἀνθρώπος τάχ' ἂν οἰηθείη ταῦτα, φευκτίον εἶναι ἀπὸ τοῦ δεσπότου : Id. Legg. p. 647 A. So καὶ ταῦτα, *idque*; and this when an adjective or participle follows^a.

Subject in the Neuter Plural, with Verb in the Singular.

§. 384. A neuter plural subject is joined with a singular verb ; τὰ ζῶα τρέχει—τὰ πράγματά ἐστι καλὰ : Od. ι, 438 καὶ τότ' ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μῆλα : Eur. Med. 618 κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει.

Obs. 1. This construction also occurs in adverbial formulas with the participle ; as, δόξαν ταῦτα, *quum hæc visa, decreta essent* : Xen. Anab. IV. 1, 13 δόξαν δὲ ταῦτα, ἐκίρυσαν οὕτω ποιῖν : Plat. Protag. p. 314 C δόξαν ἡμῖν ταῦτα, ἵπορευόμεθα, ubi v. Heindorf ; on the contrary, Xen. Hell. III. 2, 19 δόξαντα δὲ ταῦτα καὶ περανθέντα, τὰ μὲν στρατεύματα ἀπῆλθεν. The dual neuter is also sometimes joined with a singular verb ; as, Od. ζ, 131 ἐν δέ οἱ ὅσσε δαίεται, the neuter dual being considered as a neuter plural : compare ὅσσε φαεινά Il. ν, 435, ὅσσε αἱματόεστα ibid. 617 ; and Il. π, 139 εἴλετο δ' ἄκιμα δοῦρε : Lucian. Tox. 17 ἄμφω λήγεται : Arist. Rhet. 1. 2. 19 ἄμφω ᾗ. But this construction does not appear to have been usual.

Obs. 2. The principle of this construction is, that the neuter plural was conceived to express a class as one individual thing, a whole (collective unity) ; the notion of the individuality of the several members of the whole being lost sight of ; where the notion of individuality is meant to be prominently brought forward the plural verb is used^b.

Exceptions.

§. 385. *a.* When the neuter plural signifies or stands for names of persons or animate things, and the notion of individuality is intended to be expressed, the verb is in the plural^c : Thuc. IV. 88 τὰ τέλη, "the magistrates," ὁμόσαντα ἐξέπεμψαν : Id. VII. 57 τοσάδε μὲν μετὰ Ἀθηναίων ἔθνη ἐστράτευον : Isocr. Panath. 90. 481 τὰ μεῖράκια—παραγεγενημένα—κατεφρόνησαν : Plat. Lach. p. 180 E τὰ μεῖράκια διαλεγόμενα ἐπιμέμνηνται—καὶ—ἐπαινοῦσιν^d : Eur. Cycl. 206 πῶς κατ' ἄντρα νεόγωνα βλαστήματα (i. e. ἄρνες καὶ ἔριφοι), ἡ πρός γε μαστοὺς εἰσὶ ; but Thuc. I. 58 τὰ τέλη τῶν Λακεδαιμονίων ὑπέσχεοντο αὐτοῖς, though the best Mss. read ὑπέσχετο : if it is ὑπέσχεοντο, τὰ τέλη signifies the magistrates—if ὑπέσχετο, the cabinet. Of course the use of the plural or singular number properly depends on the notion in the speaker's or writer's mind, *animo loquentis*^e : Plat. Rep. p. 353 B ἄρ' ἂν ποτε ὁρμάτα αὐτῶν ἔργον καλῶς ἀπεργάσαιτο μὴ ἔχοντα τὴν αὐτῶν ἀρετὴν : where the plural notion ὀφθαλμοί was in the speaker's mind : but when it had become a mere form of grammar, the one or the other is often used somewhat arbitrarily. (See *Obs. 2.*)

^a Reisig Comm. in Soph. OE. C. 326. p. Stallb. Plat. Apol. 19. D. Phileb. 26 E.

^b Aldrich. Logic. i. 1, 2. Neque enim *singulare est quicquid unum dici potest.*

^c R. P. Hec. 1149. Stallb. Cratyl. 425

A : cf. Heindorf. Herm. Elect. 430. Ast. Plat. Legg. 46, and Rep. 353. Dobree Arist. Plut. 145.

^d Lobeck Phryn. 425.

^e Stallb. Rep. 353 B. and 503 D.

δ. And also when the neuter plural does not express living objects, but the personality or the plurality of the parts is to be signified: Xen. Anab. I. 7, 17 *ταύτῃ μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἰχνη πολλά*: Id. Cyr. V. 1, 14 *τὰ μοχθηρὰ ἀνθρώπια πασῶν οἰμαι, τῶν ἐπιθυμιῶν ἀκρατὴ ἔστι, κἄπειτα ἔρωτα αἰτιῶνται: ἔστι, the whole class—mankind: αἰτιῶνται, each for himself lays the blame on*. So Hdt. II. 96 *τὰ πλοῖα οὐ δύνανται ἀνὼ πλέειν*. So the notion of plurality of parts is signified by the following plural verbs: Thuc. I. 126 *ἐπειδὴ ἐπῆλθον* (sc. ἐπῆλθεν) *Ὀλύμπια, the Olympic (not festival but) games*: Xen. Anab. I. 2, 23 *ἐνταῦθα ἦσαν τὰ Συννέσιος βασιλεια*: so c. 4, 10: and when the neuter plural is defined by a noun of number which gives it plurality; as, Thuc. VI. 62 *καὶ ἐγένοντο ἐξ αὐτῶν εἴκοσι καὶ ἑκατὸν τάλαντα*: Xen. Anab. I. 4, 4 *ἦσαν δὲ ταῦτα δύο τεῖχη*. So Thuc. V. 26 *ἀμφοτέροις δὲ ἀμαρτήματα ἐγένοντο* (*ἀμαρτήματα* is predicated of each of the two). Xen. Cyr. III. 3, 15 *ἀνέπαυον τὰ στρατεύματα, Assyriorum et sociorum*.

Obs. 1. The second person singular of the imperative is not used with neuter plurals; as commands are not addressed to a class, but to the individuals contained therein; but the third is occasionally, as it expresses rather a desire than a command: Eur. Heracl. 454 *σωθήτω τέ μοι τέκνα*: or where the nomin. is not of persons, but of things or circumstances: as, Eur. Med. 1048 *χαίρειτω βουλευματα, farewell, my counsel*: Hdt. III. 81, 1 *λελέχθω κάμοι ταῦτα, be this said by me too*.

Obs. 2. The non-Attic poets from Homer downwards use the plural very often merely for the metre: Il. λ, 310 *ἀμήχανα ἔργα γέγοντο*: both constructions occur together, Il. β, 135 *καὶ δὴ δοῦρα σίστηε νιῶν καὶ σπάρτα λέλυνται*. So Hdt. V. 112 *ὡς συνῆλθε* (*συνῆλθον*, ac.) *τὰ στρατόπεδα συμπίσσαντα ἐμάχοντα*. The Attic poets, except in the cases given under *a* and *δ*, use the singular.

Obs. 3. The use of a plural verb with neuter plurals signifying things may be divided into two heads.

a. Where plurality is to be brought forward; as, Xen. Anab. I. 7, 17 *φανερά ἦσαν ἰχνη πολλά*: Id. Hell. I. 1, 23 *ἰάλωσαν*.

β. Where a personal character is by a sort of poetical license thrown over the things, they are to be represented as agents; as, Hdt. II. 96 *ταῦτα τὰ πλοῖα ἀνὰ μὲν τὸν ποταμὸν οὐ δύνανται* (notion of agent) *πλέειν*; where some read *δύναται*, and immediately afterwards follows *ἐκ γῆς δὲ παρέλκεται* (notion of patient): Eur. Phæn. 1344 *ὡς (δῶματα) ἐνθακρύσαι γ' εἰ φρονούντ' ἐτύγχανον*.

Obs. 4. Of course where there is another subject in the same sentence, the neuter plural is followed by a plural verb, as belonging to both. So Hdt. VIII. 12 *οἱ νεκροὶ καὶ ναυάγια ἐξεφορέοντο*.

Masculine or Feminine Noun in the Plural and Verb in the Singular.

§. 386. 1. A masculine or feminine subject in the plural is joined with a singular verb. This construction is called *σχῆμα Βωιωτικόν*, or *Πινδαρικόν*^a, probably because mostly used by the Doric poets. The instances of it are rare: Pindar. Olymp. XI. (X.) princ. *μελιγάρφες ὕμνοι ὑστέρων ἀρχαὶ λόγων τέλλεται*, where Dissen adds, “Hippon. Fragm. p. 41 *Δυ' ἡμέραι*

^a Dissen Pind. Ol. X. VI. Herm. Trach. 517. Ellendt. Lex. Soph. ad voc. *ειυ*.

γυναῖκός ἐστιν ἡδισταί, ὅταν γαμῇ τις κάκφῆρῃ τεθνηκυῖαν, *quamquam* Gaisfordius ad *Hephæstion*. p. 253. εἰσὶν *scribat* :'' Id. *Fragm.* Dithyr. v. 16 εἰ. ἀχέεται τ' ὀμφαί μελέων σὺν αὐλοῖς, ἀχέεται Σεμέλαν ἑλικάμπυκα χοροί. In an oracle in *Hdt.* VI. 86 οὐδ' ἐπὶ χεῖρες : *Hom. Hymn. in Cerer.* 279 ξανθαὶ δὲ κόμαι κατενήθοεν : *Pind. Pyth. X.* 71 ἐν δ' ἀγαθοῖς κείται—πολίων κυβερνάσεις : *Fragm.* Dithyr. IV. 15.

2. In Attic writers this construction is mostly limited to ἔστι and ἦν placed at the beginning of a sentence, so that the subject follows the verb, and the expression takes an impersonal form, like the French *Il est des hommes*—*Il est cent usages*, &c. So *Hesiod. Theog.* 321 τῆς δ' ἦν τρεῖς κεφαλαί : *Soph. Trach.* 520 ἦν δ' ἀμφίπλεκτοι κλίμακες : *Eurip. Ion.* 1146 ἐνῇν δ' ὕφανται γράμμασιν τοιαῖδ' ὄφαι : so *Hdt. I.* 26 ἔστι δὲ μεταξὺ τῆς τε παλαιῆς πόλιος—καὶ τοῦ νηοῦ ἐπτά στάδιοι : *Id. VII.* 34 ἔστι δὲ ἐπτά στάδιοι ἐξ Ἀβύδου ἐς τὴν ἀπαντίον : *Plat. Ethyd.* p. 302 C ἔστι γὰρ ἔμποροι καὶ βωμοί : *Id. Rep.* p. 462 E. extr. ἔστι μὲν που καὶ ἐν ταῖς ἄλλαις πόλεσιν ἀρχοντές τε καὶ δῆμος ; ubi v. *Stallbaum*. So γίγνεται : *Ibid.* p. 363 A χρὴ δίκαιον εἶναι—, ἵνα δοκοῦντι δικάως εἶναι γίγνηται ἀπὸ τῆς δόξης ἀρχαί τε καὶ γάμοι. So in the dual : *Plat. Gorg.* p. 500 D εἰ ἔστι ταύτῳ διπλὸν τὸ βίω : *Arist. Vesp.* 58 ἡμῖν γὰρ οὐκ ἔστ' οὔτε—δούλω καταρίπτοντε.

Obs. 1. The passage in *Eur. Bacc.* 1350 αἰ! αἰ! δέδοκται, πρίσβυ, τλήμονες φυγαί, is not an instance of this construction, δέδοκται being used absolutely, *decretum est*, and τλήμονες φυγαί are merely an explanation thereof; nor *Id. Hipp.* 1269 κίερανται συμφοραί, as κίερανται is III. plur. with the anomalous ν.

Obs. 2. Similarly the regular phrase ἔστιν οἱ, *sunt qui*.

Obs. 3. In the passage *Thuc. III.* 36 προσξυνελάβετε τῆς ὀρμῆς αἱ νῆες τολμήσασαι, the singular is to be explained either by taking αἱ νῆες collectively (=the fleet), or, as *Arnold* supposes, that τὸ νηᾶς τολῆσαι was in *Thucydides'* mind when he began the sentence, which he afterwards paraphrased by αἱ νῆες τολμήσασαι.

Dual Subject—Plural Predicate.

§. 387. 1. The dual is not always used where two persons or things are spoken of, but only where such two persons or things are either really a pair, as πόδες, χεῖρες, &c., or in *animo loquentis* considered as such, as two combatants. So *Soph. Œd. Col.* 337 : ὦ πάντ' ἐκέλευ τοῖς ἐν Αἰγύπτῳ νόμοις φύσιν κατεικασθέντε, *the four children divided into pairs*.

2. Hence the dual in many cases is joined with the plural verb, where the dual notion, as not requiring to be distinctly marked, is merged in the plural of which it is a modification ; as, *Il.* ε. 275 τὼ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους : *Il.* π. 218 δὺ ἀνέρε θωρήσσοντο : *Ibid.* 337 τὼ δ' αὖτις ξιφέεσσι συνεδραμον : *Eur. Phœn.* 69 τὼ δὲ ξυμβάντ' ἔταξαν.—So in *Soph. Œd. Col.* 1676 ἰδόντε καὶ παθούσα παροίσομεν : the dual is used to denote two pairs, while the plural refers to the whole four persons. So dual participles and with a plural verb ; as, *Od.* λ. 211 ὄφρα καὶ εἰν Ἀΐδαο φίλας περὶ χεῖρε βα-

λόντε ἀμφοτέρω κρυεροῖο τεταρπόμεσθα γόοιο: especially with the I. plur.; as, Eur. Iph. Taur. 777 ποῦ ποτ' ὄνθ' ἐδρήμεθα^a: Arist. Av. 35 ἀναπλομέσθα—μισοῦντε: and participles as remote attributives; as, Thuc. V. 59 τῶν δὲ Ἀργείων δύο ἄνδρες Θράσυλλός τε — καὶ Ἀλκίφρων — προσελθόντε τῷ Ἀγιδί διελεγέσθην: Plat. Euthyd. p. 273 D ἄμφω βλέψαντες. Compare §. 384. *Ods.* ὅσσε φαεινά, ἄλκιμα δοῦρε.

Obs. Very frequently, especially in poetry, the dual and plural are used indifferently in the same passage: Pindar. Nem. X. 64 λαίψηροίς δὲ πόδεσσιν ἄφαρ ἐξικέσθαι, καὶ μέγα ἔργον ἐμήσαντ' ὤκεις: Æsch. Av. 35 ἀναπτόμεσθα—μισοῦντε.

Verb in Dual with Plural Subject, or with several Subjects.

§. 388. 1. A dual verb is joined with a plural subject or with several subjects, when the persons or things signified by the plural or by the several subjects are spoken or conceived of as so opposed or arranged as to form a pair or two pairs.^b There is a very simple case of this construction in Il. ε, 10 δύο δὲ οἱ υἱέες ἦσθη: Plat. Rep. p. 478 B δυνάμεις δὲ ἀμφοτέρω ἔσονται: again, Il. δ, 452 sq. ὥς δ' ὅτε χεῖμαρροι ποταμοί, κατ' ὄρεσφι ρέοντες, ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδαρ, — ὥς τῶν μισγομένων γίνετο ἰοχὴ τε φόβος τε (the streams being compared to two combatants): Il. θ, 185 sq. Ξάνθε τε καὶ σὺ Πόδαργε, καὶ Αἴθων Ἀμπε τε διε, νῦν μοι τὴν κομιδὴν ἀποτίμενον: Ibid. 191 ἄλλ' ἐφομαρτεῖτον καὶ σπεύδετον (two pairs), So Il. π, 371 πολλοὶ δ' ἐν τάφρῳ ἐρυσάρματα ὤκεις ἵπποι ἄξαντ' ἐν πρώτῳ ῥυμῷ λίπον ἄρματ' ἀνάκτων: and Il. ρ, 427 ἵπποι δ' Ἀιακίδαο, μάχης ἀπάνευθεν ἑόντες, κλαῖον, ἐπειδὴ πρῶτα πυθέσθην ἡνίοχοιο ἐν κοιήσῃ πεσόντος (pair of horses): Od. θ, 48 sq. κοῦρω δὲ κρινθέντε δύο καὶ πεντήκοντα βήτην: βήτην refers not to πενήτηκ, but κοῦρω κρινθέντε δύο: Hom. Hymn. in Apoll. 456 τίφθ' οὕτως ἦσθον τετιγότες, οὐδ' ἐπὶ γαίαν ἐκβῆτ' οὐδὲ καθ' ὅπλα μελαίνης νηὸς ἔθεισθε: v. 487 ἄλλ' ἄγεθ', ὥς ἂν ἐγὼ εἶπω, πείθεσθε τάχιστα· ἰστία μὲν τρώων κάθετον, λύσαντε βοείας: v. 501 ἔρχεσθαι θ' ἂμ' ἐμοί, καὶ ἰηπαιὸν ἀείδειν, εἰσέκε χώρον ἱκησθον, ἵν' ἔξετε πύονα νηόν: in this passage Apollo is speaking to the rowers, who must be considered as sitting in two rows, one on each side of the ship. Æschyl. Eum. 256 ὄρα, ὄρα μάλ' αὖ, λεύσσετεν πάντα, the Chorus being divided into two parts (ἡμιχόρια): Eur. Phœn. 1298 διδυμοὶ θήρες φόναι ψυχαὶ—αἰτιχ' αἰμάξετον: Arist. Ran. 47 τί κόθορνος καὶ ῥόπαλον ξυνηλθέτην: Pind. Ol. II. 87 μαθόντες δὲ λάβροι παγγλωσσίᾳ, κόρακες ὥς, ἄκρανα γαρούετον Διὸς πρὸς ὄρνιχα θείον, "qui autem didicerunt inepte loquaces ut corvi clamore certant adversus Jovis aquilam;" in γαρούετον the poet especially alludes to a couple of slanderous writers, Simonides and Bacchylides; see Schol. ad loc.: Plat. Theæt. p. 152 E περὶ τούτου πάντες ἔξης οἱ σοφοὶ πλὴν Παρμενίδου ξυμφέρεσθον, Πρωταγόρας τε καὶ Ἑράκλειτος καὶ Ἐμπεδοκλῆς, καὶ τῶν ποιητῶν οἱ ἄκροι: (here the notion of duality is produced by the opposition of philosophers and poets.) So Il. ε, 487 τῆν δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις λαοῖσιν μενέμεν—μήπως, ὥς ἀψῖσι λίνου ἄλόντε πατάγρου, ἀνδράσι δυσμενέσσιιν ἄωρ καὶ κύρμα γένησθε (ἄλόντε

^a Elm. Iph. Taur. 777.

^b Dissen Pind. Ol. II. 87. Stallb. ad Theæt. 152 E. Nitzsch Od. θ, 35.

sc. σὺ καὶ ἄλλοι λαοί) : the explanation of the Scholiast, *ὑμεῖς καὶ αἱ γυναῖκες*, is too far-fetched. Il. α, 567 is not an instance, as *ἰὼνθ'* is referable to *ἐμέ*.

2. Sometimes a plural noun and a singular one are joined with a dual verb, to show that they are joined together as a pair in the speaker's mind : Soph. Œd. Col. 555 *σκεῖψέ τε γάρ σε καὶ τὸ δύστηνον κἄρα δηλοῖτον ἡμῖν*.

Obs. 1. The construction in Eur. Heracl. 212 is remarkable : *αὐτανεφέως πατήρ ἂν εἴη σός τε καὶ τούτων*—where the predicative adjective is in the dual as viewed as referring to *two*, while the copula agrees with the subject with which it stands.

3. In the attributive construction we may remark upon the dual :

a. A plural subst. is often joined with the dual pronominal adjectives, *δύω, δύο, δυοῖν* : Il. ε, 10 *δύω νιέες* : Od. μ, 73 *οἱ δὲ δύο σκόπελοι* : Il. ι, 4 *ἄνεμοι δύο* : Æsch. Ag. 1304 *δυοῖν οἰμώγμασιν* : Id. Eum. 597 *δυοῖν μισαμάτων* : Theocr. V. 47 *κῆραι δύο* : Plat. Rep. p. 614 C *δύο χάσματα ἔχονμένω ἀλλήλων*. But sometimes both the adjective and substantive are in the plural ; as, Il. π, 326 *δοιοῖσι κασιγῆτοισι*.

b. In Attic a feminine substantive in the dual is often joined with a masculine attributive in the dual ; as, Thuc. V. 23 *ἄμφω τῷ πόλει* : Xen. Cyr. V. 5, 2 *τῷ γυναίκε* : Ibid. I. 2, 11 *καὶ μίαν ἄμφω τούτῳ τῷ ἡμέρα λογίζονται* : Plat. Phæd. p. 71 E *τοῖν γενεσέων*. *Τούτῳ τῷ τέχνῳ, τούτοις τοῖν κινήσεσιν, τῷ ὁδῷ* in Plato. And sometimes the article is in the masculine, though the attributive participle is in the feminine : Soph. Œd. Col. 1600 *τῷ δ' εὐχλόου Δήμητρος εἰς ἐπὶ φύιον πάγον μολούσα* : especially with participles as remote attributives ; this is also found as early as Homer : Il. θ, 455 *οὐκ ἂν ἐφ' ἡμετέρων ὀχέων πληγέντε κεραυνῷ ἄψ' ἐς Ὀλυμπον ἵκεσθον* (*Minerva et Juno*) : Hesiod. Opp. 195 *καὶ τότε δὴ πρὸς Ὀλυμπον—λευκοῖσιν φαρέεσσι καλυψαμένῳ χρᾶ καλόν, ἀθανάτων μετὰ φύλον ἵπον προλιπόντ' ἀνθρώπους Αἰδῶς καὶ Νέμεσις* : Plat. Phædr. p. 237 D *ἡμῶν ἐν ἐκάστῳ δύο τινὲ ἔστων ἰδέα ἄρχοντε καὶ ἄγοντε, οὖν ἐπόμεθα* — *τούτῳ δὲ κ. τ. λ.*^a Eur. Alc. 925 *δύο ψυχὰς—διαβάντε*.

Obs. 2. It seems probable that the dual of the article, pronoun, participle and adjective had originally only one form for the masculine and feminine. The feminine dual of the article, *τά*, is hardly ever found in good writers. In considering the use of the plural for the dual, it should be remembered that in the Æolic dialect and in Latin there is no dual.

Constructions by Attraction.

§. 389. The verbs *εἶναι, γίνεσθαι, καλεῖσθαι, &c.*, when used for the copula, sometimes, by a sort of attraction, agree in number with the substantive, which stands as the predicate : Hdt. I. 93 *ἡ μὲν δὴ περίοδος—εἰσὶ στάδιοι ἑξ*, like III. 60 *τὸ μὲν μήκος τοῦ ὀρύγματος ἑπτὰ στάδιοι εἰσι* : Id. II. 15 *αἱ Θῆβαι Αἰγυπτos ἐκαλέετο* : Æsch. Choeph. 317 sq. *Χάριτες δ' ὁμοίως κέκληνται γῶος εὐκλεῆς προσθοδόμοις Ἀρεΐδαις* (subj. γῶος, predicate Χάριτες) : Thuc. III. 112 *ἐστὸν δὲ δύω λόφω ἡ Ἰδομένη ὑψηλῷ* : Id. IV. 102 *τὸ χωρίον τούτου*,

^a Heind. ad loc.

ὅπερ πρότερον Ἐνεία ὁδοὶ ἐκαλοῦντο: Id. VIII. 9 αἴτιον ἐγένετο—οἱ πολλοὶ τῶν Χίων οὐκ εἰδότες τὰ πρασσόμενα: Isoer. Paneg. p. 54 B ἔστι γὰρ ἀρχικώτατα τῶν ἐθνῶν καὶ μεγίστας δυναστείας ἔχοντα Σκύθαι καὶ Θρᾷκες καὶ Πέρσαι: Plat. Gorg. p. 502 C λόγοι γίνονται τὸ λειπόμενον^a: Id. Rep. p. 422 E ἐκάστη γὰρ αὐτῶν πόλεις εἰσὶ πάμπολλαι^b: Demosth. p. 817 princ. τῶν χρημάτων τὸ κεφάλαιον πλέον ἢ ὅκτῳ τάλαντα καὶ τριάκοντα μυαὶ γίνονται (sic Bekker & Codd., vulgo γίνεται). So id. p. 877, 26 ἢ τε προῖξ ὀγδοήκοντα μυαὶ γενήσονται. So especially the Latin; as, Terent. Andr. III. 3, 23 *Amantium iræ amoris integratio est*. The same thing occurs in participial constructions; the participle not agreeing with the substantive of which it is a remote attributive, but with the proper predicate of the clause in which the participle stands: Plat. Legg. p. 735 E τοὺς γὰρ μέγιστα ἐξημαρτηκότας, ἀνιάτους δὲ ὄντας, μεγίστην δὲ οὖσαν (for ὄντας) βλάβην πόλεως, ἀπαλλάττειν εἰωθεν: Id. Parmen. p. 134 B πάντα, ἃ δὴ ὡς ἰδέας αὐτὰς οὖσας ὑπολαμβάνομεν: Eur. Troad. 1221 σύ τ', ὦ ποτ' ὄσα καλλίνικε μυρίων μῆτερ τροπαίων, Ἔκτορος φίλον σάκος. So Plat. Parm. p. 153 A τᾶλλα τοῦ ἐνός, εἴπερ ἕτερά ἐστιν, ἀλλὰ μὴ ἕτερον, πλείω ἐστὶν ἐνός· ἕτερον μὲν γὰρ ὅν ἐν ἂν εἴη (for ὄντα referring to τᾶλλα τοῦ ἐνός): ἕτερα δὲ ὄντα πλείω ἐνός ἐστὶ καὶ πλήθος ἂν ἔχοι: Ibid. p. 145 C ἢ μὲν ἄρα τὸ ἐν ὅλῳ ἐν ἄλλῳ ἐστίν, ἢ δὲ τὰ πάντα μέρη ὄντα (for ὄν referring to τὸ ἐν) τυγχάνει, αὐτὸ ἐν ἑαυτῷ. So the Relative, see §. 821. 3.

Obs. 1. καλεῖσθαι signifies not only "to be," but *to be recognised as being*.

Obs. 2. A similar attraction sometimes takes place in apposition, the verb agreeing with the substantive in apposition instead of the preceding nominative: Hdt. I. 180, 3 αἱ ἐπικαμπαὶ—αἵμασίῃ (in apposition) παρατείνει.

Especial Peculiarities of Number, Gender and Person.

§. 390. 1. The construction often changes from the singular to the plural, and *vice versa*:

a. Xen. M. S. II. 3, 2 θαυμαστὸν δὲ τοῦτο, εἴ τις τοὺς ἀδελφοὺς ζημίαν ἡγεῖται,—τοὺς δὲ πολίτας οὐχ ἡγεῖται ζημίαν, ὅτι—ἔχει—δύναται· ἐπὶ δὲ τῶν ἀδελφῶν τὸ αὐτὸ τοῦτο ἀγνοοῦσιν. Here *τις* has the indefinite sense of our English "they."

b. A singular verb is sometimes used after a plural subject implied in some part of the sentence, when the notion which might be predicated of them all is limited in *animo loquentis* to a single individual: as early as Homer: Od. δ. 691 sq. ἦτ' ἐστὶ δίκη θεῶν βασιλῆων, ἄλλον κ' ἐχθαίρῃσι βροτῶν, ἄλλον κε φιλοῖ: Arist. Nub. 988 ὅταν ὀρχεῖσθαι Παναθηναῖοις δέον αὐτοὺς τὴν ἀσπίδα τῆς καλῆς προέχων ἀμελῇ τῆς Τριτογενείης: Eur. Hec. 1189 ἀνθρώποισιν οὐκ ἐχρῆν ποτε τῶν πραγμάτων τὴν γλῶσσαν ἰσχύειν πλέον, ἀλλ'

^a Heind. and Stallb. ad loc.

^b Stallb. ad loc.

εἶτε χρῆστ' ἔδρασε, χρῆστ' ἔδει λέγειν, εἴτ' αὖ πονηρά, τοὺς λόγους εἶναι σαφροῦς : Id. Androm. 421 οἰκτρά γάρ τὰ δυστυχῇ βροτοῖς ἀπασι, κἂν θυραῖος ὦν κυρῇ. (Cf. §. 399. Obs. 3.) Plat. Protag. p. 319 E τοῦτοις οὐδεὶς τοῦτο ἐπιπλήττει, ὥσπερ τοῖς πρότερον, ὅτι οὐδαμῶθεν μαθὼν, οὐδὲ ὄντος διδασκάλου οὐδενὸς αὐτῷ, ἔπειτα συμβουλευεῖν ἐπιχειρεῖ^a : Ibid. p. 334 C ἀπαγορεύουσι τοῖς ἀσθενοῦσι— ἐν τούτοις οἷς μέλλει ἔδεσθαι, in iis, quæ edere vult for volunt : Id. Gorg. p. 478 B. C ἄρ' οὐν τὸ ἰατρῆυσθαι ἡδὺ ἔστι καὶ χαίρουσιν οἱ ἰατρυνόμενοι;—μεγάλου γὰρ κακοῦ ἀπαλλάττεται.

c. When the gender of the persons signified has no especial stress laid upon it, but only the notion of personality is conveyed, the adjective, standing as the predicate, or as an attribute of a femin. subst., is in the masc. as the more indefinite form of expression : Xen. M. S. II. 7, 2 συνελθούσων ὥς ἐμὲ καταλειμμένοι ἀδελφαί τε καὶ ἀδελφιδαὶ καὶ ἀνεψιαὶ τοσαῦται, ὥστ' εἶναι ἐν τῇ οἰκίᾳ τεσσαρεσκαίδεκα τοὺς ἐλευθέρους. In a tragic chorus the masc. is used when the individual female speaks of herself : Eur. Hipp. 1105 sqq. ξύνεσιν δέ τιν' ἐλπίδι κεῖθων λείπομαι ἐν τε τύχαις θανάτων καὶ ἐν ἔργασιν λεύσσω. So also in the plural : Eur. Med. 853 σὲ πάντες (for πᾶσαι), ἱκετεύομεν. The masc. is regularly used when a woman is spoken of in the plural number : in the abstract plural notion the difference of sex is lost sight of, and the masc. is therefore used as a more general expression of personality : as, Eur. Androm. 711 ἡ στῆρος οὐσα μόσχος οὐκ ἀνέξεται τίκτοντας ἄλλους (for τίκτουσαν ἄλλην, Andromacham), αὐκ ἔχουσ' αὐτὴ τέκνα : Soph. C. T. 1184 ὅστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οἷς τ' (i. e. τῇ μητρί) οὐ χρῆν μ' ὁμλῶν. And so an attributive or predicative adjective (or mostly a participle) is in the masc. gender when the woman to whom it refers speaks of herself, using the first person plural^b, or a plural participle ; as, Eur. Hec. 511 οὐκ ἄρ' ὥς θανουμένους μετῆλθες ἡμᾶς : Soph. Trach. 491. (Dejanira) κοῦτοι νόσον γ' ἐπακτὸν ἐξαιρούμεθα θεοῖσι δυσμαχοῦντες : Id. Electr. 399. (Electra) πεσοῦμεθ', εἰ χρή, πατρί τιμωρούμενοι : Id. Aj. 273. (Tecmessa) ἡμᾶς δὲ τοὺς φρονούντας ἡνία ξυνών : Eur. Iph. Aul. 823 οὐ θαῦμά σ' ἡμᾶς (Clytemnestram) ἀγνοεῖν, οὐς μὴ πάρος κατείδες. Also in Aristoph. Eccles. 30 sq. a woman says, ὥς ὁ κήρυξ ἄρτιως ἡμῶν προσόντων δεύτερον κεκόκκυεν, as I came up.

Obs. We must not class here the anomalous instances of masculine adjectives with feminine substantives, which were sometimes used by poetical license or carelessness ; as, Soph. Trach. 207 κοινὸς κλαγγά : Æschyl. Ag. 562 δρόσοι τιθέντες ἔνθηρον τρίχα : Nicand. Ther. 329 καταψυχθέντος ἀκάνθης : Ibid. 129 ψολοέντος ἐχίδνης : Orph. Arg. 263 ὕληεντι κολώνῃ : C. C. 751 πτωχῷ διαίτη : Soph. El. 614 and C. C. 751 even τηλικούτος is used for the feminine.

d. The Greeks, like the Latins, frequently spoke of themselves in the plural number, to signify that the action or opinion spoken of was participated in by others in some way connected with themselves ; hence the plural and singular were interchanged as the notion varied. Among the earlier writers however this idiom is almost exclusively confined to poets. The prose writers used it only when the speaker was really connected in some common bond with others : Il. v. 257 τό νυ (sc. ἔγχος) γὰρ κατεάξαμεν, δὲ πρὶν ἔχσκοι : Eur. Iph. T. 349 οἷσιν ἡγριώμεθα, δοκοῦσ' Ὀρίστην μηκέθ' ἥλιον βλέπειν ; ubi v. Seidler : Id. H. F. 858 Ἥλιον μαρτυρούμεσθα δρῶσ',

^a Heindorf. et Stallb. Protag. 319 E. Pflugk Hec. 1189. Heind. Phœd. 62. Stallb. Rep. 389 D. Brunck Aj. 760. Elm. Med. 215.

^b Dawes Misc. Crit. 549. Herm. Vig. 713. R. P. Hec. 509.

ἃ δρᾶν οὐ βούλομαι : Id. Ion. 1250 διωκόμεσθα θανασίμους ἐπὶ σφαγῇ Πυθίᾳ ψήφῳ κρατήθεις ἔκδοτος δὲ γίγνομαι : Id. Hipp. 244 αἰδούμεθα γὰρ τὰ λελεγμένα μοι : Id. Bacch. 668 φράσω τὰ 'κείμεν ἢ λόγον στείλωμεθα ; Id. Androm. 142 δισποτῶν δ' ἐμῶν φόβῳ ἡσυχίαν ἄγομεν ; ubi v. Pflugk : Id. Iph. Aul. 985 sq. οἰκτρὰ γὰρ πεπνυμέναι, ἢ πρῶτα μὲν σε γαμβρὸν οἰηθεῖς ἔχειν, κενὴν κατέσχον ἐλπίδ' : Aristoph. Ran. 213 φθελγώμεθ' ἐγγυρὺν ἐμὴν αἰδῶν : Theocr. VIII. 75 ἀλλὰ κάτω βλέψας τὰν ἀμέτεραν ὁδὸν εἰρπον^a : but with reference to a real community or corporation ; Plat. Sympos. 186 B ἄρξομαι δὲ ἀπὸ τῆς λατρικῆς λέγων, ἵνα καὶ πρεσβεύωμεν (i. e. τιμῶμεν) τὴν τέχνην, where the medical man Eryximachus speaks for the whole profession.

e. So there is sometimes a change from the third to the first person when the speaker includes himself in the latter verb ; Il. ε, 872 σοὶ τ' ἐπιπείθονται καὶ δεδμημέσθαι ἕκαστος.

2. In an address directed to more than one person, the Greek language has several singular idioms :—

a. The imperative εἰπέ, and some others which express only exhortation or encouragement, as ἄγε, φέρε, ἴδε, are joined by the Attics with one plural subst. or several singulars. This arose from the idioms of every day conversation : Arist. Acharn. 318 εἰπέ μοι, τί φειδόμεσθα τῶν λίθων, ὧ δημόται : Id. Pac. 385 εἰπέ μοι, τί πάσχει, ἄνδρες : Plat. Euthyd. p. 283 B. εἰπέ μοι, ὦ Σωκράτης τε καὶ ὑμεῖς οἱ ἄλλοι : cf. Protag. p. 311 D. Demosth. p. 108, 74 εἰπέ μοι, βουλευέσθε : Id. p. 43, 7 ἢ βούλεισθε, εἰπέ μοι, περιμέντες αὐτῶν πυνθάνεσθαι : Soph. Trach. 824 ἴδ', οἶον, ὦ παῖδες, προσέμειξεν ἄφαρ τοῦτοπος τὸ θεοπρόπον ἡμῖν.

β. In the old poets, and sometimes in prose, a plural predicate addressed to many persons is joined with one of the persons so addressed in the vocative singular ; this person being considered as the chief among them : Od. β, 310 'Ἀντίνο', οὕτως ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν δαίνυσθαι : Od. μ, 82 νῆα ἰθύετε, παῖδιμ' Ὀδυσσεύ : Pind. Ol. VIII. 15 Τιμόσθενες, ὕμμε δ' ἐκλάρωσεν πότμος Ζηνί : Soph. OE. C. 1102 ὦ τέκνον, ἢ πάρεστον ; 1104 προσέλθετ', ὦ παῖ (Œdipus is thinking of Ismene and Antigone, but only addresses the latter) : Xen. Hell. IV. 1, 11 ἴτ', ἔφη, ὑμεῖς δ' Ἥριππίδα, καὶ διδάσκετε αὐτὸν βουλευθῆναι ἀπερ ἡμεῖς : οἱ μὲν δὲ ἀναστάντες ἐδίδασκον. So Arist. Eq. 1312 καθῆσθαι μοι δοκεῖ εἰς τὸ Θησεῖον πλεούσαις. This and analogous idioms are very frequent in tragedy, especially where the chorus is addressed by another or speaks of itself, as at one time the whole chorus presents itself to the mind, at another the Coryphæus : Soph. OE. C. 167 ξείνοι, μὴ δῆτ' ἀδικηθῶ σοὶ πιστεύσας καὶ μεταναστὰς : see Æschyl. Eum. 174 sqq. 780 sqq. 837 sqq. Suppl. 179, 204 sqq. 710, 735, 910 sq., where the chorus is addressed in the singular or plural, as may seem fit to the speaker. So also the chorus speaking of itself : Æschyl. Eum. 247 uses the plural ; 251 sqq. the singular. So 354 sq. 666^b.

γ. In the Attic dialect we find a singular construction of the second person Imper. with the indef. pronoun τίς or πᾶς τις, with or without a substantive ; as, Aristoph. Av. 1186 χώρει δεῦρο πᾶς ὑπέρτης· τόξευ πᾶς τις. So Pax. 515 sqq. ; hence the change from the third person to the second : Eur. Bacch. 327 (346.) στειχέτω τις ὥς τάχος, ἐλθὼν δὲ θάκουε τοῦσδ', ἵν' οἰωνοσκοπεί, μοχλοῖς τραίνον κανάτρεψον ἔμπαλιν, καί—μέθες. This also doubtlessly arises from common conversation ; the indefinite subject being addressed as if in the presence of the speaker : English, "go every one of you ;" hence we may see that probably the Imperat. originally was used only in the second person, as commands are issued most naturally in that form.

^a Wüsteman ad loc.

^b Elm. Med. 552.

*Predicate with more than one Subject.**Adjective and Participle.*

§. 391. 1. If all the subjects are of the same gender, the adjective stands in that gender in the plural; as, ὁ Σωκράτης καὶ ὁ Πλάτων ἦσαν σοφοί—ἡ μήτηρ καὶ ἡ θυγάτηρ ἦσαν καλαί—ἡ ὀργὴ καὶ ἡ ἀσυνεσία εἰσὶ κακαί. So also attributives, whether immediate or remote; as, ὁ Σωκράτης καὶ ὁ Πλάτων σοφοί or σοφοὶ οὗτοι.

2. When the subjects differ in gender the plural form is used; and with names of persons the masculine is preferred to the feminine, the feminine to the neuter. Ὁ ἀνὴρ καὶ ἡ γυνὴ ἀγαθοὶ εἰσιν: Il. σ, 567 παρθενικαὶ δὲ καὶ ἡῖθεοι, ἀταλὰ φρονέοντες: Il. β, 136 αἱ δὲ πον ἡμέτεραί τ' ἄλλοχοι καὶ νῆπια τέκνα εἶα' ἐνὶ μεγάροις ποτιδύμεναι: Xen. Cyr. III. 1, 7 ὥς δὲ εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους, ἐδάκρυεν. With abstracts and names of inanimate things the neuter plural, as in English, "*things*," is used frequently without any regard to the gender of the subjects (see §. 381.): as, Plato Menex. 246 φθόνος καὶ ἔριος ἐνάντια ἐστίν, *contrary things* (ἐστίν is singular by attraction to ἐνάντια): Od. ξ, 226 ἄκουτες ἐύξεστοι καὶ δῖστοι λυγρά: Od. ν, 435 ῥάκος ἄλλο κακὸν βάλεν ἠδὲ χιτῶνα βωγαλία: Hdt. III. 57 ἦν τότε ἡ ἀγορὰ καὶ τὸ πρυτανεῖον Παρίῳ λίθῳ ἡσκημένα: Xen. M. S. III. 1, 7 λίθοι τε καὶ πλῖνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐρριμμένα οὐδὲν χρησιμὰ ἐστίν.

Obs. 1. Sometimes an adjective which is common to several subjects is referred only to one of them, which is to be distinguished as the most significant or important: Il. α, 177 αἰεὶ γὰρ ἔρις τε φίλη, πόλεμοι τε μάχαι τε: Il. ο, 193 γαῖα δ' ἔτι θυτὴ πάντων καὶ μακρὸς Ὀλυμπος. The same holds good in apposition; as, Æsch. Ag. 41 μέγας ἀντίδικος Μενέλαος ἀναξ ἠδ' Ἀγαμέμνων. For the same purpose and attributive adjective agrees sometimes, not with the substantive nearest to it, but with one further off: Il. ο, 344 τάφῳ καὶ σκολόπεσσιν ἐνιπλήξαντες ὀρυκτῇ: Od. ι, 222 νῆον δ' ὄρῳ ἄγγεα πάντα, γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγαν: Hesiod. Theog. 973 ἐπὶ γῆν τε καὶ οὐρίᾳ νῶτα θαλάσσης, πᾶσαν: Id. Opp. 403 οἶκον μὲν πρότειστα γυναῖκά τε, βούν τ' ἄροτῆρα, κτητὴν, οὐ γαμετῆν: Thuc. I. 54 τὰ τε ναυάγια καὶ νεκροὺς ἀνείλοντο τὰ κατὰ σφᾶς: Xen. Anab. I. 5, 6 ἐπὶ δὲ ὀβολοὺς καὶ ἡμισβολίον Ἀππικοὺς: Plat. Hipp. 290 C. τοὺς ὀφθαλμοὺς—πρόσωπον—πόδας—χεῖρας—εἴπερ χρυσοὶν γε δὴ ὄν κάλλιστον ἔμελλε φαίνεσθαι, &c. πρόσωπον. Analogously to this the adjective belonging to two substantives is joined with the latter; as, Eur. Suppl. 23 τό τ' ἔγχος τὴν τε δυστυχιστάτην στένων στρατείαν.

Obs. 2. Sometimes one attributive adjective applies to two opposed substantives; as, Thuc. II. 44 οἱ ἂν τῆς εὐπρεπεστάτης λήχωσιν ὥσπερ οἷδε τῆς τελευτῆς, ὑμεῖς δὲ λυπῆς.

Verb or Copula.

PERSON.

§. 392. When several subjects differing in person are joined together, the verb is generally in the plural, and the first person is preferred to the second, and the second to the third; as, ἐγὼ καὶ σὺ γράφομεν, *ego et tu scribimus*: ἐγὼ καὶ ἐκεῖνος γράφομεν, *ego et ille scribimus*: ἐγὼ καὶ σὺ καὶ ἐκεῖνος γράφομεν, *ego et tu et ille scribimus*: σὺ καὶ ἐκεῖνος γράφετε, *tu et ille scribitis*: ἐγὼ καὶ ἐκεῖνοι γράφομεν, σὺ καὶ ἐκεῖνοι γράφετε, ἡμεῖς καὶ ἐκεῖνοι γράφομεν, ὑμεῖς καὶ ἐκεῖνος γράφετε: Demosth. p. 129, 72 (*πρεσβείας*) ἐγὼ καὶ Πολύευκτος—καὶ Ἡγήσιππος καὶ Κλειτόμαχος καὶ Λυκούργος καὶ οἱ ἄλλοι πρέσβεις περιήλθομεν.

Obs. 1. Sometimes the verb agrees in person with the most prominent subject. Of course such a change of person often involves a change of number also; as, Eur. Med. 1020 ταῦτα γὰρ θεοὶ καὶ γὰρ κακῶς φρονοῦσ' ἐμνηχανησάμην.

Obs. 2. Or sometimes with the subject nearest to it: Arist. Eq. 229 καὶ γὰρ μετ' αὐτῶν χωρὶς θεὸς συλλήψεται: Xen. M. S. IV. 4, 7 περὶ τοῦ δικαίου πάντῃ οἶμαι νῦν ἔχειν εἰπεῖν, πρὸς δ' οὔτε σὺ οὔτ' ἂν ἄλλος οὐδεὶς δύναται ἀντειπεῖν: Plat. Phæd. p. 77 D ὅμως δέ μοι δοκεῖς σὺ τε καὶ Σιμμίας ἡδέως ἂν καὶ τοῦτον διαπραγματεύσασθαι (*pertractare*) τὸν λόγον. So Isæus p. 84 ἡμεῖς δὲ καὶ Στράτιος καὶ Στρατοκλῆς παρεσκευάζοντο ὅπαντες: Xen. Anab. II. 1, 16 σὺ τε Ἕλλην εἰ καὶ ἡμεῖς.

NUMBER.

§. 393. 1. When several subjects agreeing in person are joined with one verb, the verb generally stands in the plural number; as, ὁ Σωκράτης καὶ ὁ Πλάτων ἦσαν σοφοί—ὁ Φίλιππος καὶ ὁ Ἀλέξανδρος πολλὰ τε καὶ θαυμαστὰ ἔργα ἀπεδείξαντο.

2. When two persons are named and to be represented as a pair the dual is used: Xen. Mem. I. 2, 40 Κριτίας καὶ Ἀλκιβιάδης τῷ Σωκράτει ὠμιλεῖτην.

Exceptions.—(See also §. 386.)

1. The verb frequently stands at the beginning of the sentence, and agrees with the subject nearest to it; as, Il. π. 844 σοὶ γὰρ ἔδωκε νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων: Il. α. 255 ἡ κεν γηθήσῃ Πριάμος Πριάμοιό τε παῖδες: Il. η. 386 ἠνώγει Πριάμος τε καὶ ἄλλοι Τρῶες ἀγανοί: Plat. Lys. p. 207 D φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ: Hdt. V. 21 εἶπετο γὰρ δὴ σφί καὶ ὀχῆματα καὶ θεράποντες καὶ ἡ πᾶσα πολλὴ παρασκευή; by this construction the two subjects are represented as united under some common notion, such as father and mother, or the like. So Hdt. VIII. 106 περιήλθε ἡ τε τίσις καὶ ὁ Ἐρμύτιμος: Id. V. 12 ἦν Πίγρης καὶ Μαντίης ἄνδρες Παῖονες: Xen. Anab. II. 4, 16 ἐπεμφέ με Ἀριαῖος καὶ Ἀρτάοχος, πιστοὶ δόντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ

κελεύουσι φυλάττεσθαι; where the change of the number is remarkable. In poetry sometimes the singular verb is placed after the first subject; as, Eur. Suppl. 143 Τυδεὺς μάχην ξυνήψε Πολυνείκης θ' ἄμα: Aristoph. Vesp. 1450 Λᾶσός ποτ' ἀντεδίδασκε καὶ Σιμωνίδης.

2. The verb stands at the end of the sentence, and agrees in number with the nearest subject. This construction, as in the last mentioned, sometimes marks that the two subjects have a common notion: Xen. R. Ath. 691 Ε πένητες καὶ δῆμος πλείον ἔχει: Plat. Symp. p. 190 C αἱ τιμαὶ γὰρ αὐτοῖς καὶ τὰ ἱερὰ τὰ παρὰ τῶν ἀνθρώπων ἠφανίζετο: Demosth. 307 D τριήρεις καὶ σκεύη καὶ κτήματα περίεστι: Diod. Sic. XX. c. 72 δάκρυα καὶ δειήσεις καὶ θρήνος ἐγένετο συμφορητός: Strabo V. 350 Α Ἑρικοί καὶ ἄλλα συστήματα ὑπήρξε. The change of the number is remarkable in Od. μ, 43 τῷ δ' οὔτι γυνή καὶ νήπια τέκνα οἴκαδε νοστήσαντι παρίσταται, οὐδὲ γάνυνται.

Obs. 1. Sometimes this arises from a sort of parenthetical sentence following the subject with which the verb agrees: Thuc. I. 42 ὧν ἐνθυμηθέντες, καὶ νεώτερός τις παρὰ πρεσβυτέρων μαθὼν, ἀξιούτω κ. τ. λ.

Obs. 2. If the subjects are names of persons, the verb is properly used in the singular only when it precedes, or stands between the subjects; but sometimes is in the singular, even when it stands after the subjects.

Obs. 3. The construction, so common in Latin, of a plural verb with a singular subject and μετά, cum, &c. is very rare in Greek: such as Eur. Iph. Aul. 1036 τίς ἄρ' ὑμέναιος διὰ λωτοῦ Λίβυος μετά τε φιλοχόρου κιθάρας σφριγγῶν θ' ἔστασαν ἱαγάν: Thuc. III. 112 Δημοσθένης μετά τῶν ἐνστρατηγῶν —σπένδονται: Diphil. ap. Athen. VII. p. 292 D πολυτελῶς Ἀδώνια ἀγούσ' ἑταῖρα μεθ' ἐτέρων: Lucian. D. D. XII. 1 ἐκείνη (ἡ Ῥέα)—παραλαβούσα καὶ τοὺς Κορύβαντας—ἦν καὶ κάτω τὴν Ἰδην περιπολοῦσιν' ἡ μὲν ὀλολύζουσα ἐπὶ τῷ Ἄττι, οἱ Κορύβαντες δὲ κ. τ. λ.

3. If all the subjects are neuter plurals, the verb is in the singular; as, πολλά τε καὶ καλὰ καὶ θαυμαστὰ ἐγένετο.

4. If the subjects are names of things in the singular, the verb is in the plural, when the subjects differ in species, or are opposed to each other: as, ἡ τῆς ψυχῆς ἀρετὴ καὶ τὸ τοῦ σώματος κάλλος θαυμάζονται, but in the singular when the subjects are conceived under one common notion; as, ἡ τῆς ψυχῆς ἀρετὴ καὶ τὸ τοῦ σώματος κάλλος θαυμάζεται.

5. σχῆμα Ἀλκμανικόν—the plural (or dual) verb is used with a singular noun, when some other noun follows to which it also refers. This construction received its name from its being, according to the grammarians, frequently used by Alcman: but it is found as early as Homer: Il. ε, 774 ἤχι ῥόας Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος: Od. κ, 513 ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσιν Κώκυτός τε: Il. υ, 138 εἰ δέ κ' Ἄρης ἄρχωσι μάχης ἡ Φοῖβος Ἀπόλλων. So also in construction with a participle; Pind. Pyth. IV. 179 τὸν μὲν Ἐχίονα κεχλάοντα ἦβα, τὸν δ' Ἑρινον.

6. Sometimes the verb, though preceded by several subjects, agrees with the first whereto the others are represented as subordinate: Il. ρ, 387 γούνατά τε καὶ κνήμαί τε, πόδες θ' ὑπένερθεν ἐκάστου χεῖρές τ' ὀφθαλμοὶ τε παλάσσετο μαρναμένοιν: Il. ψ, 380 πνοιῇ δ' Εὐμήλοιο μετάφρενον εὐρέε τ' ὦμο θέρμετ'. Even with names of persons: Xen. Anab. I. 10, 1 βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει: cf. Poppo. Here also we may refer Od. θ, 48 f. κούρω δὲ κρινθέντε δύω καὶ πεντήκοντα βήτην.

7. The verb stands sometimes in the singular, even when preceded by

several names of things in the plural; Plat. Symp. p. 188 B καὶ γὰρ πάχυναι καὶ χάλασαι καὶ ἐρυσίβαι ἐκ πλεονεξίας καὶ ἀποσμίας περὶ ἀλλήλα τῶν τοιούτων γίγνεται ἐρωτικῶν, these things being conceived as component parts of one state. This is illustrated by Phœn. 364 εἴν μ' ὠφελεῖ, σπονδαὶ τε καὶ σὴ πίστις, ἥ μ' εἰσήγαγε.

8. If several subjects are disjunctively united by ἢ—ἢ, *either—or*, οὐτε—οὐτε, *neque—neque*, the verb is in the singular when an actual disjunction is intended, so that the predicate cannot be said of the one if it can be said of the other; as, ἢ οὗτος ἢ ἐκεῖνος ἀληθῆ λέγει, *aut hic, aut ille vera dicit*, like Cicer. N. D. III. 12 *omne corpus aut aqua aut aer aut ignis aut terra est, aut aliquid, quod est concretum ex iis, aut ex aliqua parte eorum*; or in the plural, when the predicate refers to all the subjects equally, at the same time and in the same manner; as, Il. v. 138 εἰ δέ κ' Ἄρης ἀρχῶσι μάχης ἢ Φοῖβος Ἀπόλλων, ἢ Ἀχιλῆ' ἰσχύσι καὶ οὐκ εἰῶσι μάχεσθαι: Eur. Alc. 367 καὶ μ' οὐθ' ὁ Πλούτωνος κύων οὐθ' οὔπ' κώπη ψυχοπομπὸς ἄν γέρων ἔσχον^a: Demosth. p. 817, 12 ἃ μὲν οὖν Δημοφῶν ἢ Θηριπιδῆς ἔχουσι τῶν ἐμῶν: ubi v. Breimi Varr. Lectt. p. 25. So ibid. p. 814, 4 πάντα ταῦτα ἐνεχείρισεν Ἀφρόδιον τε τούτῳ καὶ Δημοφῶντι, τῷ Δήμῳ νικί, τούτοις μὲν ἀδελφιδοῖν ὄντοι, τῷ μὲν ἐξ ἀδελφοῦ, τῷ δ' ἐξ ἀδελφῆς γεγονότοι: Lucian. Ver. Hist. II. 19 πολλάκις γοῦν ὁ μὲν Ὑάκινθος ἢ ὁ Νάρκισσος ὠμολόγουν. So in Latin; as, Cicer. de Offic. I. 41, 148 *si quid Socrates aut Aristippus contra morem consuetudinemque civilem fecerint locutivè sint*^b.

THE TEMPORAL RELATIONS OF THE PREDICATE^c.

§. 394. 1. A verb implies the notion of time as an accident of the act or state. And this notion of time may be brought forward more or less. If this be kept in mind, several of the peculiarities in the use of the tenses will be the better understood.

Ῥῆμα δὲ ἐστὶ τὸ προσσημαῖνον χρόνον, λέγω δὲ ὅτι προσσημαίνει χρόνον, οἷον ὑγίεια μὲν ὄνομα. τὸ δὲ ὑγίειναι ῥῆμα. προσσημαίνει γὰρ τὸ νῦν ὑπάρχειν. Arist. de Interp. III.

2. Every verbal notion is considered by the speaker primarily with reference to the time present to himself, his present belief or conception, as being either coincident with it, or antecedent to it, or consequent upon it—present—past—future; a present notion that something has happened, is happening, or will happen; which relations are expressed by three forms, called tenses; γράφω, present: ἔγραψα, past: γράψω, future. And when these relations are by these forms expressed absolutely, without reference to any other action, they are called the *Absolute Tenses*.

3. But an action may not only be thus defined by its reference, whether as past, present, or future, to the time present to the speaker, but may also have a reference to some other action expressed by some other predicate, whether it be antecedent to, coincident with, or consequent on this action; that is, whether

^a Monk ad loc.

^b Matth. Eur. Hec. 84.

^c Dissen Kleine Schriften, p. 1. 599.

it be ended before this other action is going on, finished, or intended; whether both are, or were, or will be going on at the same time; or whether it is not yet begun, but only conceived as about to happen, when the other shall be going on, or finished, or intended. For these also the Greek has forms, which are called the *Relative Tenses*.

3. As then the action itself is spoken of as past, present, or futuro, and in each of these relations may be conceived of in reference to some other action already past, or at that time going on, or as intended to be done, there are altogether nine relative tenses, of which those of time past and present are expressed by the inflexions of the verb, those of time future are sometimes supplied by the auxiliary verb μέλλω: the forms of the absolute present and future γράφω, γράψω, perform also the functions of the relative present and future; as, γράφω ἐπιστολήν ἐν ᾧ σὺ παῖς—ἐπεὶ οἱ βάρβαροι ἐγγὺς ἔσονται οἱ Ἕλληνες μαχοῦνται.

4. While the Absolute Tenses signify only the three notions of time, antecedent, coincident, consequent, without reference to any other predicate, the Relative Tenses express these temporal notions of the predicate, and also their relation to some other predicate, in past, present, or future time.

Obs. The difference between the absolute and relative tenses may be illustrated thus :

Present, Absolute.—*The sun rises in the heavens* ; no definite notion of time, but extending through all time.

Present, Relative.—*The sun is rising in the heavens* ; now while I am speaking. This definition generally is not expressed, as it is implied in and suggested by the preposition.

Past Absolute.—*The sun rose* ; no definite time necessarily implied.

Past Relative.—*The sun was rising, has risen*, suggests the question, *When?* which is answered by the proper definition, *When this happened*, &c.

5. The relative tenses are divided into Principal (*Present, Perfect, and Future*) and Historic Tenses (*Imperfect, Pluperfect, and Futurum exactum*). The Predicate of the Historic Tenses always has reference to some other predicate, either expressed or implied. The Predicate of the Principal Tenses often refers only to the time or act of speaking; as, νῦν γράφω—γέγραφα τὴν ἐπιστολήν, *while I speak I am writing, have written*.

6. The Præteritum absolutum (the Aorist or Indefinite tense) is opposed both to the Impft. and Plpft., and to the Perfect. The Impft. and Plpft. signify a continued action in time past; the aorist, a momentary action in time past; the Pft. a com-

pleted action in time past, but continuing in its effects; whereas the Aorist has no collateral notion of the effect.

7. Some of the differences between the use of the Aorist and the other tenses may be referred to the principle stated above (1.): That in every verb is implied the notion of an act or state, and also that of time—when the act or state is to be brought prominently forward as something past, and therefore in actual existence, the notion of time being kept rather out of view, then the Aorist is used; when the time is to be brought more prominently out, then one or other of the other tenses is used, as the action is or is not to be represented as enduring in its effects.

8. Table of the Absolute and Relative Tenses :

	Present.	Past.	Future.
I. Absolute.	γράφω.	ἔγραψα.	γράψω.
II. Relative.			
a. Coincidence. Action yet going on. <i>Imperfect.</i>	γράφω.	ἔγραφον.	γράψω.
b. Antecedence. Action past. <i>Preterite.</i>	ἔγραφα.	ἔγεγράφειν.	γεγραφώς ἔσομαι.
c. Consequence. Action yet to come. <i>Future.</i>	μέλλω γράφειν.	ἔμελλον γράφειν.	μελλήσω γράφειν.

9. Examples of the Relative Tenses :

- I. a. Pres. Impf. { γράφω τὴν ἐπιστολὴν ἐν ᾧ σὺ } Coincident with
(Pres. Prop.) { παίζεις. } a present action.
- b. Pres. Perf. { γέγραφα τὴν ἐπ., the letter has } Antecedent to
{ been written, and is ready while }
{ I speak. }
- c. Pres. Fut. { μέλλω γράφειν (γράψω), I intend } Consequent on
{ to write while I am speaking. }
- II. a. Pret. Impf. { ἔγραφον τὴν ἐπ. ἐν ᾧ σὺ ἔπαιζες. . } Coincident with
(Impft. Prop.) { } a past action.
- b. Pret. Perf. . . ἔγεγράφειν τὴν ἐπ. ὅτε σὺ ἦλθες. . . . Antecedent to
- c. Pret. Fut. . . ἔμελλον γράφειν ὅτε σὺ ἦλθες. . . . Consequent on
- III. a. Fut. Impft. . . γράψω τὴν ἐπ. ἐν ᾧ σὺ παίζεις. . . . Coincident with
- b. Fut. Perf. { ἡ ἐπιστολὴ γεγράφεται ὅταν σὺ πα- } Antecedent to
{ ραγίνῃ. }
- c. Fut. Fut. . . μελλήσω γρ. ὅτε σὺ παραγινήσῃς. . . Consequent on

Explanation of names of the tenses given above.

- I. An action which is still going on of course is not yet completed, and therefore the tense expressing such an action is termed generally Imperfect.
- a. Pres. Impft.—*I am now doing this* ; action not completed now.
 - b. Pres. Pft.—*I have done this* ; action at present time past and completed.
 - c. Pres. Fut.—*I shall do it* ; I am at the present time in such a position that I shall do it.
- II. a. Pret. Impft.—*I was doing it* ; at some past time the action was going on, but not completed.
- b. Pret. Pft.—*I had done it* ; at some past time the action was completed.
 - c. Pret. Fut.—*I was about to do it* ; at some past time I was in such a position that I was about to do it.
- III. a. Fut. Impft.—*I shall do it* ; at some future time, the action will be going on and imperfect.
- b. Fut. Pft.—*I shall have done it* ; at some future time the action will be completed.
 - c. Fut. Fut.—*I shall be about to do it* ; at some future time I shall be in such a position that I shall be about to do it.

Obs. 1. The Infinitive and participle express only the absolute time of the action as past, present, or future, *λέξαι, λέγειν, λέξων*, without defining it by referring it to some other action, relatively to which it is past, present, or future ; so that the different forms of the Part. and Infin. past, present, or future, may be used indifferently with a past, present, or future verb ; as, *βούλομαι λέγειν, ἡβουλόμην λέγειν, βουλήσεται λέγειν : γελῶν λέγει, γελῶν ἔλεγε, γελῶν λέξει : λέγει γεγραπέναι (γράψαι), ἔλεξε γεγραπέναι (γράψαι), λέξει γεγραπέναι (γράψαι) : γεγραφὼς (γράφας) λέγει, γεγραφὼς (γράφας) ἔλεξε, γεγραφὼς (γράφας) λέξει : ἐλπίζει εὖ πράξειν, ἤλπιζεν εὖ πράξειν, ἐλπίσει εὖ πράξειν : παρσκευάζεται ὡς λέξων, παρσκευάζεται ὡς λέξων, παρσκευάζεται ὡς λέξων.*

Obs. 2. For the use of the Aorist and Present Infinitives, see §. 405.

Present Absolute—Present Historic.

§. 395. 1. The present properly signifies an incomplete action yet in course of performance, going on at the same time with another action now also going on—which is generally the act of speaking. But the notion of present is extended so as to comprehend indefinite spaces of time, as we say “the present age ;” and in this way the present is absolute, as referring to no particular moment when the action takes place ; as, *φασί, αἰνῶν*. This absolute present is used in general propositions, proverbs, comparisons, and in speaking of manners and customs, or of any

thing which frequently happens; as, ὁ ἥλιος λάμπει: ὁ ἄνθρωπος ἐστι θνητός: Il. π, 364 ὥς δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἔρχεται.

2. Another use of the absolute present is historic; when to give animation to the narration past events are spoken of as present, and thus brought more vividly before the mind. So Eur. Phœn. 31 μαστοῖς ὑφέϊτο καὶ πόσιν πείθει τεκεῖν. This takes place even in dependent sentences, especially in adjectival sentences introduced by relative pronoun; as, Hdt. V. 91 μετεπέμποντο Ἴππῖαν ἐκ Σιγείου, ἐς δὲ καταφεύγουσι οἱ Πεισιστρατιδαί: Xen. Anab. I. 7, 16 ταύτην δὲ τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κῦρον προσελαύνοντα: Eur. Hec. 1134 ἦν τις Πριαμίδων νεώτατος Πολύδωρος, Ἐκάβης παῖς, δὲ ἐκ Τροίας ἔμοι πατὴρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν: Ibid. 963 τυγχάνω γὰρ ἐν μέσοις Θρήκης ὄροις ἀπὼν, ὅτ' ἦλθες δεῦρο.

Obs. 1. On the interchange of the Historic Pres. with the Impft. and Aor. see §. 398. 2., 401. 5.

Obs. 2. This use of the absolute present is found also in the Infin. of which the Pres. is very often used in the *oratio obliqua* for the Aorist; as, Hdt. VI. 137 Ἀθηναῖοι λέγουσι, δικαίως ἐξελάσαι· κατοικημένους γὰρ τοὺς Πελασγούς ὑπὸ τῷ Ὑμησφῷ, ἐνθεύτην ὀρμωμένους, ἀδικέειν τάδε· φοιτᾶν γὰρ αἰεὶ τὰς σφετέρας θυγατέρας τε καὶ τοὺς παῖδας ἐπ' ὕδωρ—οὐ γὰρ εἶναι τοῦτον τὸν χρόνον σφίσι κω—οἰκέτας· ὅπως δὲ ἔλθοιεν αὐταί, τοὺς Πελασγούς ὑπὸ ὕβριος—βιάσθαι σφας κ. τ. λ.: Xen. M. S. II. 6, 31 πέπυσμαι καὶ ἀπὸ τῆς Σκύλλης διὰ τοῦτο φεύγειν τοὺς ἀνθρώπους, ὅτι τὰς χεῖρας αὐτοῖς προσέφερε· τὰς δὲ γε Ζειρήνας, ὅτι τὰς χεῖρας οὐδενὶ προσέφερον, ἀλλὰ πᾶσι πόρρωθεν ἐπῆδον, πάντας φασὶν ὑπομένειν καὶ ἀκούοντας αὐτῶν κηλείσθαι: Plat. Symp. p. 175 C μετὰ ταῦτα ἔφη σφᾶς μὲν δειπνεῖν (caenasse), τὸν δὲ Σωκράτη οὐκ εἰσιέναι (introisse): Id. Rep. p. 614 C δικαστὰς δὲ μεταξὺ τούτων καθῆσθαι· οὗς, ἐπειδὴ διαδικασίαν, τοὺς μὲν δικαίους κελεύειν πορεύεσθαι τὴν εἰς δεξιάν—ὄραν δὴ κ. τ. λ.: but see below, §. 405.

§. 396. 1. Several verbs have in their Pres. the sense of the Pft., as implying the action whence the present state arises; as, οἴχομαι, *I am gone=have departed*; or, the sense of the Aorist, as expressing simply a past action, without distinct reference to its implied effects; as, τίκτειν, *parentem esse=procreasse* (Aor.). So always, ἤκω, *veni, adsum* (for ἐλήλυθα), and the following verbs of perception, ἀκούω, and the poetic κλύω, *audivi* (for ἀκήκοα), πυνθάνομαι, αἰσθάνομαι, γιγνώσκω, μανθάνω: Od. ο, 403 νῆσός τις Συρίη κυκλήσκειται, εἴ που ἀκούεις (*hear and have heard*): Il. ε, 472 πῇ δὴ τοι μένος οἴχεται, δὲ πρὶν ἔχεςκες (*is gone=has departed*): cf. ο, 223: Od. π, 24 οὐ σ' ἐγ' ἔγωγε ὄψεσθαι ἐφάμην (*propterea*), ἐπεὶ ὦχεο (*profectus fueras*) νηὶ Πύλουνδε: Xen. Cyr. VI. 1, 45 μὴ λυποῦ, ὅτι Ἀράσπας οἴχεται εἰς τοὺς πολεμίους: Ibid. VIII. 3, 28 οὐ μετεστράφη, ἀλλ' ὦχετο (as Aor.) ἐφ' ὕπερ ἐτάχθη. So ἀποίχσθαι: Hdt. IX. 58

Μαρδόνιος, ὡς ἐπίθετο τοὺς Ἕλληνας ἀποικομένους : Id. III. 72 φᾶς ἄρτι τε ἦκειν (*adesse, venisse*) ἐκ Περσέων : Eur. Hec. princ. ἦκα νεκρῶν κευθμῶνα καὶ σκότου πύλας λιπῶν : Demosth. p. 28, 1 τὰ δὲ πράγματ' εἰς τοῦτο προήκοντα (ὀρῶ), ubi v. Schæfer : Plat. Gorg. p. 503 C Θεμιστοκλέα οὐκ ἀκούεις ἄνδρα ἀγαθὸν γεγονότα ; Soph. Trach. 68 καὶ ποῦ κλύεις νιν, τέκνον, ιδρῦσθαι χθονός ; Hdt. I. 69 πάντα πυνθανόμενος ὁ Κροῖσος ἔπεμπε ἐς Σπάρτην ἀγγέλους : Euripid. ἄρτι γιγνώσκεις τόδε ; ἄρτι μανθάνω (Bacch. 1297.). Trag. and also other poets ; θνήσκειν, *mortuum esse*, τίττειν, τεκνοῦν, (Eur. Herc. 7) γεννᾶν τινα, *procreare et parentem esse* ; but all these usages arise rather from the sense of the verb than the force of the tense.

Obs. The Pres. of οἶχομαι seems in Homer always to have the sense of the Impft. or Aorist, but the Impft. is sometimes found in Homer in its proper sense ; as, Il. ε. 495 πᾶλλον δ' ὄξεια δοῦρα κατὰ στρατὸν ὦχeto πάντη, ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν.

2. The Present, with some such word as πάλαι, sometimes acquires a force between the Aorist and Pft., bringing a past action prominently forward, and denoting its continuance ; as, Æsch. Ag. 363 τὸν τὰδε πράξαντ', ἐπ' Ἀλεξάνδρῳ τείνοντα πάλαι (for τείναντα) τόξον. So πάλαι τοῦτο σκοπῶ, *I looked for this a long time and am still doing so* : Arist. Eq. 236 ὅτι ἐπὶ τῇ δῆμῳ ξυνόμνυτον πάλαι.

Present for Future.

§. 397. The Present is sometimes used for the Future, as in other languages ; (a) when the future time need not be expressly marked ; this is most plainly the case in the Inf. with such verbs as δοκῶ, νομίζω, ἡγοῦμαι, οἶμαι, ἐλπίζω, ὁμολογῶ, σμνμι &c. ; (b) when the certainty of the future event is to be signified, to which end it is represented as actually taking place :—

a. Lysias 145, 25 ὑμᾶς δὲ χρὴ τὴν αὐτὴν γνώμην ἔχοιτας τὴν ψήφον φέρειν, ἤνπερ ὅτε ᾤεσθε πρὸς τοὺς πολεμίους διακινδυνεύειν : Xen. M. S. I. 2, 3 οὐδὲ πώποτε ὑπέσχετο διδάσκαλος εἶναι τούτου : Id. Anab. VII. 7, 31 εἰάν οἱ μὲν στρατιῶται ὑποσχῶνται προθυμότερον αὐτοῖς συστρατεύεσθαι : Isocr. 130 B μὴ γὰρ οἶεσθ' αὐτοὺς μένειν ἐπὶ τούτοις. So in general propositions where the time is not exactly defined : Eur. Troad. 1204 θνητῶν δὲ μωρὸς ὅστις εὖ πρόσσειν δοκῶν βέβαια χαίρει : Id. Alc. 1091 μῶν τὴν θανούσαν ὠφελεῖν τι προσδοκᾶς.

Obs. The verb εἶμι and its compounds have, in Ionic prose and the Attic dialect, a future force,—*I will go*. The Inf. and Participle of this verb have both a pres. and fut. force, and so in Homer have the Indic. and Opt. : Od. δ. 401 τῆμος ἄρ' ἐξ ἀλός εἴσι γέρων—, ἐκ δ' ἑλθὼν κοιμάται :

II. α, 426 καὶ τότε ἐπειτά τοι εἰμι Διὸς ποτὶ χαλκοβατὶς δῶ : *Æsch. Prom.* 325 εἰμι καὶ πειράσομαι : *Eur. Hec.* 1054 ἄπειμι κάποστήσομαι : *Ibid.* 1196 πρὸς τόνδε δ' εἰμι καὶ λόγοις ἀμείβομαι : *Id. Med.* 257 οὐκ ἄπειμι πρὸς δόμους πάλιν, πρὶν ἂν σε γαίης τερμόνων ἔξω βάλω : *Xen. Cyr.* I. 2, 15 ἵνα δὲ σαφίστερον δηλωθῇ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπᾶνεμι (*paucis repetam*) : *Ibid.* VI. 1, 5 ἄπειμι — στρατηγήσω : *Plat. Apol.* p. 29 Ε οὐκ εὐθὺς ἀφήσω αὐτὸν οὐδ' ἄπειμι, ἀλλ' ἐρήσομαι αὐτὸν καὶ ἐξετάσω καὶ ἐλέγξω. *So Hdt.* VIII. 60 παρίσονται — ἀπιάσι τε^a. *Inf. and Particip.* : *Thuc.* V. 7 ἐνόμизεν ἀπίνειν, ὅταν βούληται, *se abiturum esse, quando vellet* : *Plat. Phæd.* p. 103 D καὶ τὸ πῦρ γε αὐτὸ, προσιώντος τοῦ ψυχροῦ αὐτοῦ, ἢ ἀπεκίνειν (*recessurum esse*) ἢ ἀπολείσθαι : *Xen. Cyr.* I. 3, 13 ἐπεὶ δὲ ἡ Μανδάνη παρεσκευάζετο ὡς ἀπιοῦσα πάλιν πρὸς τὸν ἄνδρα, εἰδεύει αὐτῆς ὁ Ἀστυάγης καταλιπεῖν τὸν Κύρον : *Thuc.* V. 10 ἐξιώντων : *Ibid.* V. 65 ὡς ἰόντες.

δ. II. λ, 365 ἢ θὴν σ' ἐξανύω γε (*profecto te conficio*), καὶ ὕστερον ἀντιβολήσας, εἴ που τις καὶ ἔμοιγε θεῶν ἐπιτάρροθός ἐστιν. Hence in oracles ; as, *Hdt.* VII. 140 οὔτε γὰρ ἡ κεφαλὴ μίνει ἔμπεδον, οὔτε τὸ σῶμα—λείπεται, ἀλλ' ἄρῃλα πέλει &c. *Infinitive* : *Soph. Trach.* 170 τοιαῦτ' ἔφραξε πρὸς θεῶν εἰμαρμένα τῶν Ἡρακλείων ἐκτελευτᾶσθαι πόνων.

Imperfect.

§. 398. 1. The Impft. is to time past what the Pres. is to time present ; both express an action yet in course of performance, and not yet completed. By the Imperfect an action is represented as going on in time past, relatively to another action also in time past. The Imperfect is never used absolutely, but always in relation to some other predicate expressed or implied. This predicate is in the Imperfect when its action is supposed to be coincident with the Imperfect ; as, ὅτε ἐγγὺς ἦσαν οἱ βάρβαροι, οἱ Ἕλληνες ἐμάχοντο : if the action is antecedent to the Impft. it is in the Plpft. or Aor. ; as, ὅτε οἱ βάρβαροι ἐπεληλύθεσαν οἱ Ἕλληνες ἐμάχοντο. The action to which the Impft. refers is sometimes expressed by the participle, and the Impft. denotes that the two went on coincidently : *Thuc.* I. 7 περιουσίας μᾶλλον ἔχουσαι χρημάτων—ἐκτίζοντο, as these resources increased they built their cities, &c. Sometimes a particle is added to denote the exact coincidence : *Thuc.* I. 8 ὅπερ καὶ τὰς πολλὰς αὐτῶν κατέκλιζε.

2. As both the Pres. and Impft. signify an action not yet completed, they are often used to express the attempt to do any thing. This is especially the case where the action is such that the consent or cooperation of another party is necessary to its completion. In this case the will is taken for the deed, which is therein commenced : *Od.* π, 431 τοῦ νῦν οἶκον ἄμιμον εἶεις (*con-*

^a *Piera. Mær.* 16.

οις), μνᾶ δὲ γυναῖκα, παῖδά τ' ἀποκτείνεις, *interficere conaris*. So ἔκτεινον, ἀπωλλύμην, *perdebar* : Eur. H. F. 538 τᾷμ' ἔθνησκε τέκν', ἀπωλλύμην δ' ἐγώ, *liberi mei morituri erant &c.* So also the Imperfect Optative after εἰ : Soph. Cēd. Col. 992 εἰ τις σε τὸν δίκαιον αὐτίκ' ἐνθάδε κτεῖνοι, (*were to try to kill*.) So the Participle : Eur. Phoen. 81 ἐγὼ δ' (Jocasta) ἔριν λύουσ', ὑπόσπονδον μολεῖν ἐπεισα παιδὶ παῖδα, πρὶν ψαῦσαι δορός : Id. El. 1024 κεί μὲν, πόλεως ἄλωσιν ἐξώμενος ἢ δῶμ' ὀνήσω, τᾶλλά τ' ἐκώζων τέκνα, ἔκτεινε πολλῶν μίαν ἥπερ, συγγνώστ' ἂν ἦν : Ibid. 1298 ἐξένευσ' ἀποστήναι, πρόσω Ἀγαμέμνονος παῖς, ὡς ἀπόρρητον φλόγα θύουσα : Hdt. VI. 82 πρὶν—μάθη, εἴτε οἱ ὁ θεὸς παραδιδόι, εἴτε οἱ ἐμποδῶν ἔσθηκε : Xen. Cyr. I. 3, 14 ἔπειτα τὰ τε νῦν ὄντα ἐν τῷ παραδείσῳ θηρία δίδωμί σοι, καὶ ἄλλα παντοδαπὰ συλλέξω : Demosth. p. 849, 17 οὐδ' ἐμοῦ παραδιδόντος (τὸν παῖδα, *quum traditurus non essem*), παραλαβεῖν ἠθέλησεν, and so frequently in this oration. Hdt. III. 81 τὰ (i. e. ἃ) μὲν Ὀδάνης εἶπε, τυραννίδα παύων (*aboliturus*), λελέχθω κάμοι ταῦτα : Xen. Hell. II. 1, 29 ἢ Πάραλος ἐς τὰς Ἀθήνας ἐπλευσεν, ἀπαγγέλλουσα τὰ γεγυότα. So often the Pr. Part. after verbs of motion : Eur. Suppl. 131 τούτους θανόντας ἦλθον ἐξαιτῶν πόλιν : Demosth. p. 69, 15 τοὺς μὲν ὄντας ἐχθροὺς Θηβαίων Λακεδαιμονίους ἀναιρεῖ, οὓς δ' ἀπώλεσεν αὐτὸς πρότερον Φωκέας νῦν σώζει ; καὶ τίς ἂν ταῦτα πιστεύσειεν ;

3. Hence arises the analogous usage of the Impft. (or Aorist in sense of Impft.), where the Impft. with ἂν is more usual, in the sense of Fut. with ἐμελλεν, to express an action which is or was viewed as not completed, but as being, or having been, to be completed, under certain circumstances : Hdt. VII. 220 μένουντι δὲ αὐτοῦ μέγα κλέος ελείπετο, *he thought if he stayed that great glory would be in store for him* ; so ἐβουλόμην, *I would*, that is, if I might : Æsch. Ag. 350 πολλῶν γὰρ ἐσθλῶν τὴν δυνσιν εἰλόμην : Eur. Iph. T. 26 ἐλθοῦσα δ' Αὐλῶν ἢ τάλαινα (Iphigenia)—ἐκαινόμην ξίφει, ἀλλ' ἐξέκλεψεν—"Ἀρτεμις (εἰ μὴ ἐξέκλεψεν) : Id. Med. 1182 ἤδη—ταχὺς βαδιστῆς τερμόνων ἀνθήπετο, *assequutus erat* ; *at assecutus non est* : Id. Bacch. 612 τίς μοι φύλαξ ἦν, εἰ σὺ συμφορᾶς τύχοις^a ; so in English, *I had done so, unless &c.* Hence the conditional usage of the Impft. with ἂν. Sometimes the omission of ἂν gives irony to the verb : Arist. Nub. 1338 ἐδιδασκάμην μέντοι σε^b. So χρῆν, *oportebat* ; ἔδει, *necessae erat* ; καλῶς εἶχε, &c. ; ἂν, if it is used, refers definitely to certain conditions which are supposed in the cases given above.—See §. 853. 2. 3.

^a Elm. ad loc. Herm. Electr. 902. 1011. Elm. Med. 416. Lobbeck Ajac. 634. Ellendt ad v. ἂν.

^b Herm. Nub. 1344.

4. The Impft. is sometimes used for the Present, when the thought which the sentence expresses is not taken merely as an indefinite proposition, true at the present moment, but is referred in the speaker's mind to some time past; as, Il. π, 29 τοὺς μὲν τ' ἱητροὶ πολυφάρμακοι ἀμφιπέονται, ἔλκε' ἀκείονες· σὺ δ' ἀμήχανος ἔπλεν, Ἀχιλλεῦ! cf. the preceding verse: Plat. Crit. p. 47 D διαφθερούμεν ἐκείνο καὶ λαβησόμεθα, ὃ τῷ μὲν δίκαιῳ βέλτιον ἐγίγνετο, τῷ δὲ ἀδίκῳ ἀπόλλυτο: for ὃ τῷ μὲν δικ. βέλτιον γίγνεσθαι, τῷ δὲ ἀδ. ἀπόλλυσθαι ἐλέγτο ἐκάστοτε ὑφ' ἡμῶν περὶ τῶν τοιούτων διαλεγομένων: vide Stallbaum. So especially the Impft. ἦν is used for ἐστὶ, referring to some past thought; as, Il. ε, 331 Κύπριον ἐπέφεχο — γιγνώσκων, ὅτ' ἀνακίς ἦν θεός: Plat. Rep. p. 406 E ἀρ', ἦν δ' ἐγώ, ὅτι ἦν τι αὐτῷ ἔργον: Stallbaum ὅτι ἐστὶν αὐτῷ, ὡς ἀρτι ἐλέγομεν, ἔργον τι: Ibid. p. 436 C εἰσόμεθα, ὅτι οὐ ταυτόν ἦν, ἀλλὰ πλείων, i. e. ὅτι οὐ ταυτόν ἐστιν, ὥσπερ ᾤόμεθα: cf. ibid. p. 609 B. Id. Phædr. p. 230 A ἀτάρ, ὧ ἐταῖρε, μεταξὺ τῶν λόγων, ἀρ' οὐ τότε ἦν τὸ δένδρον, ἐφ' ὅπερ ἦγες ἡμᾶς, ubi v. Stallbaum. So the phrase in Aristotle for a metaphysical definition, τό τι ἦν εἶναι, *the being that which it is defined to be*. Connected with this is the use of ἦν (usually οὐκ ἦν) with ἄρα to express an opinion or expectation which has turned out to be wrong^a. The Impft. refers to the moment when the mistake was made, when the thing really was of the nature it has now turned out to be, though it seemed to be of a contrary nature: Od. π, 420 Ἀντίνο', ὕβριν ἔχων, κακομήχανε, καὶ δέ σε φασιν ἐν δῆμῳ Ἰθάκης μεθ' ὀμήλικας ἔμμεν' ἄριστον βουλῇ καὶ μύθοισι· σὺ δ' οὐκ ἄρα τοῖος ἔησθα: Soph. Phil. 975 οὐδ' ἦν ἄρα ὁ ξυλλαβών με: Eur. Med. 703 συγγνωστὰ μὲν τὰρ ἦν σε λυπεῖσθαι, γύναι: Hdt. IV. 64 δέρμα δὲ ἀνθρώπου, καὶ παχὺ καὶ λαμπρόν, ἦν ἄρα σχέδον πάντων τῶν δερμάτων λαμπρότατον: Herod. here probably means to express that this notion was wrong. Plat. Gorg. p. 516 D οὐκ ἀρ' ἀγαθὸς τὰ πολιτικὰ Περικλῆς ἦν ἐκ τούτου τοῦ λόγου, i. e. οὐκ ἀρ' ἀγαθός ἐστιν.

Perfect.

§. 399. 1. The Perfect expresses a complete action, whether it be not completed till the very moment of speaking, as γέγραφα, *I have (just) written*; or a long time before, as ἡ πόλις ἔκτισται, *it has been built, and there it is*. But the Aorist is very often used for the Pft., and only in two cases is the Pft. always used:

a. When the completed action is to be expressly connected with

^a For more examples see Heind. Phædo, p. 75. §. 35. Bernh. 374.

the time present to the speaker. Hence in historic style the Pft. is not generally used, except by Herodotus, who loved to represent events not merely as we look at them when past, but as really happening before our eyes; and very frequently in the orators, who wished to connect every thing past with the moment in which they were speaking, and thus place it more vividly before the audience.

δ. When the action is to be represented not only as completed, but as present in its effects and consequences; as, *γέγραφα τὴν ἐπιστολὴν*, *I have written the letter, and there it is, ready*: *ἐκτισται ἡ πόλις*, *the city has been built, and there it stands*: Xen. Cyr. I. 3, 18 οὗτος μὲν γὰρ (sc. Astyages) τῶν ἐν Μήδοις πάντων δεσπότην ἑαυτὸν πεποίηκεν: Ibid. IV. 2, 26 οὐδὲν ἐστὶ κερδαλέωτερον τοῦ νικᾶν· δὲ γὰρ κρατῶν ἅμα πάντα συνήρπακε, καὶ τοὺς ἄνδρας καὶ τὰς γυναῖκας: Demosth. p. 834, 64 οἱ (sc. ἐπίτροποι) καὶ τὴν διαθήκην ἠφανίσκασιν,—καὶ τὰς μὲν σφετέρας αὐτῶν οὐσίας ἐκ τῶν ἐπικαρπιῶν διωκῆκασιν, καὶ τὰρχαῖα τῶν ὑπαρχόντων ἐκ τῶν ἐμῶν πολλῶ μεῖζω πεποιήκασιν, τῆς δ' ἐμῆς οὐσίας—ὅλον τὸ κεφάλαιον ἀηρήκασιν. The same holds good of the Conj. and Inf. and Part. of the Pft., and of the Plpft.: Hdt. III. 75 ἔλεγε, ὅσα ἀγαθὰ Κῦρος Πέρσας πεποίηκοι: Xen. Cyr. VI. 2, 9 sq. ἔλεγον, ὅτι Κροῖσος μὲν—ἡρμένος εἶη—, δεδογμένον δ' εἶη πᾶσι τοῖς συμμάχοις βασιλεῦσι, πάσῃ τῇ δυνάμει ἑκαστον παρῆναι—· ἤδη δὲ καὶ μεμνημένους εἶναι πολλοὺς—· πεπομφέναι δὲ Κροῖσον καὶ εἰς Λακεδαίμονα περὶ συμμαχίας, συλλέγεσθαι δὲ τὸ στράτευμα—καὶ ἀγορὰν παρηγγέλλαι.

Obs. 1. Hence arises the remarkable use of the III. sing. Pft. Imper. to express a strong command or exhortation, so that the action is represented as already completed, and as remaining in that complete state; as, *λείψθω*, *reliquum esto*; *πειράσθω*, *let it be tried*; *νῦν δὲ τοῦτο τετολμήσθω εἰπεῖν*: Xen. M. S. IV. 2, 19 ὅμωι δὲ εἰρήσθω μοι, ἀδικώτερον εἶναι τὸν ἐκόντα ψευδόμενον τοῦ ἀκοντος: Plat. Rep. p. 561 sq. τετάχθω ἡμῖν κατὰ δημοκρατίαν ὁ τοιοῦτος ἀνὴρ. So the inf. in the *oratio obliqua*: Xen. Hell. V. 4, 7 ἐξιώντες δὲ εἶπον, τὴν θύραν κεικλίσθαι, *be closed, and remain closed*.

Obs. 2. This notion of continuance arises from the simple notion of the Pft.; a completed action implies and is the foundation of the permanent state which naturally follows such completion; hence we often translate a Pft. by a Present; as, *τεθνηκα*, *I am dead*—the action of dying is completed. So *κίκτημαι*, *I have acquired*=*I do possess*: *οἶδα*, *intellexi*=*scio*: *μύνημαι*, *I have called to mind*=*I remember*: *κέκλημαι*, *I have been called*=*I am named*: *τεθαύμακα* (Xen. M. S. I. 4, 2 εἰπέ μοι—ἵστιν οὕστινας ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ), *I have wondered at*=*I am in wonder at*: *βεβούλευμαι*, *I have finished deliberating*=*am now determined*: *ἔρρωμαι*, *I have strengthened myself*=*valeo, am in health*: *ἵστηκα*, *I have placed myself*=*I stand*: *πέφυκα*, *I have been born*=*I am, like γέγονα*: *ἐγρήγορα*, *I have been awakened*=*I am awake*: *δίδωκα*, *πέφθηναι*, properly, *I have been placed in*

fear=*I am afraid*: βέβηκα, *I have walked*=*I now go on* (Hdt. VII. 164 παραδείξάμενος τὴν τυραννίδα εὖ βεβηκυῖαν, *firmiter stantem*): πέποιθα, *I have persuaded myself*=*I trust*: μίμηλε, *it has gone to my heart*=*it is a care to me* (μίλει, *it goes to my heart*): πέφηνα, *I have sheven myself*=*I appear*: τίθηλα, *I am in bloom* (θάλλω, *I blossom*): κέκηδα, *I am taken care of* (κέδομαι, *I take care of*), &c. In many of these and other verbs the Pft. differs from the Present, in that the latter expresses the beginning of, the former the full operation and existence of the action, especially the following, which express a sound, or call, of which (except κλάζω) the Pres. is but little used: κέκραγα, λέλακα, κέκλαγγα, τέτριγα, βέβρυχα (βρυχάομαι), μέμυκα (μυκάομαι), μέμηκα (μηκάομαι). Of some Perfects the Pres. is either altogether lost, or only found in Epic: οἶδα, ζοικα, εἶωθα, δέδοικα, δέδια, σέσηρα, τίθηπα, ΜΕΜΑΑ, μέμονα, *I am minded*; γέγωνα, *I call*; ἄνωγα, *I order*.

Obs. 3. These Pres. Perfects can express the frequency of an action like the simple Present; as, Il. α, 37 κλυθί μεν, Ἄργυρότῳ, δε Χρῆσιν ἀμφιβέβηκας, Κίλλαν τε ραβίην, Τενειδοῦ τε ἱφί ἀνάσσεις.

2. The Pft., like the present, is used to express the future, but with an emphatical expression of the immediate occurrence of the action, and of its continuance, as if it were already done; as, Il. ο, 128 μαινόμενε, φρένας ἤλδ', διέφθορας! Soph. Phil. 75 εἰ με τόξων ἐγκρατὴς αἰσθήσεται, ὄλωλα, like *perii, interii, actum est de me*: Thuc. VIII. 74 ἴνα, ἣν μὴ ὑπακούσωσι, τεθνήκωσι, *they will be straightway dead*: Plat. Phæd. p. 80 D αὕτη δὲ δὴ ἡμῖν ἡ τοιαύτη καὶ οὕτω πεφυκυῖα, ἀπαλλαττομένη τοῦ σώματος, εὐθὺς διαπεφύσηται καὶ ἀπόλωνται.

Pluperfect.

§. 400. 1. The Pluperfect stands to the Perfect as the Imperfect to the Present; it expresses, like the Perfect, a completed action, not with reference to time present, but to some other action in time past; as, ἐγεγράφειν τὴν ἐπιστολὴν ἐπεὶ ὁ ἐταῖρος ἦλθεν. This action, to which the Plpft. refers, is either consequent to it, and is expressed by the Impft.; as, ὅτε οἱ Ἕλληνες ἐγγὺς ἦσαν οἱ πολέμοι ἀπεπεφεύγεσαν, or is coincident with it, and then stands in the Plpft.; as, ἐπειδὴ οἱ Ἕλληνες ἐπεληλύθεσαν οἱ πολέμοι ἀπεπεφεύγαν.

2. What was said in the last section (1. α. δ.) on the use of the Pft., holds good with the Plpft.; it is used only (α) when the actual completion of the two predicates is to be expressly signified: otherwise the Aorist is used; as, ἐπειδὴ οἱ Ἕλληνες ἐπῆλθον οἱ πολέμοι ἀπέφυγον: (β) when the action is represented as continuing in its effects; as, Xen. Cyr. I. 4, 5 ταχὺ δὲ καὶ τὰ ἐν τῷ παραδείσῳ θηρία ἀνηλώκει, διώκων καὶ βάλλων καὶ κατακαίνων, ὥστε ὁ Ἀστυάγης οὐκέτ' εἶχεν αὐτῷ συλλέγειν θηρία. And where the

Pft. has a present sense, the Plpft. is used as an Impft. ; as, ᾔδην, *sciebam*—ἐκεκτήμεν, &c.

Aorist.

§. 401. 1. The Aorist expresses an action simply past, neither having, like the Pft., any connexion with time present, nor, like the Impft., any reference to another action, nor any notion of continuance ; as, ἔγραψα τὴν ἐπιστολὴν (no time defined) : ἐκτίσθη ἡ πόλις, *the city has been built*, but at no definite time.

2. Hence the Aorist is used when any action is to be represented as *momentary* ; and thus is opposed to the Impft. (continuance).

3. In the narration of past events the Impft. and the Aor. are used. If the narration consists merely in a relation of the facts, the Aorist is used (*the narrative tense*) ; if the narrator places himself as it were in the midst of the facts he relates, and tells them as if he saw them with his own eyes, the Imperfect is used (*the descriptive tense*) : ὁ Κῦρος πολλὰ ξιθυ ἐνίκησεν : Od. α, 106 οἱ μὲν ἔπειτα πεσσοῖσι προπάρουθε θυράων θυμὸν ἔτερπον—οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, οἱ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπεζὰς νίξον καὶ προτίθεντο, ἰδὲ κρέα πολλὰ δατεῦντο.

Obs. 1. The original sense of the Aorist seems to have been the existence of the act, without any more reference to time than the notion of the verb necessarily implies for the action to have taken place ; and as such an indefinite notion of mere existence is by the mind necessarily thrown into some time past, the Aorist becomes a past tense, without expressing any exact moment in past time. The action implies the notion of some moment of time for it to take place in, hence it is *momentary* ; but it might have been any moment, and therefore it is *indefinite*.

Obs. 2. The Impft. does not here denote the continued, nor the Aor. the momentary character of the action : the same event may be related by the Aorist in one place and the Impft. in another, accordingly as it is considered either merely as a completed action, or as in course of completion, which the speaker is supposed to describe by the Impft. as if he saw it going on.

4. When the Impft. and Aorist are interchanged and contrasted in the same passage, the latter often represents the action as momentary, the former as continuing, so that the more or less important, the more or less transient actions are marked in the narration, by the use of the Impft. and Aorist. We find this usage in Homer applied with great effect : Il. ψ, 228 ἦμος δ' Ἐωσφόρος εἰσι φῶος ἔρέων ἐπὶ γαῖαν, τῆμος πυρκαϊὴ ἑμαραίνετο, παύσατο δὲ φλόξ : Il. ρ, 596 νίκην δὲ Τρώεσσι διδου, ἐφόβησε δ'

Ἀχαιοὺς. (Cf. II. a, 430 sqq. where the Impft. is used to express the principal event; and 453. 478. Od. a, 106. 112.) Xen. Anab. V. 4, 24 τοὺς πελταστὰς ἰδέξαντο οἱ βάρβαροι, καὶ ἐμάχοντο· ἐπεὶ δ' ἐγγὺς ἦσαν οἱ ὀπλίται, ἐτράποντο· καὶ οἱ μὲν πελτασταὶ εὐθὺς εἵποντο: Id. Cyr. I. 4, 1 τοιαῦτα μὲν δὴ πολλὰ ἐλάλει ὁ Κῦρος· τέλος δὲ ἡ μὲν μῆτηρ ἀπῆλθε, Κῦρος δὲ κατέμενε, καὶ αὐτοῦ ἐτράφετο.

5. So also the Aorist and Pft. (or Plpft.) are interchanged, the two latter represent the past action as continuing in its effects and consequences; the Pft. with reference to the act of speaking, the Plpft. with reference to some other past action: Hdt. VII. 8, 2 ἀλλ' ὁ μὲν τετελεύτηκε, καὶ οὐκ ἐξεγένετο (*contigit*) οἱ τιμωρῆσθαι: Isocr. p. 163 A ὁ μὲν πόλεμος ἀπάντων ἡμᾶς τῶν εἰρημένων ἀπεστέρηκε· καὶ γάρ τοι πενεστέρους πεποίηκε καὶ πολλοὺς κινδύνους ὑπομένειν ἠνάγκασε, καὶ πρὸς τοὺς Ἑλληνας διαβέβληκε καὶ πάντα τρόπον τεταλαιπώρηκεν ἡμᾶς.

6. A still greater effect is produced by the interchange of the Aor. and the historic Present; the more important action being held as it were before our eyes, as present to us, while the less important one is suffered to pass rapidly by in the Aorist: Thuc. I. 95 ἐλθὼν (sc. Pausanias) δ' εἰς Λακεδαίμονα τῶν μὲν ἰδίᾳ πρὸς τινα ἀδικημάτων εὐθύνθη, τὰ δὲ μέγιστα ἀπολύεται μὴ ἀδικεῖν: Id. VII. 83 καὶ ἀναλαμβάνουσι τε τὰ σπλα, καὶ οἱ Συρακούσιοι αἰσθάνονται καὶ ἐπαιώνισαν: Xen. Cyr. I. 3, 11 πολλάκις γάρ με πρὸς τὸν πάππον ἐπιθυμοῦντα προσδραμεῖν οὗτος ὁ μαρώτατος ἀποκωλύει: Xen. Anab. IV. 6, 22 ἐπεὶ δὲ ἐδείπνησαν καὶ εὐξ ἐγένετο, οἱ μὲν ταχθέντες ᾤκοντο (Impft. used as Aor.) καὶ καταλαμβάνουσι τὸ ὄρος: Ibid. V. 8, 6 ἐνταῦθα δὴ ἀναγινώσκει τε αὐτὸν καὶ ἤρετο (as Aor.): Id. Hellen. II. 1, 15 προσβαλὼν πόλει—τῇ ὑστεραίᾳ προσβολῇ κατὰ κράτος αἰρεῖ καὶ ἐξηνδραπόδισε: Soph. El. 897 ἰδοῦσα δ' ἔσχον θαῦμα καὶ περισκοπῶ: Eur. Iph. T. 16 εἰς ἔμπυρ' ἦλθε καὶ λέγει Κάλχας τάδε^a.

Obs. 3. So the Infinitives of these tenses in the *oratio obliqua*: Plat. Rep. p. 358 D εἶναι μὲν γὰρ αὐτὸν (τὸν Γύγην) ποιμένα θηρέοντα παρὰ τῷ τότε Λυδίας ἀρχοντι· δμβρου δὲ πολλοῦ γενομένου καὶ σεισμοῦ, βαγῆναι τι τῆς γῆς καὶ γενέσθαι χάσμα κατὰ τὸν τόπον, ᾧ ἔνιμεν ἰδόντα δὲ καὶ θαυμάσαντα καταβῆναι καὶ ἰδεῖν—ἵππον χαλκοῦν κ. τ. λ.: Id. Symp. p. 176 A ἐφῆ—σπονδάς τι σφᾶς ποιήσασθαι καὶ φάσας τὸν θεὸν καὶ τὰλλα νομιζόμενα τρέψεσθαι πρὸς τὸν πόταν^b. (See §. 405.)

Peculiar usages of the Aorist.

§. 402. 1. As the force of the Aorist extends over the whole space of past time, without reference to any single definite moment, it is used to

^a Heind. Plat. Phœd. 84 D.

^b Stallb. Plat. Symp. 172 D.

express an action which took place repeatedly in past time, or in the statement of some general truth, which operated at different indefinite moments of past time. The instances whence this general truth is derived are stated instead of the general truth which is deduced from them, as if it were lying before us; which latter is expressed by the Present; so that the Present signifies a general inductive proposition, without any especial reference to the particulars of the induction; while the Aorist implies the general truth by the statement of the indefinite recurrence of the past instances: ὁ ἄνθρωπος θνητός ἐστι: Il. v, 300 τῷ δὲ (Ἀρῇ) Φόβος, φίλος υἱός, ἄμα κρατερὸς καὶ ἀταρβής, ἔσπετο, ὅσ' ἐφόβησε (*exterrere solet*) ταλάφρονά περ πολεμιστήν: Il. p. 177 αἰεὶ τε Διὸς κρείσσων νόος αἰγιόχοιο, ὅστε καὶ ἄλκιμον ἄνδρα φοβεῖ, καὶ ἀφείλετο νίκην ῥηϊδίως. So Il. i, 320 ἐν δὲ ἡ τιμὴ ἡμῖν κακός, ἡδὲ καὶ ἐσθλός· κάθον' ὁμῶς ὁ τ' ἀεργὸς ἀνὴρ, ὃ τε πολλὰ ἰοργῶς: Eur. Med. 130 τὰ δ' ὑπερβάλλοντ' (*nimia*) οὐδένα καιρὸν (*præsum oportune*) δύναται θνατοῖς· μείζους δ' ἄτας ὅταν ὀργισθῇ δαίμων οἴκοις ἀπέδωκεν: Ibid. 245 ἀνὴρ δ' ὅταν τοῖς ἔνδον ἀχθῆται ξυνών, ἔξω μολῶν ἔπαυσε καρδίαν ἄσσης: Xen. Cyr. I. 2, 2 αἱ μὲν γὰρ πλείσται πόλεις προστάττουσι τοῖς πολίταις μὴ κλέπτειν, μὴ ἀρπάζειν,—καὶ τὰλλα τὰ τοιαῦτα ὡσαύτως· ἦν δέ τις τούτων τι παραβαίνει, ζημίας αὐτοῖς ἐπέθεσαν: Plat. Sympos. p. 181 A ἡ πίνειν, ἡ ἄδειν, ἡ διαλέγεσθαι οὐκ ἔστι τούτων αὐτὸ καθ' αὐτὸ καλὸν οὐδὲν, ἀλλ' ἐν τῇ πράξει, ὡς ἂνπραχθῇ, τοιοῦτον ἀπέβη, *tale evenire solet*: Ibid. p. 188 B ὁ μετὰ τῆς ὕβριτος Ἔρως—διέφθειρέ τε πολλὰ καὶ ἡδίκησεν. So also the Perfect in Latin; as, Horat. Epist. I. 2, 48 *Non domus et fundus, non æris acervus et auri Ægroto domini deduxit corpore febres, Non animo curas*.

2. The Imperfect also has an iterative force, but with this difference, that it signifies the repetition of an action at some definite time or times marked out by the action to which the Impft. always refers (see §. 398. 1.), and therefore the frequency signified is not so general as that of the Aorist: Demosth. p. 834, 65 καὶ ὑμεῖς μὲν (*sc. δικασταί*) οὐδὲ τῶν εἰς ὑμᾶς ἀμαρτανόντων ὅταν τινὸς καταψηφίσῃσθε, οὐ πάντα τὰ ὄντα ἀφείλεσθε, ἀλλ' ἡ γυναῖκας, ἡ παιδὶ αὐτῶν ἀλείσαντες μέρος τι κάκεινους ὑπελείπετε· *non omnem rem familiarem eripere sed partem aliquam illis relinquere solebatis*. Here the Aorist ἀφείλεσθε is used because the action is supposed to have taken place an indefinite number of times; while in the Impft. ὑπελείπετε, the action is supposed to have taken place only as often as the former action took place.

Obs. 1. Where the notion of necessity, or inherent frequency, is to be especially signified, the verbs φιλεῖν or θέλειν are used. This is frequently the case in Herodotus, a writer who regarded the operation of things very much in the way in which nature or Providence had appointed them: Hdt. VII, 9, 3 αὐτόματον γὰρ οὐδὲν, ἀλλ' ἀπὸ πείρης πάντα ἀνθρώποισι φιλεῖ γίνεσθαι: Ibid. 10, 5 φιλεῖ γὰρ ὁ θεὸς τὰ ὑπέρχοντα πάντα κολοῦναι: Ibid. 157 τῷ δὲ εὐβουλευθέντι πρήγματι τελευτῇ ὡς τὸ ἐπίπαν χρηστὴ θέλει ἐπιγίνεσθαι: φιλεῖν interchanged with the Pres. and Aor.: Hdt. III. 82 ἐν δὲ ὀλιγορχίῃ—ἔχθαι ἴδια ἱρχυρὰ φιλεῖ ἐγγίνεσθαι· αὐτὸς γὰρ ἕκαστος βουλόμενος κορυφαῖος εἶναι—ἐς ἔχθαι μεγάλα ἀλλήλοισι ἀπικνέονται, *as a general rule*: ἐξ ὧν στάσεις ἐγγίνονται, ἐκ δὲ τῶν στασίων φόνος, ἐκ δὲ τοῦ φόνου ἀπέβη, *hæve many times*: ἐς μουνάρχην καὶ ἐν τούτῳ διέδεξε (*apparet*), ὅσῳ ἰστί τοῦτο ἄριστον.

3. The Aorist is also used in comparisons or similes. As a simile need not be always conceived an happening at any particular time, a mere indefinite expression of its having happened without any notion of time is properly expressed by the Aorist: Il. γ, 33—36 ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν

παλινόστος ἀπέστη οὐρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυία, ἅψ τ' ἀνεχώρησεν, ὥχρος τε μιν ἔειλε παρειάς· ὡς αὖτις καθ' ὁμίλον ἴδου Τρώων ἀγερώχων (sc. Πάρις) : Π. π, 482 ἤριπε δ', ὡς ὅτε τις δρυὺς ἤριπεν : Theocr. XIII. 61 sqq. ὡς δ' ὀπὸς ἠγυγέειος—λῆς ἰσκούσας νεβρῶ φθεγξαμένας—ἰξ εὐνὰς ἔσπευσεν ἐτοιμοτάταν ἐπὶ δαίτα· Ἡρακλῆς τοιοῦτος—παῖδα ποθὼν δεδόνато κ. τ. λ. The absolute Present (see §. 395. 1.) is also used in similes, and sets the action before us more vividly as happening before us. So also the conjunctive, representing the action as a mere supposition, which may any day be realised. All three forms are used together, Π. ε, 138 ὥστε λείοντα ὃν ῥα τε ποιμήν ἀγρῷ ἐπ' εἰσποκόις ὀέσσει χραύσῃ μὲν τ' αὐλῆς ὑπεραλμένον οὐδὲ δαμάσση, τοῦ μὲν τε σθένος ὄρσεν, ἔπειτα τ' οὐ προσαμύνει. See §. 868. 4.

Obs. 2. The future is also used in comparisons by the poets.

Obs. 3. The iterative Aor. and Impft. have in Ionic an especial form in σκον : Π. β, 198 ὃν δ' αὖ δῆμον τ' ἀνδρα ἴδοι, βοδωντὰ τ' ἐφέουσι, τὸν σκῆπτρῳ ἔλασασκε, ὁμοκλήσασκέ τε μύθῳ : Hdt. III. 119 ἡ δὲ γυνὴ τοῦ Ἰνταφέρνεος φοιτούνσα ἐπὶ τὰς θύρας τοῦ βασιλῆος κλαίεσκε καὶ ὀδυρέσκετο· ποιῦσα δὲ αἰ τῷτὸ τοῦτο τὸν Δαρείον ἔπεισε οἰκτεῖραί μιν. So also of the same action taking place at the same time, but in a different place : Π. β, 271 ὧδε δὲ τις εἰπέσκεν ἰδὼν ἐς πηλείον ἄλλον : Hdt. III. 117 ἄρδσκε—in different places at the same time. Very often the iterative force of the form in σκον coincides with the notion of duration expressed by the Impft. : Π. γ, 388 φιλίεσσκιν : ε, 708 ναιέσσκιν : especially ἴσκει.

Use of the Aorist in the tragedians instead of the Present.—Aorist used to express future events.—Τί οὖν with the Aorist.

§. 403. 1. The tragedians often use the Aorist to express a thought, which is present indeed, but which is supposed to have been long and firmly conceived in the speaker's breast : the notion of definite time being kept out of view, the thought is brought all the more prominently forward : Soph. Phil. 1434 καὶ σοὶ ταῦτ', Ἀχιλλέως τέκνον, παρήνεσα, I advise you this, and have advised you : Eur. Med. 707 (Medea) Κρέων μ' ἐλαύνει φυγάδα γῆς Κορινθίας. (Ægeus) ἰᾷ δ' Ἰάσων· οὐδὲ ταῦτ' ἐπήνεσα, nec id probatum volo : Ibid. 223 χρὴ δὲ ξένον μὲν κάρτα προσχωρεῖν (sc. accommodare) πόλει· οὐδ' ἀστὸν ἦνεσ' ὅστις αὐθάδης γέγως πικρὸς πολίταις ἐστὶν ἀμαθίας ὑπο, nec laudo, nec unquam laudavi : Ibid. 272 σέ τήν σκυθρωπὸν καὶ πόσει θυμουμένην, Μηδειαν, εἶπον τῆσδε γῆς ἔξω περᾶν φυγάδα, dictum volo : Ibid. 791 ὦμῳ δ' οἷον ἔργον ἔστ' ἐργαστέον τοῦντεῦθεν ἡμῖν, I have long with sorrow thought on the dreadful deed, &c. τέκνα γὰρ κατακτενῶ τὰμά· Id. Hec. 1276 (Polym.) καὶ σὴν γ' ἀνάγκη παῖδα Κασάνδραν θανεῖν. (Hecuba) ἀπέπτυσσα, that thought is contrary to all my feelings and resolves. So Soph. Ed. Col. 757 θελήσας, having long and greatly wished : Id. Aj. 36 ἔγνω· Id. Electr. 668 ἰδεξάμην.

2. The Aorist is also used, like the Pft., to express future events, which must certainly happen. The absence of any definite notion of time expresses yet more forcibly than the Pft. the inevitable, and as it were actual development of that which as yet is future : Π. δ, 160–162 εἵπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσαν· ἔκ τε καὶ ὀψὲ τιλεῖ, σὺν τε μεγάλῳ ἀπέτισαν σὺν σφῆσιν κεφαλῇσι γυναιξί τε καὶ τεκέσσω, have done it, I consider it as done : Π. ρ, 99 ὅππῳτ' ἀνὴρ ἐθέλῃ πρὸς δαίμονα φωτὶ μάχεσθαι, ὃν κε θεὸς τιμᾷ, τάχα οἱ μέγα πῆμα κυλίσθη : Π. ι, 412 sqq. εἰ μὲν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχουμαι, ὦλετο μὲν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται· εἰ δὲ κεν οἴκαδ'

ἱκοιμι φίλην ἐς πατρίδα γαίαν, ὦλετό μοι κλέος ἐσθλόν, ἐπὶ θηρὸν δέ μοι αἰὼν ἔσσεται : Hdt. VII. 10 οὐκων ἀμφοτέρῃ σφι ἐχώρησε, it succeeds not in both points, so much must be considered as certain as if it had already happened : Soph. Ant. 303 χρόνῳ ποτ' ἐξέπραξαν ὡς δοῦναι δίκην : Eur. Med. 78 ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν νῆον παλαιῷ : Plat. Rep. p. 462 D ὅταν πού ἡμῶν δάκτυλός του πληγῇ, πᾶσα ἡ κοινωνία ἢ κατὰ τὸ σῶμα πρὸς τὴν ψυχὴν—ἦσθετό τε καὶ πᾶσα ἅμα ξυνήλγησε μέρους πονήσαντος ὅλη : ubi v. Stallbaum. So ταχὺ εἶπεν, statim dixerit, Plat. Rep. p. 406 D ibiq. Stallb. : Demosth. p. 20, 9 ὅταν δ' ἐκ πλιονεξίας καὶ ποιηρίας τις, ὥσπερ οὗτος (Phil.), ἰσχύσῃ, ἢ πρώτη πρόφασις (praetextus) καὶ μικρὸν πταίσμα ἅπαντα ἀνεχαίτισε καὶ διέλυσεν : Ibid. p. 24, 21 οὕτω καὶ τῶν τυράννων, ὥς μὲν ἂν ἔξω πολεμῶσιν, ἀφανῇ τὰ κακὰ τοῖς πολλοῖς ἔστω, ἐπειδὴν δὲ ὁμορος πόλεμος συμπλακῇ, πάντα ἐποίησεν ἔκδηλα. So the Inf. Aor. of an absolute assertion : Od. β, 171 καὶ γὰρ ἐκείνῳ φημί τελευτηθῆναι ἅπαντα, ὥς οἱ ἐμυθεόμην.

Obs. Here also we must refer the passages in which the Aorist is improperly said to express *conatus rei faciendæ*. The Aorist, as an expression of something indefinitely past, or conceived to be so, cannot express a mere intention of doing the action of the verb ; but the action which was only intended is spoken of as if it had really happened : Soph. Aj. 1126 sqq. (Teucer) ξὺν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν. (Menelaus) δίκαια γὰρ τόνδ' εὐτυχεῖν, κτείναντά με ; (Teucer) κτείναντα ; δεινὸν γ' εἶπας, εἰ καὶ ἤης θανών. (Menelaus) θεὸς γὰρ ἐκσώζει με, τῷδε δ' οἴχομαι. Menelaus, wishing to exaggerate the crime of Teucer, calls him an actual murderer, at which Teucer remonstrates : so Eur. Ion. 1498 (Creusa) ἐν φόβῳ καταδείξια, σὰν ψυχὰν ἀπέβαλον, τέκνον ! ἐκτείνας' ἄκουσα. (Ion) ἐξ ἐμοῦ τ' οὐχ ὅσ' (non merito, immerito) ἔθνησκες.

3. Analogously to this the Aor. is joined with τί οὖν, (quin igitur) to express a command in the shape of a question : Xen. Cyr. II. 1, 4 τί οὖν, ἔφη ὁ Κύρος, οὐ καὶ τὴν δύναμιν πλεξάς μοι ; why have you not ? instead of, do so directly. "Hæc interrogatio alacritatem quandam animi et aviditatem sciendi exprimit." Weiske ad h. l. Cf. Bornemann. Xen. Cyr. V. 4, 37 τί οὖν, ἔφη, ὃ Γαδάτα, οὐχὶ τὰ μὲν τείχη φυλακῇ ἐχυρὰ ἐποίησας ; Ibid. VIII. 3, 46 τί οὖν, ἔφη, πρὸς τῶν θιῶν, ὃ Φεραῦλας, οὐχὶ σύ γε αὐτίκα μάλα εὐδαίμων ἐγένου, καὶ ἐμὲ εὐδαίμονα ἐποίησας ; λαβὼν γὰρ, ἔφη, ταῦτα πάντα κέκτησο, καὶ χρῶ ὅπως βούλει αὐτοῖς : Plat. Phæd. p. 86 D εἰ οὖν τις ὑμῶν εὐπωρότερος ἐμοῦ, τί οὐκ ἀπεκρίνατο ; is quam celerrime respondeat : Id. Gorg. p. 503 B εἴ τινα ἔχεις τῶν ῥητόρων τοιοῦτον εἰπεῖν, τί οὐχὶ καὶ ἐμοὶ αὐτὸν ἔφρασας τίς ἔστιν ; age mihi protinus indica : Id. Sympos. p. 173 B τί οὖν, ἔφη, οὐ διηγῆσω μοι ; quin tu mihi narres ? ^a

The Aorist instead of the Imperfect, Perfect, and Pluperfect.

§. 404. The Aorist is sometimes used for one of these relative tenses ; firstly, for the Impft., Pft., or Plpft., when the action is to have the emphasis upon it, so that relations of time (to some other predicate implied or expressed) proper to these tenses need not be distinctly marked, or are sufficiently clear from the context ; secondly, for the Pft. or Plpft., when the continuance of the action in its effects is not to be marked, and this not only in independent but in dependent sentences ; as, Il. ν, 50 ἄλλη μὲν γὰρ ἔγωγ' οὐ δεῖδία χεῖρας ἀάπτους Τρώων, οἱ μέγα τείχος ὑπερκατέβησαν ὀμίλῳ (for Pft.) : Od. α, 171 τίς, πόθεν εἰς ἀνδρῶν ;—ὁποιῆς δ' ἐπὶ ῥῆς ἀφίκεο ;

^a Stallb. Symp. 173 B.

πῶς δέ σε ναῦται ἤγαγον εἰς ἰθάκην; (for Pft.): Ibid. 194 νῦν δ' ἦλθον: Π. ρ, 173 νῦν δέ σευ ἄνοσάμην πάγχυ φρένας: Eur. Phœn. 4 sqq. Ἥλιε—ὡς δυστυχῇ Θήβαισι τῇ τόθ' ἡμέρᾳ ἀκτίν' ἐφήκας, Κάδμος ἦνικ' ἦλθε γῆν τήνδ', ἐκλιπὼν Φοίνισσαν χθόνα' δς παῖδα γήμας Κύπριδος Ἀρμονίαν ποτὶ Πολυδάωρον ἐξέφυσε (for Plpft.): Xen. M. S. I. 6, 14 τοὺς θησαυροὺς τῶν πάλοι σοφῶν, οὓς ἐκείνοι κατέλιπον ἐν βιβλίοις γράψαντες, διέρχομαι (for Pft.): Demosth. p. 859, 49 ἐκίνη τῇ ἡμέρᾳ καταρύττετο, ὅτε εἰς τὰς τούτων χεῖρας ἦλθεν (for Plpft.): Ibid. p. 12, 14 νυνὶ δέ Θετταλοῖς—ἐβοήθησε (for Pft.).

Conjunctive, Optative, Imperative, Infinitive of the Aorist, and their interchange with the same moods of the Present, Imperfect, Perfect, and Future.
—*Difference between the Present, Aorist, and Future Infinitive,*

§. 405. 1. The general force of this tense in the other moods, as opposed to the Impft., Pft., and Plpft., is the same as in the Indicative, but it obtains perhaps more decidedly in the Infinitive than in any of the other moods; so that unless the time is to be especially marked the Aorist Infinitive is used, while, if the time past, present, or future, is to be brought forward, it is done by the Inf. Pft., Present or Future. Thus ἐβούλετο γράφειν would mark that he wished to write at the very time referred to: ἐβούλετο γράφαι, simply, “he wished to write.”

2. The Present and Future, by the notion of time which they imply, have the further notion of continuance in time present or future, while the Aorist, as in the Indicative, gives a momentary character to the action; as, δός μοι τὸ βιβλίον—ἀποθανεῖν ὑπὲρ τῆς πατρίδος καλὸν ἐστὶ—κελεύω σε δοῦναι—λέγω, ἵνα μάθῃς—μέλλω γράφαι and μέλλω γράφειν or γράψαι: Xen. Cyr. V. 1, 2 καλέσας ὁ Κύρος Ἀράσπην Μῆδον, τοῦτον ἐκέλευσε διαφυλάξαι αὐτὸν τὴν τε γυναῖκα καὶ τὴν σκηνήν: Ibid. 3 ταύτην οὖν ἐκέλευσεν ὁ Κύρος διαφυλάττειν τὸν Ἀράσπην, ὥς ἂν αὐτὸς λάβῃ: Demosth. p. 94, 19 χρῆ—οὐχ ἦν Διοπίδης πειράται τῇ πόλει δύναμιν παρασκευάζειν, ταύτην βασκαίνειν καὶ διαλύσαι πειράσθαι, ἀλλ' ἐτέραν αὐτοὺς προσπαρασκευάζειν: Id. p. 44, 16 τριῆρεις πεντήκοντα παρασκευάσασθαι φημι δεῖν, εἴτ' αὐτοὺς οὕτω τὰς γνώμας ἔχειν: Ibid. p. 45, 18 ἢ διὰ τὸν φόβον—ἡσυχίαν ἔχῃ (ὁ Φιλίππος), ἡ παριδὼν ταῦτα ἀφύλακτος ληφθῇ. So when the notion of the verb is to be applied to a single case, the Inf. Aor. should be used, as μαθεῖν, φυγεῖν, λαθεῖν; but in general precepts or statements the Imper. or Inf. Pres. is almost always used.

Obs. 1. The rule for the choice of the Aor. or Pres. depends on the *animus loquentis*. The same action may be expressed by either, as in each case the speaker wishes to bring forward or to keep out of view the notion of time, or to denote the continued or the momentary nature of the action, and even in the same passage: so Demosth. p. 838, 10—14 λαβεῖ δὴ τὰς μαρτυρίας καὶ ἀνάγνωθι—then λέγε, then λαβεῖ τὰς ἀλλας καὶ ἀνεγίνωσκε—λαβεῖ ἐτέραν καὶ ἀνάγνωθι—λέγ' ἐτέραν. The usage of the poets is very arbitrary; as, Eur. Phœn. 1720 τῷδε βᾶθί μοι, τῷδε πόδα τίθει: Id. Hippol. 473 ἀλλ', ὦ φίλε παῖ, λῆγε μὲν κακῶν φρενῶν, λῆξον δ' ὑβρίζουσ', though perhaps the Aor. gives an emphasis to the command, bringing it prominently forward, unencumbered by notions of time.

Obs. 2. The Aor. Conj. seems sometimes in dependent clauses to supply the place of the wanting future subjunctive. See §. 407. *Obs. 2.*, 814. *Obs. 2.*, 841. 2.

3. So also the Aorist and Present Participles are used in the same

sentence : Thuc. V. 22 πρὸς Ἀθηναίους *ξυμμαχίαν ἐποιοῦντο νομίζοντες*—then shortly afterwards *νομίσαντες* : *νομίζοντες* expresses that they held the opinion at that time, *νομίσαντες* that they held it generally, without any reference to that or any other time.

Obs. 3. Verbs of intending, hoping, saying, swearing, willing, wishing, refusing, delaying, praying, persuading, ordering, forbidding, hindering, &c. whose object may be conceived of as future, take the Inf. of either the Pr., Fut., or Aor., as the speaker regards the action either as simply continuing, or continuing in future time, or has no regard either to its continuance or its time, but only to its taking place ; but the Present is especially employed to signify that the event will either certainly take place, or that it will follow immediately on the moment of speaking : Lysias p. 818, 4 οἶμαι — πάντας ὑμᾶς ὁμολογήσαι : Demosth. p. 842, 21 (ἡ μήτηρ) νῦν μὲν οἴεται τυχόντα με τῶν δικαίων παρ' ὑμῖν ὑποδέξασθαι (MSS., Reiske e conj. ὑποδέξεσθαι) καὶ τὴν ἀδελφὴν ἐκδώσειν (the Aor. here signifies the certainty of the hope, representing it as done ; the Fut. that the portioning the daughter will take place when the cause is won) : Plat. Crit. p. 52 B ὁμολόγεις καθ' ἡμᾶς πολιτεύεσθαι : Hdt. IX. 106 πίστι τε καταλαμβάνοντες καὶ ὀρκίοισι ἐμμένειν τε καὶ μὴ ἀποστήσεσθαι : Xen. Cyr. VI. 2, 39 ἐμοὶ προσάγων ἐγγυητὰς ἡ μὴν πορεύεσθαι (compare Plat. Legg. p. 937 B) : Id. Anab. II. 3, 27 ὁμόσαι ἡ μὲν πορεύεσθαι : Id. Hellen. II. 4, 30 ὁμόσαντες ὅρκους ἡ μὴν μὴ μηχανικακήσειν. So II. γ, 120 ἐκέλευεν—οἴσειμένα : Demosth. p. 860, 54 ἐλπίζει ῥαδίως ὑμᾶς ἐξαπατήσειν : compare p. 852, 27. 853, 28. Od. γ, 320 ἔλποντο — ἐλθέμεν : Od. β, 280 ἐλπωρὴ τοι ἔπειτα τελευτήσῃ τάδε ἔργα : Plat. Symp. p. 193 D ἐλπίδας παρέχεται—ἡμᾶς εὐδαίμονας ποιῆσαι : Lysias p. 617, 8 ὑπόλοιπος ἐλπίς ἦν ὑπὸ τοῦ πάππου ἐκτραφήναι : Isoer. p. 291 C ἡμῖν ἐνδείξεσθαι βουλόμενος : Demosth. p. 850, 19 βούλομαι διεξελθεῖν : Ibid. p. 851, 22 βούλομαι εἰπεῖν : Ibid. p. 852, 25 βούλομαι ἐξελέγξει : Ibid. p. 850, 21 ἤθελον παραδοῦναι : II. β, 39 θήσῃν γὰρ ἔτ' ἔμελλον ἐπ' ἄλγεα—Τρωσί : Od. τ, 95 τὸν ξεῖνον ἔμελλον ἀμφὶ πόσει εἵρεσθαι : II. ψ, 773 ἔμελλον ἐπαῖξασθαι. Even μέλλω ἐβελήσῃν Plat. Rep. p. 347 A : Hdt. III. 72 οἱ μὲν γε ψεύδονται τότε, ἐπειὶν τι μέλλωσι—κερδήσεσθαι : and this idiom of the Fut. with μέλλω is the most usual. Id. VI. 86, 2 ταῦτα ὦν ὑμῖν ἀναβάλλομαι κυρώσειν ἐς τέταρτον μῆνα : Ibid. 88 Ἀθηναῖοι—οὐκέτι ἀνεβάλλοντο μὴ οὐ τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγινήτῃσι ; Demosth. p. 31, 9 ἀναβάλλεται πονήσῃν τὰ δέοντα : Hdt. VI. 61 ἐλίσσεται τὴν θεὸν ἀπαλλάξαι τῆς δυσμορφίης τὸ παιδίον : Id. VI. 5 ἔπεισε Λεσβίους δοῦναι οἱ νέας^a.

Obs. 4. In the difficult passage of Thuc. IV. 9 ἐπισπάσασθαι αὐτοὺς ἡγήτο προθυμήσασθαι, if the Aor. follows the future, the time is dropped as being sufficiently brought forward by προθυμήσασθαι : if the Aor. be taken before the future, the attractive character of the spot is stated, while its future effects are denoted by προθυμήσασθαι.

Future.

§. 406. 1. The simple future expresses both *futurity*, and *will* viewed as futurity—a present belief that something will presently

^a Lobeck. Phryn. 745 sqq. Stallh. Plat. Rep. 369 A. et Crit. 52, 6. Heind. Plat. Phæd. 67 B. Wunderlich ad /Esch. p. 175. Herm. Ajac. 1061. Elm. et Herm. Med. 1209.

be, as γράψω: it is used both as an absolute and relative tense; when used as the former, it signifies a simple future action; when as the latter, it signifies an action as future, in relation to and coincident with some other action in future time: ἐν ᾧ σὺ παιφεῖ, ἐγὼ γράψω: Il. δ, 164 ἔσσεται ἡμᾶρ, ὅτ' ἂν ποτ' Ὀλώλη Ἴλιος ἱρή.

2. The absolute Future, like the Aorist and absolute Present, expresses repetition, that an action may happen at several future moments, but as not having yet happened, as only possible and supposable: Il. ε, 747 λάξετο δ' ἔγχος βριθὺν, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη: Od. δ, 208 ρεία δ' ἀρίγνωτος γόνος ἀνέρος, ᾧτε Κρονίων ὄλβον ἐπικλώσει. The three iterative forms are found together in Soph. Antig. 348 κρατεῖ δὲ (scil. ἀριφραδὴς ἀνὴρ) μηχαναῖς θηρὸς ὀρεσσιβάτα, λασιαύχενά θ' ἔππου ὑπάξεται ἀμφίλοφον ζυγόν—καὶ ἀστυνόμους ὀργὰς ἐδιδάξατο,—παντοπόρος, ἄπορος ἐπ' οὐδὲν ἔρχεται τὸ μέλλον "Αἶδα μόνον φεῦξιν οὐκ ἐπάξεται· νόσων δ' ἀμαχάνων φυγὰς ξυμπέφρασται (as present). So in poetry the future is used in comparisons, as circumstances which are known to have happened frequently in past time, are supposed to be likely to happen in the same way in future time: Il. δ, 131 ἥ δὲ τόσον μὲν ἔεργεν (τὸ βέλος) ἀπὸ χροός, ὥς ὅτε μήτηρ παιδὸς ἔεργει μῦθον, ὅθ' ἡδέϊ λέγεται ὕπνῳ.

3. The Future often expresses necessity—shall—must: Xen. Cyr. III. 3, 52 νόμους ὑπάρξαι δεῖ τοιούτους, δι' ὧν τοῖς μὲν ἀγαθοῖς ἐντιμος καὶ ἐλεύθερος ὁ βίος παρασκευασθῆσεται, τοῖς δὲ κακοῖς ταπεινός τε καὶ ἀλγεινὸς καὶ ἀβίωτος ὁ αἰὼν ἐπανακείσεται: Id. M. S. II. 1, 17 οἱ εἰς τὴν βασιλικὴν τέχην παιδευόμενοι—τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθόντων, εἰ γε πεινήσουσι καὶ διψήσουσι καὶ ριγώσουσι καὶ ἀγρυπνήσουσι, *if it is determined that they shall fast, &c.*: Plat. Rep. p. 372 C D καὶ ὁ Γλαῦκων ὑπολαβὼν· "Ανευ ὄψου ἔφη, ὥς ξοίκας, ποιεῖς τοὺς ἀνδρας ἐσιτωμένους. "Αληθῆ, ἣν δ' ἐγὼ, λέγεις· ἐπελαθόμην, ὅτι καὶ ὄψον ἔξουσιν· ἅλας τε δῆλον ὅτι καὶ ἐλάας καὶ τυρὸν—ἐψήσονται· καὶ τραγήματά που παραθήσομεν αὐτοῖς—, καὶ μύρτα καὶ φηγούς σποδιοῦσι πρὸς τὸ πῦρ, μετρίως ὑποπίνοντες· καὶ οὕτω διάγοντες τὸν βίον ἐν εἰρήνῃ μετὰ ὑγίειας, ὥς εἰκός, γηραιοὶ τελευτῶντες ἄλλον τοιοῦτον βίον τοῖς ἐκ γόνου παραδώσουσι.

4. The Pres. is sometimes elegantly expressed by the Future, (as the Future is by the Opt. with ἂν,) when the action is not represented as really taking place, but only as possible under certain conditions: so the poetic form βουλήσθαι, *volo*, *sc. si licet*: Soph. OE. T. 1076 τοῦμόν δ' ἐγὼ, κεί σμικρόν ἐστι, σπέρμ' ἰδεῖν βουλήσθαι: Eur. Med. 259 τοσοῦτον οὖν σου τυγχάνειν βουλήσθαι, ἣν μοι πόρος τις μηχανή τ' ἐξευρεθῇ πόσιν δίκην τῶνδ' ἀντιτίσασθαι κακῶν.

So Plato, ἐβελήσω, προθυμήσομαι : Phæd. p. 78 A ἀλλὰ ταῦτα μὲν δὴ, ἔφη, ὑπάρξει, hæc igitur sic erunt, more elegantly than *sunt* ; hence the future is used for the Imperative. See §. 748.

5. The Future, especially in the Part., is used in the force of μέλλειν, *likely, or intending to do any thing*. So Il. γ, 137 μαχήσονται (= μέλλουσι μάχεσθαι) περὶ σείῳ : Thuc. V. 90 πείσοντα ὠφελήθηναι, *should be profited by having the chance of*—μέλλοντα πείθειν. So in Euripides, the formula, τί λέξεις=τί μέλλεις λέγειν, *what are you going to say?* : when the speaker expects to hear something worse than what is already said : Med. 1310 οἶμοι τί λέξεις ; ὥς μ' ἀπώλεσας, γύναι^a.

Obs. The Future has no Conjunctive, as being in itself an expression of future probability, and hence it is frequently interchanged with the Conjunctive, see §. 415 ; but the Aor. Conjunctive, with which it would agree in form did it exist, seems sometimes to have a future force, see §. 814. Obs. 2.

6. The Future Opt. is not used in independent sentences, or to express something now future, but is placed after a past verb to signify some intention, or wish, or result which was future at some time past, see §. 202. Obs. 1^b : Arist. Plut. 88 ἡπειλήσ' ὅτι—βαδίσαιμην. So also in the oratio obliqua the Fut. Opt. is used : Soph. Œ. T. 1274 αὐδῶν τοσαῦθ' ὁθύνεκε' οὐκ ὄψοιτό νιν : Thuc. V. 7 ἀναλογιζομένων τὴν ἐκείνου ἡγεμονίαν πρὸς ὅαν ἐμπειρίαν γενήσοιτο^c. Or sometimes in a relative clause, expressing an attribute or aim of the principal clause, it here=μέλλοι with infin. and nearly answers to the Latin future in *rus* : Plat. Rep. 416 c. ἥτις παύσοι. Or sometimes in a conditional clause belonging to past time : Æsch. Pers. 369, see §. 855. Obs. 3.

Futurum III. or Exactum.

§. 407. 1. The Futurum Exactum expresses an action which is conceived of as past in some future time ; Future in relation to time present, Past in relation to time future ; and expresses, like the Perfect, the continuance of such an action in its consequences and effects : Hesiod. Opp. 177 καὶ τοῖσι μεμίζεται ἔσθλα κακοῖσιν : Plat. Rep. p. 506 A οὐκοῦν ἡμῖν ἡ πολιτεία τελέως κεκοσμήσεται, ἔαν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ ὁ τούτων ἐπιστήμων : Ibid. p. 465 A πρεσβυτέρῳ μὲν νεωτέρων πάντων ἀρχειν τε καὶ κολάζειν προστετάχεται. This notion is expressed in the active (and sometimes in the middle) by a periphrasis of the Part. and the Future of εἶναι :

^a Elm. Med. 1277. Pflugk Eur. Hec. 55.

^b Dawes Misc. Crit. 103.

^c In Soph. Antig. 505, if the reading be correct, it is used without any reference to

past time : λέγοιτ' ἂν, εἰ μὴ γλῶσσαν ἐγκλείσοι φόβος. But perhaps the reading is ἐγκλείσει or ἐγκλείσαι.

Demosth. p. 54, 50 τὰ δέοντα ἐσόμεθα ἐργαζόμενοι καὶ λόγων ματαίων ἀπηλλαγμένοι. Where the Pft. has a Pres. sense, the Fut. Exactum has the force of the simple Future: so κεκτήσομαι, μεμνήσομαι, τεθνήξω^a.

Obs. 1. In many verbs the Fut. III. supplies the place of the simple Fut. pass.; as in δέω, πιπράσκω, παύω, κόπτω; or is used together with it in the same sense; as in βάλλω, λέγω, &c.

Obs. 2. The notion of the momentary completion of the future action which in Latin is expressed by the Fut. Exact., is expressed in dependent clauses by the Aor. Conj. with some conjunction compounded of ἄν, as εἰάν, ἐπὶάν, ἐπειδάν, ὅταν, πρὶν ἄν, ἐστ' ἄν, ὅς ἄν, &c.; as, εἰάν τοῦτο γίνηται, *si hoc factum fuerit*; the Aorist expressing the completion, the Conj. the futurity. But in a principal clause the notion of this tense is expressed by the Aorist, either leaving out of sight the notion of futurity, or supplying it from the context; or by the simple Fut., leaving the notion of completion to be supplied from the context: ὅταν ταῦτα γράψῃς, πορεύσομαι, *cum epistolam scripseris, profectus fuero*: εἰάν ταῦτα λέξης, ἡμαρτες, you will have erred.

2. Sometimes the Fut. III. is used for the simple Future to express more vividly the immediate occurrence of some future action; as, Plat. Gorg. p. 469 D (of a tyrant) εἰάν γὰρ ἄρα ἐμοὶ δόξη τινὰ τουτωνὶ τῶν ἀνθρώπων ὧν σὺ ὀρᾷς αὐτίκα μάλα δεῖν τεθνάναι, τεθνήξει οὗτος, ὃν ἂν δόξῃ· κἂν τινα δόξῃ μοι τῆς κεφαλῆς αὐτῶν κατεαγένοι δεῖν, κατεαγὼς ἔσται αὐτίκα μάλα, κἂν θοιμάτιον, διεσχίσθαι, διεσχισμένον ἔσται: so Aristoph. Plut. 1201 πάντα σοι πεπράξεται, *all shall be done*.

Remarks on the periphrasis with μέλλω for the Future.

§. 408. The periphrasis of μέλλω for the Future, as μέλλω γράφειν, ἔμελλον γράφειν, μελλήσω γράφειν, (γράψειν—γράψαι) represents the action in the moment of its beginning to be developed, as either in relation to the time present to the speaker, as μέλλω γράφειν, *while I speak, I intend to write*; or to the time present to some past action, as ἔμελλον γράφειν, *when such an action, now past, was present, I intended to write*; or to the time present to some future action; as, μελλήσω γράφειν, *when some action, yet future, becomes present, I shall intend to write*: but this last is often expressed by γράψω.

Obs. μέλλω is an auxiliary verb denoting futurity, intention, probability; θέλω is also used in the same way, Hdt. IX. 89.

^a Stallb. Gorg. 469 D. Dawes Misc. Crit. 149. Elm. Acharn. 590.

§. 409. Table of the Primary and Secondary powers of Present and Aorist Absolute, and the Relative Tenses:—

I. Present (Absolute), Primary: An action now going on—undefined by the time of any other action.

§. 395. 1.	Secondary: <i>a.</i> Frequency—general statements.
§. 395. 2. 401. 5.	<i>b.</i> Historic Present.
§. 396.	<i>c.</i> For Pft. or Aor.
§. 397.	<i>d.</i> For Future — indefinite — or to mark certainty.
§. 398. 2.	<i>e.</i> An Attempt to do something.

II. Aorist (Absolute), Primary: A past action, undefined by time.

§. 401. 2, 4, 5.	Secondary: <i>a.</i> A momentary action.
§. 402. 1, 2.	<i>b.</i> Frequency.
§. 402. 1, 2.	<i>c.</i> Induction.
§. 402. 3.	<i>d.</i> Comparison or Simile.
§. 403. 1.	<i>e.</i> Determination.
§. 403. 2.	<i>f.</i> Instantaneous Future.
§. 403. 2. <i>Obs.</i>	<i>g.</i> Attempt, already taken place.
§. 403. 3.	<i>h.</i> Command in shape of question.
§. 404.	<i>i.</i> For Pft. and Plpft.

III. Imperfect, Primary: Action in course of completion in time past, coincidently with another past action.

§. 398. 2.	Secondary: <i>a.</i> Imperfect action—attempt.
§. 398. 3.	<i>b.</i> Conditional.
§. 398. 4.	<i>c.</i> For Present.
§. 398. 4.	<i>d.</i> An action which seemed different from what it really is.
§. 401. 4.	<i>e.</i> Continuance.
§. 402. 2.	<i>f.</i> Frequency.

IV. Perfect, Primary: An action completed at the present time.

§. 399. 1. <i>b.</i>	Secondary: <i>a.</i> An action continuing in its effects.
§. 399. 1. <i>Obs.</i> 1.	<i>b.</i> Strong exhortation (in Imperative).
§. 399. 1. <i>Obs.</i> 2.	<i>c.</i> Pres. Pft.
§. 399. 1. <i>Obs.</i> 3.	<i>d.</i> Frequency, as Present.
§. 399. 2.	<i>e.</i> Future, as Present.

V. Plpft., Primary: An action completed at some past time.

§. 400. 2. Secondary: *a.* Past action continuing in its effects in time past.

§. 400. 2. *b.* Impft. of Pres. Pft.

VI. Future, Primary: An action about to go on coincidently with some future action.

§. 406. 2. Secondary: *a.* Probable repetition in future time.

§. 406. 2. *b.* Comparison.

§. 406. 3. *c.* Necessity.

§. 406. 4. *d.* For Pres.—Possibility for fact.

§. 406. 5. *e.* Intention.

VII. Fut. Exactum (III.), Primary: Action which will be past in time future.

§. 407. 1. Secondary: *a.* Continuance in time future.

§. 407. 2. *b.* For simple Future.

Moods.

Meaning of the term Mood.—Division of Moods^a.

§. 410. 1. The Predicate which, as we have seen, stands in certain relations to the subject, and to the time present to the speaker, stands thirdly in certain relations to the conception of the speaker. Every action or state may be represented as a physical fact existing independently of the mind of the speaker, or as a mental act having been conceived in the mind; hence our modes of conception are two, *direct*, arising from *perception* of something as really existing in time present or past as a physical fact; *indirect*, arising from a *supposition* of such existence, a mental act.

2. Hence arise the following moods (*modus concipiendi* or *loquendi*):—

a. The Indicative, to express an act of perception of something conceived as *really* in existence in time present or past, as a physical fact; as, τὸ ῥόδον θάλλει—οἱ πολέμοι ἀπέφυγον.

The Subjunctive, to express an act of supposition, a mental act; either present supposition, of things supposed now to exist or to be about to exist; or past supposition, of things supposed to have existed, or to have been about to exist in time past; so the Subjunctive is divided into

^a Herm. de Part. §v 76. 599. Dissen Kleine Schriften, p. 23.

b. The Subjunctive of the principal tenses (Conjunctive), to express an act of supposition either present or future ; as, *ἴωμεν*, *let us now go* : τί ποιῶμεν ; *what shall we do ?* ἐπαγγέλλω, ἐπαγγέλῳ, ἐπήγγελλα ἵνα εἶδῃς.

c. The Subjunctive of the historic tenses (Optative), to express a past act of supposition ; as. οὐκ εἶχον ὅποι τραποῖμην, *I did not know where I could go* : ἐπήγγελλον, ἐπηγγέλκειν, ἐπήγγειλα ἵν' εἰδείης.

d. The Imperative is the proper expression of a wish delivered as a command to some one, either present or conceived of as present ; as, γράφετω, *scribito*.

Obs. Properly speaking, the Indicative could have no Future tense, as things future are not objects of real perception ; but as the mind of the speaker, throwing itself forward as it were into the future, conceives things future as if really existing, the Indicative has a Future tense.

Secondary meaning of the Conjunctive and Optative.

§. 411. 1. Primarily then the Conjunctive expresses a *present or future supposition, founded on present existing circumstances* ; the Optative a *past supposition, founded on past circumstances*. Now as a supposition of the former kind presents itself more vividly to the mind, and approaches nearer to reality than the latter, the Conjunctive is used to express something which if not real is very near it ; something of which it may with very nearly certainty be expected that it will take place ; something more than a supposition—a very high degree of *probability* ; while the Optative is used to express a supposition of something which may take place, but with very little expectation of its really doing so—*possibility* : εἰ τοῦτο λέγεις, *if you say this*—but I have no expectation you will—ἀμαρτάνοις ἂν, *you would be wrong* ; but I have no expectation of your being wrong : ἐὰν τοῦτο λέγῃς, *I expect that you will say so* ; hence the Optative is used to express a wish, this being considered as an indefinite possibility.—(See the *Optative*.)

Observations on the general power of the Moods.

2. There are three ways in which any thing may be spoken of ; as really existing—as contingent—as necessary. It is usually laid down^a that these notions are expressed by the Present, Subjunctive, and Imperative, respectively : but this does not seem to be alto-

^a Herm. de Emend. Gr. Gr. p. 204.

gether true; for though the Indicative may generally express a reality, and the Subjunctive contingency, yet the proper force of the Imperative is the expression of a wish in which no notion of necessity is implied. The notion of necessity is generally expressed in Greek by *δυνατὸν εἶναι, μέλλειν, χρήναι, δεῖν, ἀναγκὴν εἶναι* &c. or by verbal adjectives in *τός* or *τέος*, or modal adverbs, such as *δή, μήν, ἴσως, ἂν* &c., and these expressions are joined with all the moods; as, *τοῦτο ποιεῖν ἀναγκαῖόν ἐστιν, ἀναγκαῖον ἂν εἴη, ἀναγκαῖον ἔστω, δύναμαι, δυναίμην ἂν ποιεῖν, ἔαν δύνωμαι ποιεῖν*. The Indicative may express what is yet only a contingency; as, *τὸ ῥόδον ἀνθήσει*—while the Optative is often a mild way of expressing a certainty; as, *λέγοιμ' ἂν, dixerim*, for *λέγω*. The Conjunctive seems to come nearest to the notion of necessity, as expressing an action which, though not really existing, is conceived as almost certain to exist.

Indicative.

§. 412. The Predicate of the Indicative is represented as known, or conceived, to be a real, certain fact, past or present; when future or contingent events are considered as certain, they may in respect of this certainty be expressed by the Indicative; as, *τὸ ῥόδον ἀνθεῖ—ἤνθησεν—ἀνθήσει: εἰ τοῦτο λέγεις ἀμαρτάνεις*: here *λέγεις* does not express an actual fact, but only something looked at for the time as a fact.

Obs. The use of the Indic. is very wide in Greek: it is frequently used instead of the Conj. and Opt., to place things more before one, as really happening, rather than as mere suppositions; to effect which was a principle which guided the Greeks in the choice of their expression. (See *Oratio Obliqua*.) So *ὁ παῖς ἔλεξεν, ὅτι Σωκράτης ἐν τῷ τῶν γειτόνων προθύρῳ ἔστηκε καὶ οὐκ ἔδδεικε εἰσιέναι*: Xen. Cyr. II. 2, 1 *αἰὲ μὲν οὖν ἐπεμέλειτο ὁ Κῦρος, ὅποτε συσκηνοίεν, ὅπως εὐχαριστότατοι—λόγοι ἐμβληθήσονται*.

Indicative Future.

§. 413. 1. The proper notion of the Future Indicative is of an action not as yet really happening, but conceived as certain to happen hereafter. Since therefore the notion of futurity implies a sort of contingency, while the Indicative expresses certainty, the Indicative Future is often used as a polite way of expressing a desire; the Future representing the action commanded as a contingency, depending in some sort on the will of the person to whom it is addressed, the Indicative expressing a confident expectation of its fulfilment: Il. κ, 88 *ᾧ Νέστορ—, γινώσκει Ἀτρεΐδην*: Id. 235 *Τυδεΐδῃ—, τὸν μὲν δὴ ἔταρόν γ' αἰρήσεται*: Od. β, 270 *Τηλέμαχ', οὐδ'*

ὀπιθεν κακὸς ἔσσειαι, οὐδ' ἀνοήμων : cf. Xen. Cyr. I. 6, 35. Id. Hell. II. 3, 34 ὑμεῖς οὖν, ἐὰν σωφρονῆτε, οὐ τούτου, ἀλλ' ὑμῶν φείσεσθε : Plat. Rep. p. 432 C ὅρα οὖν καὶ προθύμου κατιδεῖν, ἐὰν πως πρότερος ἐμοῦ ᾖῃς, καὶ μοι φράσεις^a : Id. Protag. p. 338 A ὥς οὖν ποιήσετε, καὶ πείθεσθέ μοι.

2. Opposed to this polite way of expressing a desire is the use of the Future Indicative, used interrogatively to express a strong command, accompanied with a sort of irony ; as, οὐ πάύσῃ λέγων ; *non desines dicere?* for *desino dicere* : Eur. Androm. 1062 οὐχ ὅσον τάχος χωρήσεται τις Πυθικὴν πρὸς ἐστίαν— ; Plat. Symp. init. οὐ περιμενεῖς ; (*will you not wait?*) Demosth. p. 72 init. οὐ φυλάξεσθ', ἔφην, ὅπως μὴ—δεσπότην εὕρητε^c ; When the command is negative, οὐ μὴ is used, and when a positive and negative command stand together, οὐ is used with the former, and μὴ added to the latter ; as, οὐ μὴ φλυαρῆσεις ; οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί ; Aristoph., for μὴ φλυαρεῖ, μὴ λάλει, ἀλλ' ἀκολουθεῖ : Soph. Aj. 75 οὐ σίγ' ἀνέξει, μὴδὲ δειλίαν ἀρεῖς ; Plat. Symp. p. 175 A οὐκ οὖν καλεῖς αὐτὸν καὶ μὴ ἀφήσεις ; See §. 748.

3. This same interrogative form is sometimes used in the first person for the Conjunctive ; as, Eur. Andr. 1212 οὐ σπαράξομαι κόμαν ; οὐκ ἐπιθήσομαι δ' ἐμῷ κάρῳ κτύπημα χεῖρὸς ὀλοῦν ; for σπαράξωμαι, ἐπιθῶμαι.

Conjunctive and Optative.

§. 414. 1. The Predicate both of the Conjunctive and Optative is represented as something supposed, therefore uncertain, possible ; and these moods are divided, as to their relations of time, into the Subjunctive of the principal tenses (Conjunctive), and the Subjunctive of the historic tenses (Optative) ; the Optative standing to the historic, as the Conjunctive does to the principal tenses ; the so called Pres. Opt. is the Conjunctive of the Impft., the Opt. Pft. is the Conjunctive of the Plpft. ; hence it is seen how imperfect a notion the name Optative conveys of the nature and powers of the Mood to which it is applied.

2. The Conj. and Opt. represent their predicate as depending on an act of the mind ; as, οὐκ οἶδα τί εἶπω, or on an expression of such an act ; as, λέγε τί εἶπω : but this supposition or expression thereof is sometimes not expressly stated ; as, τί εἶπω ; *quid dicam?* and so in form is independent ; this occurs in the following cases :—

^a Stallb. ad loc.

^b Ibid. ad loc.

^c Bremi ad loc.

Conjunctive for Indicative Future.

§. 415. 1. The Conjunctive is mostly dependent; as independent it is used for the Indicative Future, as a sort of Imperative (Conj. adhortativus), or to express deliberation (Conjunctivus deliberativus).

2. This Conjunctive expresses something future, the realisation of which is expected from the present position of circumstances, and differs from the Future, only in that the latter does not express the future action as merely something which we have reason to expect, but as (by anticipation) something certain. The affinity between these two expressions is clear; the Future in reality depends on a supposition as well as the Conj. This use of the Conjunctive in positive sentences occurs only in epic writers, but in negative sentences it is found, though but rarely, in Attic Greek: Il. ζ, 459 καὶ ποτέ τις εἴπῃσιν, it may be expected that one would, will say; (in verse 462 we find the Fut., ὥς ποτέ τις ἐρῆει:) Il. η, 197 οὐ γάρ τίς με βίῃ γε ἔκων δέκοντα δῖηται: Il. α, 262 οὐ γάρ πω τοίους ἴδω ἀνέρας, οὐδὲ ἴδωμαι, as things are at present, I may not expect to see (οὐδὲ ὄψομαι, I shall certainly not see): Od. ξ, 201 οὐκ ἔστ' οὗτος ἀνὴρ διεπὸς βροτός, οὐδὲ γένηται^a, nor can he ever be, he will never be: Od. π, 437 οὐκ ἔστ' οὗτος ἀνὴρ, οὐδ' ἔσσεται οὐδὲ γένηται, it is not possible to conceive that he will be: Plat. Legg. p. 942 C οὐτ' ἔστιν, οὔτε ποτὲ γένηται κρείττον.

Obs. 1. So in Attic the Conj. is used with οὐδὲ μή, where the predicate depends on the fear and anxiety of the speaker: Plat. Rep. p. 492 E οὐτε γὰρ γίγνεται, οὔτε γέγονεν, οὐδὲ οὐν μὴ γένηται, nor need we fear that.

Obs. 2. On the Homeric use of Conj. with ἀν, κί, see §. 424. 3. ζ.

Conjunctivus Adhortativus.

§. 416. 1. The first person singular Conj. expresses a strong desire or wish, "let me," the first plural *exhortation, admonition*. The predicate expresses a desire of some supposed action which arises from the *present state* of things, (wherefore the Opt. is not used in this way;) as, ἴωμεν, *eamus, suppose we go, it is time to go*: Od. χ, 77 ἔλθωμεν ἀνὰ ἄστυ: Il. χ, 450 ἴδωμ', ὅτιν' ἔργα τέτυκται: Eur. Heracl. 558 σαφῶς κελεύεις· μὴ τρέσης μιάσματος τοῦμοῦ μετασχεῖν, ἀλλ' ἐλεύθερος θάνω.—In the *oratio obliqua*, ἄγε, φέρε, ἔα (also, though more rarely, δεῦρο), ἴωμεν. So mostly in the Post-Homeric dialect, especially in the first person singular, generally preceded

^a Nitzsch ad loc.

by these words, as we find it also in Homer ; as, Il. ι, 60 ἀλλ' ἄγ', ἐγὼν ἐξείπω,—καὶ πάντα διίφομαι : Hdt. VII. 103 φέρε, ἴδω : Plat. Phæd. p. 63 B φέρε δὴ, ἢ δ' ὅς, πειραθῶ πρὸς ὑμᾶς—ἀπολογήσασθαι : Id. Soph. p. 239 B ἔα σκεψώμεθα. Sometimes also joined with the Imperative ; as, Il. ζ, 340 ἀλλ' ἄγε νῦν ἐπιμεινον, ἀρήϊα τεύχεα δύο : Il. ψ, 71 θάπτε με ὅτι τάχιστα, πύλας Ἀἴδαο περήσω. And it is sometimes as Imper. in first person without φέρε, ἄγε : Eur. Hipp. 1354 σχές, ἀνειρηκὸς σῶμ' ἀναπαύσω, let me rest my weary body^a.

Obs. In the second and third person this exhortation generally assumes the form of a wish, and therefore is generally expressed by the Opt.: Il. ν, 119 ἀλλ' ἄγεθ', ἡμεῖς πέρ μιν ἀποτρυνύωμεν ὀπίσσω αὐτόθεν, ἢ τις ἔπειτα καὶ ἡμεῖων Ἀχιλῆϊ παραταίῃ, δοίη δὲ κράτος μέγα : Od. χ, 77 ἔλθωμεν δ' ἀνὰ ἄστυ, βοή δ' ὥκιστα γένοιτο, though the third sing. Conj. is sometimes used as a strong prohibition : Hdt. VIII. 10 μὴ γένηται : and permissively, Il. γ, 257 τοι δὲ νέωνται : as a wish, Soph. Phil. 1095 εἴθ'—ἐλωσί με, and regularly in the second person with μὴ as a prohibition, see §. 420.

2. It also expresses assent to something which cannot be wished for : as, Arist. Equites 700 εἰ μὴ σ' ἐκπίω κᾶτ' ἐκροφήσας αὐτὸς ἐπιδιαρραγῶ.

§. 417. The Conj. in all its persons is used to express a question implying *doubt, deliberation*, where the speaker considers with himself what, under present circumstances, it is best for him to do : Il. α, 150 πῶς τίς τοι πρόφρων ἔπεισιν πείθηται Ἀχαιῶν ; Od. ε, 465 ὦ μοι ἐγώ, τί πάθω ; τί νυ μοι μήκιστα γένηται ; what shall I do now ? Æsch. Eum. 791, 821 τί ῥέξω ; γένωμαι ; (for τί γεν.) : Eur. Hec. 1057 πᾶ βῶ ; πᾶ στῶ ; πᾶ κέλσω ; Id. Ion 758 εἴπωμεν ἢ σιγῶμεν ; Id. Med. 1275 παρέλθω δομούςς ; 1271 οἴμοι, τί δράσω ; ποῖ φύγω μητρὸς χέρας ; So ποῖ τις ἔλθῃ ; where shall one go to ? Plat. Legg. p. 835 Α ἀμιλλαι χορῶν—κοσμηθήσονται τότε, εἴτε τριετηρίδες εἴτε αὖ διὰ πέμπτων ἐτῶν—διανεμηθῶσι, *whether they—will be*. So in the *oratio obliqua*, see §. 887 : οὐκ οἶδα, ποτέρων εἴπωμεν, ἢ σιγῶμεν : Il. π, 436 διχθὰ δέ μοι κραδίη μέμονε—, ἦ μιν—θείω, ἢ ἦδη—δαμάσσω : Xen. Cyr. VIII. 4, 16 τὰ δὲ ἐκπώματα—οὐκ οἶδ' εἰ Χρυσάντα τοῦτ' ἔδω. So frequently after βούλει : Plat. Gorg. p. 454 C βούλει οὖν, δύο εἶδη θῶμεν πειθοῦς ; Id. Phæd. p. 95 E εἴτε τι βούλει προσθῆς ἢ ἀφέλῃς : so θέλεις, Soph. Electr. 80 θέλεις μένωμεν αὐτοῦ ;

Optative in its secondary sense.

§. 418. 1. The Optative, in its secondary sense, expresses a supposition, without any notion of its realisation ; as arising in past

^a Elm. Med. 1242. Heracl. 559.

^b Herm. Part. δν 11. 4.

time from past circumstances, it is represented as farther off from reality than the Conjunctive. The predicate is merely something supposed or assumed—a *possibility*; hence the Opt. is used to express

a. A supposition without any notion of the realisation thereof:

Od. ξ, 193 εἴη μὲν νῦν νῶϊν ἐπὶ χρόνον ἡμὲν ἐδωδή, ἡδὲ μέθῃ γλυκερον—, ἄλλοι δ' ἐπὶ ἔργον ἔποιεν, ῥηϊδίως κεν ἔπειτα καὶ εἰς ἐνιαυτὸν ἅπαντα οὔτι διαπρήξαιμι, λέγων ἐμὰ κήδεα θυμοῦ, i. e. *sit sane nobis satis cibi, alique in opere occupati sint: ego tamen, ut res ita se habeat, haud facile omnia perficiam: Plat. Phæd. p. 87 E ἀπολομένης δὲ τῆς ψυχῆς τότ' ἤδη τὴν φύσιν τῆς ἀσθενείας ἐπιδεικνύοι τὸ σῶμα καὶ ταχὺ σαπὲν διοίχοιτο, animo extincto tum sane corpus imbecillitatem suam ostendat et—intercidat: Id. Rep. p. 362 D οὐκ οὖν—ἀδελφὸς ἀνδρὶ παρείη, "frater adesto viro."* Stallbaum. See also §. 426. 1.

b. A wish. (In negative wishes, with μή, never οὐ.) Od. α, 265 τοῖος ἔων μνηστῆρσιν ὀμλήσειεν Ὀδυσσεύς! πάντες κ' ὠκύμοροι τε γενοίετο πικρόγαμοί τε (κ' is κέν=εἰ τοῦτο γένοιτο): Od. α, 386 μή σέ γ' ἐν ἀμφιάλφῃ Ἰθάκῃ βασιλῆα Κρονίων ποιήσειεν! Il. χ, 304 μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην! Soph. Aj. 550 ὦ παῖ, γένοιτο πατρός εὐτυχέστερος, τὰ δ' ἄλλ' ὅμοιος! καὶ γένοι' ἂν οὐ κακός (ἂν=εἰ τοῦτο γένοιτο). This expression of a wish commonly assumes the form of an hypothetical antecedent sentence, being prefaced by εἰ, εἴθε, εἰ γάρ (§. 855. Obs. 7.): Od. γ, 205 εἰ γὰρ ἐμοὶ τοσσόνδε θεοὶ δύναιεν παραθεῖεν! So in formulas of wishing and conjuring prefaced by οὕτω: Il. ν, 825 εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο εἴην—, ὥς νῦν ἡμέρῃ ἦδε κακὸν φέρει Ἀργελοῖσι πᾶσι μάλα. And in poetry the wish is expressed as a final sentence, prefaced by ὥς (*ut, utinam*): Il. σ, 107 ὥς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο! Eur. Hipp. 407 ὥς ὄλοιτο παγκαῶς!

Obs. 1. When the speaker feels that his wish cannot be realised, the historic tenses or Aor. Ind. are used; as, εἴθε τοῦτο ἐγίγνετο! *utinam hoc fieret! εἴθε τοῦτο ἐγένετο! utinam hoc factum esset!* So, ὦφελος γράψαι! *would that you had written!* and also, ὥς, εἴθε (αἴθε) ὦφελον γράψαι! *would that I had written!*

Obs. 2. In English and German the wish is expressed as in Greek, by the Ind. or Opt.: *had he but written! would he but write!* In Latin by the Conj.; as, *utinam hoc fiat!* wherein is contained the notion of its realisation; and in the Opt. only when such notion is to be excluded, as *utinam Deus essem!*

c. A command is expressed in a civil way as a wish: Od. ο, 24 ἀλλὰ σύγ' ἐλθὼν αὐτὸς ἐπιτρέψαις ἕκαστα δμῳάων ἦϊς τοι ἀρίστη φαίνεσθαι εἶναι: Od. ξ, 408 τάχιστα μοι ἔνδον ἑταῖροι εἴεν: Il. ω, 144 κήρυξ

τίς οἱ ἔποιτο γεναίτερος : Aristoph. Vesp. 1431 ἔρδοι τις ἦν ἕκαστος εἰδεῖν τέχνην : Xen. Anab. III. 2, 37 εἰ μὲν οὖν ἄλλος τις βέλτιον ὄρῃ, ἄλλως ἔχέτω· εἰ δὲ μὴ, Χειρίσοφος μὲν ἡγήοιτο.

d. The Opt. is used vaguely to express a desire, willingness, inclination, without any expectation of the realisation thereof : Il. ο, 45 αὐτὰρ τοι καὶ κείνῳ ἐγὼ παραμυθησαίμην—τῇ ἴμεν (*velim illi persuadere*) : Æschin. p. 85, 2 ἐγὼ δὴ οὔτε τὰς Δημοσθένους διατριβὰς ἐξήλωκα, οὔτ' ἐπὶ ταῖς ἑμαντοῦ ἀσχύνομαι, οὔτε τοὺς εἰρημένους ἐν ὑμῖν λόγους ἑμαντῷ ἀρρήτους εἶναι βουλοίμην : Theocrit. VIII. 20 ταύταν (σύριγγα) καθεῖν (*I would be willing*) : τὰ δὲ τῷ πατρὸς οὐ καταθήσω. So Pind. Ol. III. 40 κεινὸς εἶην, *I would be content to be held as vain*. Cf. Ol. IX. 80. Preceded by a conditional sentence : Eur. Phœn. 1207 εἰ δ' ἀμείνου' οἱ θεοὶ γνῶμην ἔχουσιν, εὐτυχὴς εἶην ἐγώ, *I should be content to be happy*. With a negative : Hdt. VII. 11 μὴ γὰρ εἶην ἐκ Δαρείου—, μὴ τιμωρησάμενος Ἀθηναίους, *I would be willing not to be sprung from Darius, &c.*

e. In direct questions the Opt. is but rarely found. In Homer, when the question is used as if it were the antecedent to some sentence depending on a condition expressed by the question, there is the notion of a wish or desire implied in such constructions : Il. δ, 93 sq. ἦ ρά νυ μοί τι πίθοιο, Λυκάονος νιὲ δαΐφρον; *will you listen to me?* Τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν λόν, πᾶσι δέ κε Τρώεσσι χάριν καὶ κῶδος ἄροιο (that is, εἴ τι μοι πίθοιο, τλαίης κεν &c.) : Il. η, 43 ἦ ρά νυ μοί τι πίθοιο; κασίγνητος δέ τοι εἰμί· ἄλλους μὲν κάθισον κ. τ. λ. (that is, εἰ πίθοιο, ἄλλους μὲν κάθισον). If the question is composed of two clauses, the first contains the condition, expressed by the Opt. without ἄν; the latter is the sentence depending on that condition, expressed by the Opt. with ἄν, as Il. η, 43 above; so Il. ξ, 191 ἦ ρά νυ μοί τι πίθοιο, φίλον τέκος, ὅττι κεν εἴπω, ἥέ κεν ἀρνήσαιο κοτεσσαμένη τόγε θυμῷ; In such constructions it has a deliberative force. In Attic Greek, mostly however in poetry, the Opt. is used in questions to signify a supposed case, to be answered in the negative : Æsch. Choeph. 505 ἀλλ' ὑπέρτολμον ἀνδρὸς φρόνημα τίς λέγοι; *who could say?*—no one : Soph. Antig. 604 τέαν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασία κατέσχοι; *who could restrain?*—no one : Aristoph. Plut. 438 ἀναξ Ἀπολλὼν καὶ θεοί, ποῖ τις φύγοι^a; *where could a person fly?*—nowhere : cf. ibid. 374. Demosth. p. 921, 1 καὶ ὅσα μὲν εἶπε μετὰ τῆς ἀληθείας, μὴ χρῆσθε τεκμηρίῳ· ἃ δ' ἐψεύσατο τὸ ὕστερον, ἐπειδὴ διεφθάρη, πιστότερα ταῦθ' ὑπολάβετε εἶναι; *hæc vos veriora existimaturos quis pulet?*

^a But see Dawes Misc. Crit. 375.

f. In negative sentences also, where the notion of the predicate is such as could not take place, the Opt. is used with the negative to deny it absolutely without the remotest possibility of its taking place: Pind. Ol. X. 19 τὸ γὰρ ἐμφνὲς οὐτ' αἰθων ἀλώπηξ οὐτ' ἐρίβρομοι λέοντες διαλλάξαιτο ἦθος, see §. 426. Obs. 1.

Remarks on the Opt. and Conj. in compound sentences.

§. 419. 1. When in a dependent sentence the notion of frequency or repetition is to be expressed, if the several actions be in present or future time, the Conj. is used; if in past, the Opt. These moods are used because actions which happen at different moments may be conceived of not as definite perceived facts, but only as something supposed: Od. τ. 515 αὐτὰρ ἔπην νύξ Ἰλῆη, Ἰλῆσί τε κοῖτος ἅπαντας, κείμεν ἐνὶ λέκτρῳ, as often as night comes: Il. κ. 14 αὐτὰρ ὅτ' ἐς νῆας τε ἴδοι καὶ λαὸν Ἀχαιῶν, πολλὰς ἐκ κεφαλῆς προβεβύκοντες ἔλκετο χαίτας, as often as he saw.

2. In comparisons either the Ind. or Conj. is used, as the thing was conceived of as really existing, or only imagined: Il. μ. 167 οἱ δ', ὥστε σφῆκες μέσον αἰόλοι, ἧ μελισσαι οἰκία ποιήσονται—, οὐδ' ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένοντες ἄνδρας θρηγῆρας ἀμύνονται περὶ τέκνων, ὥς οἳ γ' οὐκ ἐθέλουσι πυλάων—χάσασθαι, πρὶν γ' ἧ κατακτάμεν, ἧ ἐάλωναι: Il. ξ. 16 ὥς δ' ὅτε πορφύρῃ πέλαγος— ὥς ὁ γέρον ἄρμαινε.

Obs. The Opt. is not used in comparisons, because the supposition implied therein is present.

3. For Opt. and Conjunctive after verbs of perceiving and saying, with the conj. ὅτι and ὥς, or in final sentences, see Construction of ὅτι and ὥς, §. 801, sqq.

Imperative.

§. 420. 1. The Imperative expresses a desire or command, or even prayer or exhortation, addressed to some one present, or conceived of as present; as, δός μοι τὸ βιβλίον: γράφε τὴν ἐπιστολήν.

Obs. 1. The Imperative, like the Conj., is used of time present or future, and the Conj. may, as we have seen, perform the functions of the Imperative. These two moods are also nearly allied in some of their forms, the III. dual in each being that of the principle tenses *ον*, but in the Imper. augmented into *ων*. The Optative also is allied in sense with the Imper., as by both is expressed a wish or desire; hence the construction is sometimes changed from the Imper. to the Opt.; as, Od. β. 230 μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω—ἀλλ' αἰεὶ χαλεπὸς εἴη καὶ αἰσὺλα ῥέζοι. The Imperative rather expresses a command or permission, the Conjunctive an admonition, the Optative a wish. The Imperative is used when something of decision or authority is wanted, so that the more civil form of the Optative would be out of place, see Med. 601; so in the third person to express an emphatic wish: Æsch. Ag. 378 ἔστω δ' ἀπήμαντον. It is also used in a concessive sense; as, Hdt. l. 147 ἔστωσαν δὲ καὶ οἱ καθάρως γεγόντες Ἴωνες, let it be supposed that —: so Eur. Med. 313, where it is interchanged with Optative.

Obs. 2. The Imper. never depends on any other verb. The inf. is used in this case, as *κελεύω σοι γράφειν* : for Imper. after *ὥστε*, see §. 421.

Obs. 3. The personal pronoun is added to the Imper. only when a peculiar emphasis is to be laid on the person ; as, *σύ μὲν ἀπελθε, σὺ δὲ μένε*.

2. Although the Imper. is always considered to be in the time present to the speaker, it has a Pft. and Aor. ; but these are not applied to the predicate in their primary notions of time, but only in their secondary notions : the Present expresses the command in its continuance, the Aorist the command simply as a fact without any continuance, the Perfect that the action is now completed, and remaining in its effects ; as, *γράφε τὴν ἐπιστολήν* : *δός μοι τὸ βιβλίον* : *τίθναθι*, that is, *κείσο τεθνηκώς*, §. 405. *Obs. 2.*

3. In the negative or prohibitory forms with *μή*, the Greeks, as a general rule, use only the Imper. Pr., never the Imper. Aor., but instead thereof the Conjunct. Aor.^a : *μή μοι ἀντίλεγε*, or *μή μοι ἀντίλεξης* (but not *μή μοι ἀντίλεξον*) : *Il. α.*, 363 *ἐξάυδα μὴ κεῦθε νόφ, ἵνα εἶδομεν ἄμφω* : *Od. π.*, 163 *ἦδη νῦν σῶ παιδί ἐπος φάω, μὴδ' ἐπικεύθε* : *Od. ο.*, 263 *εἰπέ μοι εἰρομένῳ νημερτέα, μὴδ' ἐπικεύσης* : *Il. δ.*, 234 *'Αργεῖοι, μήπω τι μεθίετε θούριδος ἀλκῆς* : *Æsch. Eum.* 800 *ὕμεις δὲ τῇ γῇ τῇδε μὴ βαρὺν κότον σκῆψθηθε, μὴ θυμοῦσθε, μὴδ' ἀκαρπίαν τεύξετε* : *Soph. Œ. C.* 735 *ὄν μήτ' ὀκνεῖτε, μήτ' ἀφῆτ' ἔπος κακόν* : *Demosth. p.* 494, 17 *μὴ τοίνυν διὰ μὲν τοῦ τῶνδε κατηγορεῖν ὥς φαύλων ἐκείνους ἀφαιροῦ, δι' ἃ δ' αὐτὸ καταλείπειν φήσεις, τοῦσδε δὲ μόνον λαβόντες ἔχουσι, τοῦτ' ἀφῆλθι* : *Id. p.* 582, 15 *μὴ κατὰ τοὺς νόμους δικάσητε, ὦ ἄνδρες δικασταί* : *μὴ βοηθήσητε τῷ πεπονθότι δεινῷ* : *μὴ εὐορκεῖτε* : *ἡμῖν δότε τὴν χάριν ταύτην*.

Obs. 4. The reason hereof may be, that by the Pres. Imper. (expressing continuance) it is signified that the thing forbidden must never take place, which is implied more or less in a prohibition, so that the Aorist would be generally out of place (see *Obs. 5.*). The Conj. rather expresses a strong desire that it may not, accompanied by a belief that it will not, take place, wherein is no notion of continuance ; and this difference of meaning is found in those passages where both the Imper. and Conj. occur.

Obs. 5. The II. Person Aor. Imper. with *μή* is however sometimes used in Epic (though but rarely) to express a decided, energetic prohibition ; as, *Il. δ.*, 410 *τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἔνθεο θυμῷ* : *Od. ω.*, 248 *σὺ δὲ μὴ χόλον ἔνθεο θυμῷ*. So even *Aristoph. Thesm.* 877 *μὴ ψεύσον*. We oftener find the III. Person Aor. Imp. with *μή*, not only in poetry, but also in Attic prose : *Od. π.*, 301 *μή τις ἔπειτ' Ὀδυσῆος ἀκουσάτω ἔνδον ἔοντος* : *Æsch. Theb.* 1036 *μὴ δοκησάτω τινί, ne quisquam hoc mente concipiat* : *Soph. Aj.* 1334 *μηδ' ἡ βία σε μηδαμῶς νικησάτω* : *Xen. Cyr. VII.* 5, 73 *καὶ μηδεὶς γε ὑμῶν ἔχων ταῦτα νομισάτω ἀλλότρια ἔχειν* : *Ibid. VIII.* 7, 26 *μηδεὶς ιδέτω* :

Æschin. 62, 15 μήτ' ἀπογνώτω μηδὲν μήτε καταγνώτω: Id. 23, 15 μὴ γὰρ ὑπ' ἐμοῦ λεγόμενον, ἀλλὰ γιγνόμενον τὸ πρᾶγμα νομίσασθ' ὁρᾶν.

§. 421. The Attic formula οἷσθ' οὖν ὁ δρᾶσον, &c. seems to arise from a change, so frequent in Greek, from the indirect to the direct construction. (It is also explained by supposing a transposition from δρᾶσον, οἷσθ' ὁ, like Plaut. Rudent. III. 5, 18 *tange, sed scin' quomodo?*) In the same way we may account for the Imper. after ὥστε in a seemingly dependent construction; as, φρόνει ὥστε μὴ λίαν στένε, for στένειν. The Fut. is also used in the place of the Imper. in the former formula, Eur. Cycl. 131 οἷσθ' οὖν ὁ δράσεις ὡς ἀπαίρωμεν χθονός; and the III. Person Imper. is also used in the same formula: Eur. Iph. Taur. 1203 οἷσθ' οὖν ἃ μοι γενέσθω; And the III. Person is used not only in these dependent questions, but also in other dependent sentences; as, Hdt. I. 89 νῦν ὧν ποίησον ὧδε, εἴ τοι ἀρίσκοι, τὰ ἐγὼ λέγω: κατίσον τῶν δορυφόρων ἐπὶ πάσῃσι τῇσι πύλῃσι φυλάκους, οἱ λεγόντων—, ὥς σφρα (sc. χρήματα) ἀναγκαίως ἔχει δεκατευθῆναι τῷ Δμ'. Here the relative sentence οἱ λεγόντων, though in form a dependent, is in sense a principal clause=καὶ οὗτοι λεγόντων: Thuc. IV. 92 extr. πιστεύσαντας δὲ τῷ θεῷ (sc. ἡμᾶς δεῖ)—θμόσε χωρῆσαι τοῖσδε, καὶ δεῖξαι, ὅτι, ὧν μὲν ἐφίενται, πρὸς τοὺς μὴ ἀμυνομένους ἐπιόντες, κτάσθωσαν, i. e. oportet nos deo fretos—adversus hos tendere, et demonstrare, licere illis ea, quæ concupiscant, si bellum non propulsantibus inferant, tenere, Bauer p. 645: Plat. Legg. p. 800 E τὸ δὲ τοσούτον ὑμᾶς αὐτοὺς ἐπαυερῶν πάλιν, τῶν ἐμαγείων ταῖς ψδαῖς εἰ πρῶτον ἐν τοῖς ἡμῖν ἀρίσκον κείσθω. This idiom seems to arise from the Greeks using the third person imperative as a mild expression of a desire, where we use "shall" and "must." Instead of the imperative we sometimes find the elliptic form ὅπως, ὅπως μὴ with fut. (See §. 812. 2.)

Use of the Moods as Conditionals.

§. 422. 1. The predicate may also be conceived of in the mind as depending, or as having depended, on certain conditions. A sentence in which this conditional sense is expressed consists of two parts; the condition, and that whereof it is the condition.

Obs. The condition by which the predicate is limited is frequently omitted, when it is contained or implied in the context, or readily supplied by the mind.

2. The conditional nature of the predicate is marked by its having the particle ἄν (Epic κέ, κέν) attached to it. And the notion thus limited almost invariably stands in the Historic tenses of the Ind., in the Opt. (or Conjunctive sometimes), in the Infin. or the Participle. And the forms with which it is never found are Pres. or Pft. Indicative, and but rarely with the Fut. Ind. or the Imper., or the Conjunctive in independent sentences.

Theories on the Etymology of ἄν.

§. 423. *a.* "Αν, ἀνά, *secundum* ; κί, κί, an old form of κατά as found in κἀδδε, &c.^a

b. "Αν, connected with Latin *an* ; κί with Latin *quam*^b.

Nature and use of the Particle ἄν^c.

§. 424. 1. The proper force of the particle ἄν is the expression of a condition (either actually stated, implied in the context, or to be supplied by the mind^d), on which the action of the verb to which it is attached depends ; so that if the condition to which ἄν refers takes place, the action which depends on that condition will take place also^e ; and if the former does not take place, neither will (at least in this present case) the latter. Whether this condition will, or will not take place, is decided *animo loquentis*, by the mind of the speaker.

2. "Αν therefore has a twofold force : the condition is supposed by the speaker to take place, and therefore the action is rendered more likely—(positive use of ἄν)—*probably* ; or the condition is supposed by the speaker not to take place, and the action is rendered less likely—(negative use of ἄν)—*perhaps*.

3. Hence it is used with the Ind., Opt., and Conj., which express certainty, possibility, probability, respectively, as follows.

Obs. The condition expressed or implied by ἄν is either indefinite—if it were possible, if it be your pleasure &c. &c. ; or definite, contained in the context, either as a conditional protasis, or as a participle, or paraphrased so as to become an independent sentence, as Il. γ, 220.

Indicative.

a. With the Historic tenses of Ind. expressing an absolute known fact, it renders the action thereof less likely, for the performance of a condition cannot make a fact more probable ; but the addition of ἄν expresses that it is known to have taken place only on a certain condition ; as, ἡμάρτες, *you were wrong* : ἄν—but only supposing such or such a thing took place—but I know it did not take place, therefore you are not wrong in this case ; hence

^a Donaldson's New Cratylus 244.

^b Kühner Gr. Gr. 453. 2. Hartung de Part. Græc. vol. ii. 225.

^c Hermann de Part. ἄν. Opusc. vol. iv. Hartung de Part. Græc. vol. ii. 218.

Reisig. Comment. de vi et usu Part. ἄν. Ellendt Lex. Soph. ad voc.

^d Ellendt ad voc. V.

^e Herm. de Part. ἄν p. 165. Herm. Ajac. 1061.

its derived sense, *ἡμάρτανες ἄν*, *you would have been wrong*, i. e. on such or such conditions. Hence the Imperfect with *ἄν* may express any action which *might, could, would* have taken place, but which did not take place.

Obs. 1. The conditions to which *ἄν* refer are either supplied by the mind, or expressed by a participle, or by an actual protasis.

Obs. 2. On the Impft., or Aorist in Impft. sense, without *ἄν* in this sense, see §. 398. 3. and 858.

β. But when the Impft. (or Aorist, or Plpft. used as Impft.) is used to express an action not conceived of merely as absolutely past, but continuing in past time, *ἄν* being added to it expresses, *under such and such circumstances as often as they recurred*: *ἡμάρτανες ἄν*, *you were wrong under such and such circumstances as often as they recurred*; and these circumstances being supposed by the speaker's mind to have occurred at such and such times, the action is supposed to have taken place at those times likewise: so *ἡμάρτανες ἄν*, *you were frequently wrong*^a.

Obs. This use of *ἄν* with the Impft. to express frequency, is a proof that the condition expressed by *ἄν* is not, as laid down by most writers, always supposed not to take place; for if this were so, *ἄν* with the Impft. would only signify certain times when the action of the Impft. did not take place (the condition not being fulfilled), not certain times when (the condition being fulfilled) it did take place.

γ. *Ἄν* is never used with the Pres. or Pft. Ind.^b, for that action which is represented as actually existing in the presence of the speaker, whether as actually going on and in course of completion, or already completed and existing before him, cannot be supposed to depend on a condition. In the few passages where *ἄν* is found with these tenses, either the reading is bad, *ἄν* being confused with *ἄρα*, *αὖ*, *ἐν*—*κέ* with *καί*; or *ἄν* is to be joined to some other verbal notion in the sentence (very often the Infin.); or the elided *κ'* is *καί*, and not *κέ*: so for instance:—

Od. β, 86 *ἔθελεις δέ κε μῶμον ἀνάψαι*, Cod. Harlei. *ἔθελεις* (see Nitzsch ad loc.): Il. ξ, 484 *τῷ καί κε τις εὖχεται ἀνὴρ γνῶσθαι ἐνὶ μεγάροισιν ἀρῆς ἀλκτῆρα λιπίσθαι* (Cod. Clark. omits *κέ* with Eustath.): Od. ω, 88 sq. *κέν* seems to have been originally *καί*: Od. γ, 255 *ἦτοι μὲν τόδε κ' αὐτὸς οἶεαι* (*κ* is *καί*): see Nitzsch: Plat. Phæd. p. 102 init. *σὺ δ', εἰ περ εἰ τῶν φιλοσόφων, οἶμαι ἄν ὡς ἐγὼ λέγω τοιοῖς (ποιοῖς ἄν)*: Eur. Med. 930 *οὐκ οἶδ' ἄν εἰ πείσαιμι*, for *εἰ πείσαιμι ἄν*: Xen. Hell. VI. 1, 4 *οἶμαι ἄν—οὐκ εἶναι ἔθνος κ. τ. λ.*: immediately afterwards, *οὐκ ἄν μοι δοκῶ—φιλίαν ποιήσασθαι νομίζω γὰρ ἔτι ῥῶν—παραλαβὴν ἄν* (in these and similar passages *ἄν* belongs to the infin.).

^a Brunck Soph. Phil. 290.

^b Monk. Alc. 48. Dawes Misc. Crit. 106. Herm. p. 14.

δ. Sometimes, though but rarely, with the Ind. Fut.^a This tense expresses a present belief that something will presently be ; this *may* be supposed to depend on some condition ; and if this is to be *expressly* marked, *ἂν* is joined to the Future. In Epic the weaker form *κέ* is frequently thus used, especially in a protasis, which itself depends on some condition in the mind ; in Attic Greek it is very rare ; and though in many passages the reading is bad or doubtful, yet we can hardly deny the existence of this construction altogether in Attic Greek^b :—

Od. ρ, 540 εἰ δ' Ὀδυσσεὺς ἔλθοι—αἰψά κε σὺν ᾧ παιδί βίης ἀποτίσεται ἀνδρῶν. The conditional sentence however is generally wanting : Od. α, 268 ἀλλ' ἦτοι μὲν ταῦτα θεῶν ἐν γούνασι κείμεναι ἢ κεν νοστήσας ἀποτίσεται, ἦ καὶ οὐκί : Il. ο, 211 ἀλλ' ἦτοι νῦν μὲν κε νεμεσσηθεὶς ὑποείξω : Od. γ, 80 εἴρειαι ὀππότεν εἰμὲν ἐγὼ δέ κε τοι καταλέξω (if you will hear it) : Il. δ, 176 καὶ κε τις ᾧδ' ἐρέει Τρώων (so Pind. Nem. VII. 68 μαθὼν δέ τις ἂν ἐρεῖ) : Il. ξ, 267 ἀλλ' ἴθ', ἐγὼ δέ κε τοι Χαρίτων μίαν ὀπλοτεράων δώσω ὑπνιέμεναι, *dabo, si tibi lubuerit* : Il. χ, 66 αὐτὸν δ' ἂν πύματόν με κύνες πρώτῃσι θύρῃσιν ὤμῃσται ἐρύουσιν. (So in dependent questions : compare Od. ο, 524. Il. ρ, 144.) Hdt. III. 104 ὅπως ἂν—ἔσονται ἐν τῇ ἀρπάγῃ : Xen. Cyr. VI. 1, 45 ὑβριστὴν οὖν νομίζων αὐτὸν εὖ οἶδ' ὅτι ἄσμενος ἂν πρὸς ἄνδρα οἷος σὺ εἰ ἀπαλλαγῇσεται (so Guelph. Paris.—Schneider c. vulg. ἀπαλλαγῇ) : Ibid. VII. 5, 21 ὅταν δὲ καὶ αἰσθῶνται ἡμᾶς ἔνδον ὄντας, πολὺ ἂν ᾖτι μᾶλλον ἢ νῦν ἀχρεῖοι ἔσονται ὑπὸ τοῦ ἐκπεπληγῆσθαι (with no variation of Mss.) : Thuc. II. 80 ῥαδίως ἂν Ἀκαρνανίαν σχόντες καὶ τῆς Ζακύνθου καὶ τῆς Κεφαλληνίας κρατήσουσι : Plat. Phæd. p. 61 C σχεδὸν οὖν ἐξ ὧν ἐγὼ ἥσθημαι, οὐδ' ὅπωςτιοῦν ἂν σοι ἐκὼν εἶναι πείσεται (some Mss. omit ἂν) : Id. Rep. p. 615 D ἔφη οὖν τὸν ἐρωτώμενον εἰπεῖν· Οὐχ ἡκεῖ, φάναι, οὐδ' ἂν ἤξει δεῦρο (very few ἤξει) : *non venit, nec, si recte judico, veniet* : Æschin. 29, 30 οὕτω γὰρ ἂν (omitted by Bekker) μάλιστα μεμνησόμεαι καὶ θυνησόμεαι εἰπεῖν, καὶ ὑμεῖς μαθήσεσθε (οὕτω, i. e. εἰ ταῦτα οὕτω ποιῶ or ποιήσω). Very often in questions, for here the Fut. expresses doubt : Eur. Bacch. 639 τί ποτ' ἂν (ᾤρ, Dind.) ἐκ τούτων ἐρεῖ ; Arist. Nub. 465 ἀρά γε τοῦτ' ἂν ἐγὼ ποτ' ἀπόψομαι ; Æschin. Ctes. §. 155 τί ποτ' ἂν ἐρεῖ ; cf. 827. 854. Obs. 3.

It is to be observed that the *ἂν* always precedes the Future ; whence some might be inclined to suppose that the writer meant to use the optative, but changed it to the future.

ε. With the Imperative naturally it is not used^c, as the notion of immediate command excludes that of a condition. Where *ἂν* is found with the Imp. the reading is bad, or it belongs to some other word in the sentence, or implied therein :—

Xen. Anab. I. 8, 8 ἀλλὰ λόγῳ ἂν, εἰδότες, ὅτι κακίους εἰσι περὶ ἡμᾶς ἢ ἡμεῖς περὶ ἐκείνους, where *ἂν* probably arose from the various reading *ἔλεγσαν*^d.

^a Elm. Heracl. 769 not. Heind. Phæd. §. 13. Schæf. ad Greg. Cor. 66. Herm. GE. R. 1055.

^b Stallb. Rep. 615 D.

^c For some seeming instances in Soph., see Ellendt ad voc. VI. Herm. Part. ἂν 170.

^d Schneider ad loc.

In later writers, such as Theoc. XXIII. 35 ἀλλὰ τί, παῖ, κἄν τοῦτο παρύστατον ἀδύ τι ῥέξον, there is an ellipse of ἂν τοῦτο παρύστατον ῥέξης, to which κἄν is to be referred.

ζ. When the Conjunctive is used for the Fut. Ind. (see §. 415), ἂν is sometimes in Homer^a joined with it, when the future event is to be expressly marked as depending on a condition ; as,

II. α. 137 εἰ δέ κε μὴ δώσωιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, in that case : II. α. 205 ἧς ὑπεροπλήσι τύχ᾽ ἂν ποτε θυμὸν δλέσση, he would in certain circumstances : II. γ. 54 οὐκ ἂν τοι χραίσμη κιθαρὶς : compare λ. 384. II. ξ. 235 πείθειν ἐγὼ δέ κε τοι ἰδῶ χάριν ἥματα πάντα.

η. So also with the Conjunctivus deliberativus ἂν is joined, to signify that the action which is being deliberated upon depends on some condition, either expressed or implied :—

Od. β. 332 τίς δ' οὔδ', εἴ κε καὶ αὐτὸς ἰὼν κοίλῃς ἐπὶ νηὶς τῇλε φίλων ἀπόληται, ἀλώμενος ὥσπερ Ὀδυσσεύς ; II. ν. 742 ἐνθεν δ' ἂν μάλα πᾶσαν ἐπιφρασσαιμέθα βουλήν, ἥ κεν ἐνὶ νήεσσι—πέσωμεν, αἶ κ' ἐθέλῃσι θεὸς δάμεναι κράτος, ἥ κεν ἔπειτα πῦρ νηῶν ἔλθωμεν ἀπήμονες : Od. δ. 545 ἀλλὰ τάχιστα πείρα, ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἴκηαι. Frequently we must supply a verb of trying or deliberating : II. σ. 307 ἀλλὰ μάλ' ἄντην στήσομαι, ἥ κε φέρῃσι μέγα κλέους ἥ κε φεροίμην : Plat. Legg. p. 655 C τί ποτ' ἂν οὖν λέγωμεν : Id. Phædr. p. 231 D ὥστε πῶς ἂν εὖ φρονήσαντες ταῦτα καλῶς ἔχειν ἡγήσωνται ; i. e. πῶς, ἐὰν εὖ φρονήσωσι, ταῦτα κ. ἔχ. ἡγήσωνται ἂν ; Id. Protag. p. 319 B σοὶ δὲ λέγοντι οὐκ ἔχω ὅπως ἂν ἀπιστῶ : Xen. Anab. II. 4. 20 οὐχ ἔξουσιν ἐκείνοι ὅσοι ἂν φύγωσιν. From εἰ ἂν is formed ἐάν : Xen. M. S. IV. 4. 12 σκέψαι, ἐάν τότε σοὶ μᾶλλον ἀρέσκη.

*An with Optative.

§. 425. 1. *An limits the indefinite possibility expressed by the Optative by making it depend on certain conditions, as λέγοις ἂν, you might possibly say under such circumstances without it being in any way implied that the circumstances will or will not take place. When the condition is not conceived of as fulfilled, the Opt. with ἂν expresses a possibility yet more removed from reality than the simple Opt., the act of the Opt. being represented as a possible result of the condition, were it to happen. So in conditional sentences (see §. 856. δ.) : Id. β. 80 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν ψεῦδός κεν φαίμεν, supposing he had, we should : Thuc. II. 159 ὦτιν' ἂν ξυμπέσοι, might happen : Eur. Med. 818 σὺ δ' ἂν γένοιό γ' ἀθλιωτάτῃ γυνή ; where the Chorus have no notion whether the condition will or will not take place ; Hdt. IX. 71 ταῦτα μὲν καὶ φθόνῳ ἂν εἴποιεν, this they might say : Id. I. 2 εἴσαν δ' ἂν οὔτοι Κρήτες, they might possibly be Cretans : Id. VII. 184 ἤδη ὦν ἄνδρες ἂν εἴαν ἐν αὐτοῖσι τέσσερες μυριάδες καὶ

^a For some seeming instances in Soph., see Ellendt ad voc. IV. 1.

εἴκοσι : Id. V. 9 γένοιτο δ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ, any thing might happen.

2. But besides this, as there may be in *animo loquentis* some notion whether the conditions take place or not, ἂν with the Optative has a further twofold force—λέγεις you might say—ἂν, on this condition ;

1st, if this condition is conceived of in *animo loquentis* as taking place, the action of the Optative is represented as more certain, one case being defined in which it will take place ; hence its use for the Future and Imperative : λέγεις you might say—ἂν, if you please, &c. ; but you do please, therefore, I think you will say : or,

2nd, the condition is conceived of in *animo loquentis* as not taking place, and then the action of the Optative is rendered less likely : λέγεις you might say—ἂν, in such circumstances ; but as I do not think these circumstances will take place (or have taken place), there is one case at least where I know the action will not take place.

a. When the condition is conceived of as fulfilled, the Opt. with ἂν expresses a modest assertion of some action or fact^a, present or future, marking it as less certain than if it had been in the Present or Future, and depending on the will of the person who is addressed, or on some other condition which is supposed to be fulfilled : Xen. Cyr. I. 2, 11 καὶ θηρώντες μὲν οὐκ ἂν ἀριστήσαιεν : Ibid. 13 ἐπειδὴν δὲ τὰ πέντε καὶ εἴκοσι εἴη διατελέσωσιν, εἴησαν μὲν ἂν οὗτοι πλείον τι γεγονότες ἢ πεντήκοντα εἴη ἀπὸ γενεᾶς : Il. δ, 539 ἔνθα κεν οὐκέτι ἔργον ἀνὴρ δόσαιτο : Hdt. III. 82 ἀνδρὸς γὰρ ἑνὸς τοῦ ἀριστοῦ οὐδὲν ἄμεινον ἂν φανείη. So very often in conclusions : Plat. Gorg. p. 502 D Δημηγορία ἄρα τίς ἐστιν ἢ ποιητική : (Call.) Φαίνεται : (Socr.) Οὐκοῦν ἡ ῥητορική δημηγορία ἂν εἴη, would be. There is often something ironical in this expression.

b. So for the Imperative ; the action of the Opt. being supposed to depend on the will of the person addressed, who is supposed to be willing, and therefore this milder form may be used instead of a direct command : Soph. Elect. 1491 χάρις ἂν, if you please. So Il. β, 250, Ulysses addresses Thersites with a certain irony : Θεοσίτ'—ἴσχεο—! οὐ γὰρ ἐγὼ σέο φημι χερειώτερον βροτὸν ἄλλον ἔμμεναι— τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχω ἀγορεύουσ, καὶ σφιν δνειδέα τε προφέρουσ, νόστον τε φυλάσσοις ! do not if you

^a Elm. Heracl. 972. Ellendt Lex. Soph. ad voc. VIII.

please. With οὔ as a question: Il. ε, 456 οὐκ ἄν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιτο μετελθών; so, pronounced in a sharp tone, as an earnest exhortation: Il. ω, 263 οὐκ ἄν δὴ μοι ἄμαξαν ἐφοπλίσσαιτε τάχιστα, ταῦτά τε πάντ' ἐπιθείτε ἵνα πρήσσωμεν ὁδοῖο. So without a negative; Æsch. Eum. 94 εὕδοιτ' ἄν, *will you sleep*. So with the first person as a civil wish; Æsch. Eum. 420 μάθοιμ' ἄν, *I would learn if you please, I should be glad to learn*. So Hdt. VI. 130 χαρίζοιμ' ἄν (= εἰ οἶόν τε εἴη).

c. When the condition is conceived of as not fulfilled, the Opt. (see Imperfect, §. 424. c.) merely signifies a possibility which would have happened had the condition happened, but which did not happen in consequence of the condition not happening. Il. ε, 311 καὶ νῦν κεν ἔνθ' ἀπόλοιο ἄναξ ἀνδρῶν Αἰνείας εἰ μὴ ἄρ' ὄξυ νόησε: Il. γ, 410 νεμεσσητόν δέ κεν εἴη.

3. The most common uses therefore of this particle may be thus arranged:

a. Past tenses. ἡμάρτανες ἄν, you would err, or have erred; condition not fulfilled.

ἡμάρτανες ἄν, you frequently erred; condition fulfilled.

b. Optative. ἁμαρτάνοις ἄν, you would err; no notion of condition being or not being fulfilled.

ἁμαρτάνοις ἄν, you would err, or would have erred; condition not fulfilled.

ἁμαρτάνοις ἄν, you will, I think, err; condition fulfilled.

ἁμαρτάνοις ἄν, as Imper.

On ἄν in Dependent sentences, see under that head, §. 828 seq.

Remarks.

§. 426. 1. The Opt. without ἄν is not generally used in independent sentences, except in the senses given above (§. 418.); but when the notion of the Opt. is perfectly indefinite, represented as independent of all condition, or circumstances whatsoever, the Opt. without ἄν is sometimes used* in independent sentences, instead of the Opt. with ἄν. The supposed possible action is indefinite, depends on no conditions or circumstances, whether such as by their fulfilment would make it more likely, or by their non-fulfilment less likely, to take place; so that it is stated as something possible without any further notion of any definite time, place, circumstances, wherein it would be likely or unlikely to take place. This is called the Potential Optative. It is not used in Prose; for the matter-of-fact way of looking at things, natural to prose writers, could not separate

* Ellendt ad voc. IX.

a possibility from those circumstances and conditions which are implied in the very notion, while the more free genius of poetry could do so : Od. γ. 231 *ρέϊα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι*, *God can save* (no notion of his doing so) ; *σαώσαι ἄν*, *might save if he would, or will save* : Eur. Hippol. 1186 *θάσσον ἢ λέγοι τις*—, *ἐστήσαμεν*, *quicker than one could speak* (no notion of any one really speaking) : Moschus I. 6 *ἔστι δ' ὁ παῖς περίσμος· ἐν εἰκοσι πᾶσι μάθοις νιν*, *you might or would know him* (no notion of your really doing so) ; *μάθοις ἄν*, *when you saw him* : Æsch. 1163 *νεογνὸς ἀνθρώπων μάθοι*. Hence in fanciful similes, as distinguished from actual comparisons : Theocr. VIII. 89 *οὕτως ἐπὶ ματέρα νεβρὸς ἀλοῖτο* (no notion of its taking place) : 91 *οὕτω καὶ νύμφα γαμεθεῖσ' ἀκάχοιτο*. So Æsch. Choeph. 593 *αἰγίδον φράσαι κόρον* : which is so indefinite, that the indefinite *tis* is to be supplied as the natural subject. So in poetry : *εἴποι τις*, *dixerit quispiam* ; *ἴδοι τις*, *videas*. Often with *τάχα*, *εἰκότως*, &c. sometimes even in prose.

Obs. 1. With negatives the Opt. without *ἄν* seems to be a stronger negation—an impossibility—a supposition is denied absolutely and for itself, apart from any conditions or circumstances which might render it less likely to happen : Pind. Ol. X. 19 *τὸ γὰρ ἐμφνὲς οὐτ' αἰθων ἀλώπηξ οὐτ' ἐρίβρομοι λύντες διαλλάξαντο ἦθος*, *cannot* (absolutely, *ἄν* *on no condition*) : Eur. Hipp. 468 *οὐδὲ στέγην—καλῶς ἀκριβώσεται* : Id. Iph. Aul. 1210 *οὐδεὶς πρὸς τὰδ' ἀντίποι* (*ἀντίπη*, Dind.) *βροτῶν* : Mosch. Id. III. 114 *τῷ δ' ἐγὼ οὐ φθονέομι*. *τὸ γὰρ μέλος οὐ καλὸν ᾄδει* : Æsch. Choeph. 854 *οὐτοὶ φρένα κλέπειαν ὠμματομένην*^a. So also with interrog. which have a negative force^b ; as, Plat. Rep. 352 C *τί δ' ἀκούσας ἄλλῃ ἢ ὧσι=οὐκ ἀκούσας* : Od. δ, 644. Soph. Ant. 604 *τίς—κατάσχοι* ; *quis vincat ? ἄν, quis vincere poterit ?*

Obs. 2. *Ἄν* is also frequently omitted when a conditional adverb stands with the Opt., such as *τάχα*, *εἰκότως*, *ἴσως*, which express in some degree the conditional force of *ἄν* : Æsch. Ag. 1048 *ἀπειθείης δ' ἴσως*^d : Id. Suppl. 727 *ἴσως—μόλοι*. So Theocrit. XXII. 74 *οὐκ ἄλλῃ γε μαχεσσαίμεθ' ἐπ' αἰέλω*, where *ἐπ' ἄλλῃ αἰέλω* seem to be equivalent to *ἄν*.

2. The Opt. with *ἄν* differs from the Fut. Ind., in that the latter represents the future action as certain to happen, the former as only likely to happen, that is, under certain conditions. (See also next paragraph.) The Fut. and Opt. are sometimes interchanged to express this difference of sense : Il. ι, 416 *αἰὼν ἔσσεται*, *οὐδέ κε μ' ὄκα τέλος θανάτοιο κιχείη* : Hdt. IV. 97 *ἐφομαὶ τοι καὶ οὐκ ἄν λειφθεῖν* : Thuc. III. 13 *οὔτε γὰρ ἀποστήσεται ἄλλος, τὰ τε ἡμέτερα προσγενήσεται, πάθοιμὲν τ' ἄν δεινότερα ἢ οἱ πρὶν δουλεύοντες* : Demosth. p. 356, 40 *οὐ τοίνυν μόνον ἐκ τούτων ἄν γνοίητε, ὅτι δεινὸν οὐδ' ὀτιοῦν πίπτοντε*,—*ἀλλὰ καὶ τὸ πρᾶγμα αὐτὸ εἰ σκέψεσθε*^e.

Obs. 3. Many of the instances of the Potential (Opt. without *ἄν*) are to be explained by giving the Optative some one of the meanings—desire, wishing, willingness—given above^f (§. 418.) ; and in some passages wrong readings may have arisen from an error in transcription^g.

Obs. 4. On the omission of *ἄν* in the second of two similar sentences, see §. 432. Obs. 2.

^a Monk Hipp. 482. Klaus. ad loc.

^b But see Dawes Misc. Crit. 375.

^c Herm. Ant. 601.

^d Klaus. Ag. 973. See Herm. Part. *ἄν*, p. 163, where he says, "Quod id futurum putat esse Chorus;" and notes on Elms. Med. 310 fin., where he makes the *ἄν* in

the former part of the sentence continue its force to *ἀπειθείης*.

^e Bremi ad loc.

^f Herm. Part. *ἄν*, p. 162.^o

^g Vid. Index Brunck Soph. ad loc. *ἄν*. R. P. Phœn. 412.

"Av, with Optative, in Negative and Interrogative Sentences, &c.

§. 427. 1. "Av with the Optative in neg. sentences seems to have a twofold force. If the condition expressed by *av* is definite, it is signified that under such circumstances it will not take place; and it is frequently used as a modest way of saying so.

2. When the condition is indefinite,—on any account, on any terms, &c., then it is used in negative sentences to increase, in a manner exactly opposite to the Opt. alone, (§. 426. Obs. 1.,) the force of the negation: οὐκ ἂν λέγοιμι, *I would not say on any condition, on any account, for the world, at all.* So with the Conj.: Il. γ, 54 οὐκ ἂν τοι χραΐσμη κίθαρις, *cannot at all.* It seems sometimes to have even a stronger force than the Future; as, Æsch. Eum. 552 δίκαιος ἂν οὐκ ἀνολβος ἔσται, πανώλεθρος δ' οὐ ποτ' ἂν γένοιτο, *he cannot possibly be.*

3. So also in Interrog. sentences: Il. ω, 367 εἴ τις σε ἴδοιτο—, τίς ἂν δὴ τοι νόος εἴη; Il. τ, 90 ἀλλὰ τί κεν ῥέξαιμι; *what in the world could I do?* Soph. Phil. 1393 τί δῆτ' ἂν ἡμεῖς δρῶμεν; Demosth. p. 43 το λέγεται τι καινόν; γένοιτο γὰρ ἂν τι καινότερον ἢ Μακεδὼν ἀνὴρ Ἀθηναίους καταπολεμῶν. So also the Indicative with *av*. Soph. Aj. 120 τίς ἂν εὐρέθῃ; *who could have been found?*

Compare ποῖ τις φεύγει; *whither does he fly?*

ποῖ τις φύγοι (φυγή Dind.); Arist. Plut. 438 *whither should he fly?*

ποῖ τις ἂν φύγοι; Eur. Orest. 598 *whither in the world?*

ποῖ τις φύγη; Soph. Aj. 403 *whither can he fly?*

4. So also with the Opt. in the formulas of wishing with πῶς, τίς, &c. to express the urgency or the impossibility of the wish: Soph. Aj. 389 ὦ Ζεῦ, πῶς ἂν τὸν αἰμυλώτατον—δλέσσας τέλος θάνοιμι καὶ τός! *how in the world=would that by some means:* Eur. Med. 97 ἰὼ μοί μοι, πῶς ἂν δλοίμην; *quæ fieri possit, ut peream?* i. e. *utinam peream!* Id. Alc. 865 πῶς ἂν δλοίμην; Plat. Euthyd. p. 275 C πῶς ἂν καλῶς σοι διηγησάιμην; Æsch. Ag. 1447 φεῦ τίς ἂν (would that some one) ἐν τάχει μὴ περιώδυνος μηδὲ δεμνιοτήρης μόλοι τὸν αἰεὶ φέρονσ' ἐν ἡμῖν μοῖρ' ἀτέλευτον ὕπνον. Without πῶς or some such word it modifies the wish by making it depend on the will of the person addressed: Hdt. VIII. 38 Pythius says to Xerxes, χρήσαις ἂν τι τεῦ βουλοίμην τυχεῖν.

^a Dawes Misc. Crit. 375.

Obs. πῶς ἄν, *would that some how in the world* : τις ἄν, *would that some one* : πόθεν ἄν, *would that some whence* : πότε ἄν, *would that at some time*.

"An with Conjunctive words.

§. 428. "An is joined with modal, local, temporal, sometimes final Conjunctions or Relatives, followed by the Opt. and Conj.

a. With the Conj. the force of ἄν is generally thrown on the Conjunction or Relative, or Interrogative, and makes it indefinite, by giving it the notion of "be it whom or what it may," so that the speaker has not in his mind any definite person, time, place, &c.^a; as, ὃς ποιεῖ, *the man who does*, &c.; ὃς ἄν ποιῇ, *the man, whosoever he is, who*; where we may often supply a participle (ὦν) to which ἄν really belongs, (see *Obs.* 3.) so that ὃς ἄν often has the force of ἰάν τις, ἰάν ποτε, &c.^b: so ὅτε, *when* (definite time); ὅταν, *whenever* (indefinite): Arist. Plut. 1151 πατρὶς γὰρ ἐστὶ πᾶς ἴν' ἄν πράττῃ τις εὖ, *wheresoever*; ἵνα ἄν πράττοι, *where he might possibly, under such or such conditions, fare well*: Soph. Phil. 310 ἐκείνο δ' οὐδεὶς ἤνικ' ἄν πρόμας θέλει, *whenever, at the different times when*: Hdt. I. 182 ἡ γὰρ πρόμας τοῦ θεοῦ ἐπεὶν γένηται—οὐ γὰρ ἄν αἰεὶ ἐστὶ χρηστήριον αὐτόθι. From this close connection between the conjunction and ἄν arose the following compound conjunctions: ἰάν (from εἰ ἄν—*ep. εἴκε*), ἐπεὶν, ἐπ' ἄν, ὅταν, ὅπταν, εὐτ' ἄν, πρὶν ἄν, ἕως ἄν, ἔνθ' ἄν, ὅθι ἄν, οὐδ' ἄν, ὅπου ἄν, οἷ ἄν, ὅποι ἄν, ὅθεν ἄν, ὅπόθεν ἄν, &c.—ὅς ἄν (*quicumque* or *si quis*), ὅλος ἄν, ὅποιος ἄν, ὅσος ἄν, ὁπόσος ἄν, &c.

b. With the Opt. the force of ἄν is thrown on the verb, the sense of which it modifies, as in independent sentences: Plat. Euth. 293 A τίς πότε ἔστιν ἡ ἐπιστήμη ἥς τυγχόντες ἄν (εἰ τυγχάνομεν) τὸν ἐπίλοισιν βίον διελθοίμεν; Xen. Mem. II. 1, 23 ἰσθῆτα δι' ἥς ἄν μάλιστα ἡ ὥρα διαλάμποι, *may possibly: διαλαμπῇ, through which, whatever it may be*.

Obs. 1. When the force of ἄν is to be thrown on the conjunctive word, the Conjunctive should be used^c; when on the verb, the Opt.

Obs. 2. As a general rule, the Conjunctive is not used with these temporal, local, modal adverbs or relatives without ἄν; but when an indefinite sense is not intended to be affixed to the Conjunction, &c., so that ἄν is not required, the Opt. is used. This rule is more generally violated in poetry than in prose^d. (See §. 842.)

(See also under Dependent sentences, §. 828.)

Obs. 3. With the Ind. also the force of the ἄν is sometimes thrown on the relative or interrog. word: Soph. Phil. 572 πρὸς ποῖον ἄν τόνδ' αὐτὸς οὐδυσσεὺς ἐπλεῖ; *sc. πρὸς ποῖον ἄν ὄντα τόνδε—ἐπλεῖ*: Arist. Aves 290 πῶς ἄν οὐκ ἀπέβαλε, *how in the world then has he not thrown away*.

"An with Infinitive and Participle.

§. 429. 1. When the construction changes from the *Verbum Finitum* to the Inf. or Part., ἄν is joined to these forms, if it would have been used in the construction with the *Verbum Finitum*^f. Hence the Inf. and Part. in Greek

^a Ellendt ad voc. IV. 2. a. b. c. d. e.

^b Stallb. Phædr. 68 B.

^c Dawes Misc. Crit. 127.

^d Elm. Heracl. 959. Herm. 113 R. P. Med. 222. Elm. 215.

^e Herm. Phil. 568.

^f Herm. Aj. 1061.

have in some degree the power of moods, which in other languages they have not. This is especially the case after verbs of hoping, thinking, declaring, &c.^a

a. Infinitive used for the Opt. with *ἄν*; as, εἴ τι ἔχει or ἔχοι, ἔφη, δώσειν *ἄν*: Hdt. VI. 129 ἀπουτυγίων γαμβρὸν ἄν ἔτι γενέσθαι—Cleisthenes said, γαμβρὸς οὐκ ἄν μοι γένοιτο: Thuc. II. 30 extr. νομίζοντες, εἰ ταύτην πρώτην λάβοιεν, ῥαδίως ἄν σφίσι τάλλα προσχωρήσειν: Id. V. 82 νομίζων μέγιστον ἄν σφῶς ὠφελήσειν: Xen. Cyr. I. 5, 2 ἐνόμιζεν, εἰ τοὺς Μήδους ἀσθενεῖς ποιήσειε, πάντων γε ἄν τῶν περὶ ῥαδίως ἄρξειν; Dem. 467 fin. οἷς ἄν ὁ νόμος βλάψει ὑμᾶς φαίνεται.

b. For the Ind. Hist. tenses and the Aorist with *ἄν*, as εἴ τι εἶχεν, ἔφη, δοῦναι *ἄν*.

c. For the Opt. of Impft. Plpft. and Aorist with *ἄν*, as εἴ τι ἔχοι, ἔφη, δοῦναι *ἄν*: Plat. Rep. p. 350 E εἰ οὖν λέγοιμι, εὐ οἶδ', ὅτι δημηγορεῖν ἄν με φαίης.

2. But where in the construction with the *Verbum Finitum* *ἄν* would not be used, neither will it be with the Inf.; as, εἴ τι ἔχει or ἔχοι, ἔφη, δώσειν=εἴ τι ἔχει, δώσει.

3. The Inf. with *ἄν* is rendered in Latin as follows:

γράφειν *ἄν*=scripturum esse,

γεγραμέναι *ἄν*=scripturum fuisse,

γράψαι *ἄν*=a. scripturum fuisse, or b. as Present, scripturum esse,

γράφειν *ἄν*=scripturum fore.

4. The same principle holds good in the Part. with *ἄν*, which frequently has the sense of future^b, and=μέλλον with Infin.: Soph. CE. C. 761 ἀπὸ παντὸς ἄν φέρων λόγου δικαίου μηχανήμα, who would, &c.: Hdt. VII. 15 εὐρίσκω δὲ ὧδε ἄν γινόμενα ταῦτα, εἰ λάβοις τὴν ἐμὴν σκευήν, reperio, sic haec futura esse, si sumas vestes meas: Thuc VI. 33 οὔτε ὄντα, οὔτε ἄν γεγόμενα λεγοποιούσιν, i. e. δ οὔτε ἔστιν, οὐτ' ἄν γένοιτο: Isocrat. Archid. p. 129 Α ἐπίσταμαι τοὺς Ἀθηναίους ὑπὲρ γε τῆς σωτηρίας τῆς ἡμετέρας ὅτι οὖν ἄν ποιήσονται: Plat. Legg. p. 781 Α πολὺ ἄμεινον ἄν ἔχοντα, εἰ νόμων ἔτυχεν, i. e. δ πολὺ ἄμ. ἄν εἶχεν: Id. Crit. p. 48 C aliquis τῶν ῥαδίως ἀποκτινύντων καὶ ἀναβιωσκομένων γ' ἄν, εἰ οἱοί τι ἦσαν: Eur. Hipp. 519 πάντ' ἄν φοβηθεῖσ' ἴσθι: Demosth. p. 859, 49 οὗτος δ' οὐκ ἔχων ἄν εἰπεῖν ὅπου τι τούτων ἀπέδωκεν: which Schaefer explains, εἰ καὶ πάντα ποιήῃ, οὐκ ἄν ἔχοι: cf. p. 117, 25: Id. p. 129 init. πάλαι τις ἡδέως ἄν ἴσως ἐρωτήσων κάθηται, i. e. κάθηται τις ὅς ἡδέως ἄν ἴσως ἐρωτήσοι, scil. εἰ δύναιτο, vel simile quid: Arist. Pol. 334 C τὰ μὲν οὖν πλείστα τῶν ἐπιτιμηθέντων ἄν, which might be found fault with. So also in the Casus absoluti: Xen. Anab. V. 2, 8 ἐσκοπέιτο, πότερον εἴη κρεῖττον ἀπάγειν καὶ τοὺς διαβεβηκότας, ἢ καὶ τοὺς ὀπλίτας διαβιβάζειν, ὡς ἀλόγους ἂν τοῦ χωρίου=νομίζω, ὅτι τὸ χωρίον ἀλοίη ἄν. Also to express repetition: Xen. Anab. IV. 7, 16 μαχαίρῃ—ἔσφαττον, ἄν κρατεῖν δύναιντο' καὶ ἀποτέμνοντες ἄν τὰς κεφαλὰς ἔχοντες ἐπαρεύοντο, that is, when it pleased them: Hdt. IV. 42 θεύσαντες ἄν.

Obs. 1. "An is frequently joined with a Participle standing in a gerundial or adverbial force with a verb already modified with *ἄν*; as, Xen. Cyr. I. 3, 11 στὰς ἄν, ἢ I stood—ἔπειτα λέγοιμ' ἄν. And sometimes *ἄν* is joined to a Participle which stands for a conditional sentence into which it may be resolved; as, Soph. CE. R. 446 συθείς τ' ἄν οὐκ ἄν ἀλγυναις πλέον: Hdt. VII. 139 ὁρῶντες ἄν ἐχρήσαντο ἄν.

^a Stallb. Phileb. 61.

^b Elm. Med. 764. Dawes Misc. Crit. 128.

Obs. 2. The Inf. and Part. of the Pres. or Aorist with *ἄν* have a semi-future sense, inasmuch as a conditional action is at the present time uncertain; but are distinguished from the Inf. and Part. Fut. without *ἄν*, as the latter express the future as something certain to happen; as, οἰδά σε πάντ' ἄν φοβηθέντα, *that you would*, and πάντα φοβηθσόμενον, *that you will*.

**An without a Verb.*

§. 430. 1. *An* is sometimes found without a verb^a, when it can be easily supplied from the context, generally from some former part of the sentence, or by the mind: Eur. Med. 1153 οὐ μὴ δυσμενὴς ἔσει φίλοις,—φίλους νομίζουσ', οὐσπερ ἄν (sc. νομίσαι) πόσις σίθεν: Soph. Phil. 493 ὅν δὴ παλαί ἄν ἐξότου (sc. εἶη^b): Arist. Aves. 317 οὐκ οἶδ' ὅπως ἄν: Thuc. IV. 118 ὅσα ἄν sc. ᾗ: Plat. Rep. p. 368 D δοκεῖ μοι—τοιαύτην ποιήσασθαι ζήτησιν αὐτοῦ, οἷανπερ ἄν (sc. ἐποιησάμεθα) εἰ προσέταξέ τις γράμματα σμικρὰ πόρρωθεν ἀναγνῶναι μὴ πάντ' ὅξυ βλέπουσιν. So especially the forms in Plato: πῶς γὰρ ἄν; πῶς δ' οὐκ ἄν; ὥς ἄν, and particularly, ὥσπερ ἄν εἰ, *as if*, in which ἄν belongs to the sentence introduced by *εἰ*, and generally is repeated therein (§. 431. *Obs. 2.*): the first ἄν prepares the mind for the conditional character of the sentence. From the frequent use of this formula it lost its proper force, and assumed an adverbial meaning (*quasi*): Plat. Gorg. p. 479 Α φοβούμενος ὥσπερ ἄν εἰ παῖς, i. e. ὥσπερ ἄν φόβουτο, εἰ παῖς εἶη: Demosth. p. 853 §. 30 ἐγὼ γάρ—τὴν δίκην ἔλαχον τούτῳ τῆς ἐπιτροπῆς, οὐχ ἐν τίμῃμα συνθεῖς, ὥσπερ ἄν (sc. συνθεῖη) εἴ τις συκοφαντεῖν ἐπιχειρῶν (τὴν δίκην λάχοι). The same is true of *κάν* εἰ, where ἄν also belongs to the apodosis, and from frequent use this form assumed the adverbial force of, *at least*.

2. *An* is sometimes joined to an adjective, to which the participle of εἶναι may be supplied: Eur. Alc. 179 σέ δ' ἄλλη τις γυνὴ κεκτήσεται, σῶφρων μὲν οὐκ ἄν μάλλον, εὐτυχὴς δ' ἴσως, for σῶφρων οὐκ ἄν μάλλον οὐσα, i. e. ἡ οὐκ ἄν μάλλον σῶφρων εἶη: Plat. Rep. p. 577 Β βούλει οὖν προσποιησώμεθα ἡμεῖς εἶναι τῶν δυνατῶν ἄν κρίναι, sc. γενομένων, i. e. ἐκείνων, οἱ δυνατοὶ ἄν γείνοιντο.

3. It is also attached to other words besides verbs, especially τάχα et simil.: Cæ. R. 523 ἀλλ' ἦλθε μὲν δὴ τοῦτο τοῦνιδος τάχ' ἄν ὄργη βιασθῆν, where ἄν seems to add doubt to the expression, (*haud dubie, opinor*.)

Position of ἄν.

§. 431. 1. When *ἄν* is joined with a conjunctive word and the Conjunctive, it either coalesces therewith, as ὅτ' ἄν into ὅταν; (so ἐπὶ ἄν, ἐπειδὴ ἄν &c. :) or follows it immediately, as πρὶν ἄν, ὅς ἄν. But sometimes particles, such as δέ, τέ, μέν, γάρ, are placed between them.

2. In the Ind. and Opt., as the force of *ἄν* is thrown on the predicate, it ought properly to be attached to it; as, λέγοιμ' ἄν, ἔλεγον ἄν: but it is generally joined to that member of the sentence on which most emphasis is laid; as, Hdt. III. 119 πατρὸς δέ καὶ μητρὸς οὐκείῳ μεν ζῶντων, ἀδελφεὸς ἄν ἄλλος οὐδενὶ τρόπῳ γείνοιτο: Plat. Crit. p. 53 C καὶ οὐκ οἶε ἀσχημον ἄν φανείσθαι τὸ τοῦ Σωκράτους πρᾶγμα; Demosth. p. 851. 23 οὐδὲ ταύτην ἄν τις ἐπενέγκοι δικαίως τὴν αἰτίαν. Hence it is regularly joined to

^a Herm. Phil. 491. Ellendt ad voc. VIII.

^b Ellendt ad voc. IX. Schæf. Greg. Cor. 44.

those words which alter the nature of the sentence, as negative adverbs, and interrogatives; as, *οὐκ ἄν*, *οὐδ' ἄν*, *οὐποτ' ἄν*, *οὐδέποτε ἄν* &c.—*τίς ἄν*, *τί ἄν*, *τί δ' ἄν*, *τί δὴτ' ἄν*, *πῶς ἄν*, *πῶς γὰρ ἄν*, *ἄρ' ἄν* &c.—also to adverbs, such as place, time, &c. which modify and define the form and nature of the expression; as, *ἐνταῦθα ἄν*, *τότ' ἄν*, *εἰκότως ἄν*, *ἴσως ἄν*, *τάχ' ἄν*, *μάλιστα ἄν*, *ἥκιστ' ἄν*, *μόλις ἄν*, *σχολῇ ἄν*, *ῥαδίως ἄν*, *ῥᾶστ' ἄν*, *τάχιστ' ἄν*, *σφόδρ' ἄν*, *ἡδέως ἄν*, *κἂν* (for *καὶ ἄν*, *etiam*, *vel*.)

3. Where it denotes repetition it is sometimes placed at the beginning of the sentence, whilst its verb is at the end: Hdt. III. 138 *ὁ δ' ἄν τὸν χρόνον ταῦτον τῷ Κλεομένει ἐν λόγοισι ἔων βασιλεύοντι Σπάρτης προηγέ μιν ἐς τὰ οἰκία*. It marks the nature of the sentence.

Obs. 1. Expressions such as *οἶμαι*, *ἔφη*, &c. often stand between *ἄν* and the verb to which they belong: as, Plat. Rep. p. 333 A *πρός γε ὑποδημάτων ἄν*, *οἶμαι*, *φαίης κτήσιν*^a: Ibid. p. 438 A *ἴσως γὰρ ἄν*, *ἔφη*, *δοκοῖ τι λέγειν*: Id. Symp. p. 202 D *τί οὖν ἄν*, *ἔφη*, *εἴη ὁ Ἔρως*;

Obs. 2. If joined with the cases of *ὅστις* it is sometimes placed so as to form a new compound: Dem. 462. 4 *ἦς ἄντινος*.

Obs. 3. In some constructions *ἄν* is sometimes placed from the Opt. in the dependent clause to which it really belongs, to the verb in the principal clause, especially in *οὐκ οἶδ' ἄν* with the Opt.: Eur. Med. 941 *οὐκ οἶδ' ἄν εἰ πείσαιμι*, for *εἰ πείσαιμι ἄν*: Id. Alc. 48: Xen. Cyr. I. 6, 41: Plat. Tim. p. 26 B *ἐγὼ γὰρ ἂ μὲν χθὲς ἤκουσα*, *οὐκ ἄν οἶδα εἰ δυναίμην ἅπαντα ἐν μνήμῃ πάλιν λαβεῖν*. We find the exact reverse of this in Eur. Alc. 120 *μῖνος δ' ἄν*, *εἰ φῶς τόδ' ἦν ὄμμασιν διδορκῶς Φοῖβον παῖς*, *προλιπούσα ἦλθεν ἄν*: it seems that Euripides, when he began the sentence, meant to write *ἀνῆγγαγεν* in the apodosis.

Obs. 4. In certain parenthetical sentences, *ἄν* which belongs to the Opt. stands first: so especially *ἄν τις εἴποι*, *φαίη*: so Plat. Hipp. M. p. 299 A *ταῦτα ἡμῶν λεγόντων*, *ὃ Ἰππία, μανθάνω* (*ἔν ἴσως φαίη*) *καὶ ἐγὼ, ὅτι πάλαι αἰσχύνεσθε ταύτας τὰς ἡδονὰς φάναι καλὰς εἶναι*: Id. Phæd. p. 87 A *τί οὖν ἄν φαίη ὁ λόγος ἔτι ἀπιστεῖς*; Demosth. p. 14, 20 *τί οὖν ἄν τις εἴποι σὺ γράφεις ταῦτ' εἶναι στρατιωτικά*;

Obs. 5. The enclitic *κί* sometimes, though far more rarely than *ἄν*, is found at the beginning of the sentence; like *ἄν*, it is joined immediately to adverbs and particles, but in these cases it does not generally admit of being separated from the particle by another word; as, Il. η. 125 *ἦ κε μέγ' οἰμώξειε γέρων ἱππηλάτα Πηλεὺς*, for which an Attic writer might have said, *ἦ μέγα ἄν*.

Repetition of *ἄν*.

§. 432. *Ἄν* is sometimes found twice in a sentence^b, for which there are two reasons.

a. It is used once at the beginning, to denote the conditional nature of the whole sentence, and again with that part of the sentence which it immediately modifies. This is especially the case when the sentence is broken by other sentences, or a good many words precede the verb to which *ἄν* belongs: Soph. Elect. 333 *ὅστ' ἄν*, *εἰ σθένος λάβοιμι, δηλώσαιμ' ἄν* οἱ αὐτοῖς φρονῶ. So when *ὥσπερ ἄν εἰ* is used with the Opt. or Ind., *ἄν* is repeated with the Opt. or Ind. in the apodosis to which both refer: Plat. Gorg. p. 447 D *ὥσπερ ἄν εἰ ἐτύγχανεν ἄν ὑποδημάτων δημιουργὸς, ἀπε-*

^a Stallh. ad loc.

^b Eln. Med. 1257. Monk Hipp. 402. Herm. Op. iv. 188.

κρίνατο ἂν δὴ πού σοι : Dem. p. 293, 1 ὥσπερ ἂν εἴ τις ναύκληρος—τῆς ναυγίας αἰτιῶτο,—φήσειεν ἂν.

Obs. 1. When in a negative or interrogative sentence ἂν is found twice, the former ἂν is joined to the neg. or interrog. on which it throws its force, and the latter to the verb, so that it increases the negation or question : so οὐκ ἂν φθάνουσιν ἂν : Aesch. Ag. 340 οὐκ ἂν γ' ἐλόντες αὐθις ἀνθάλοιν ἂν : Arist. Pac. 68 πῶς ἂν ποτ' ἀφικοίμην ἂν : Soph. CE. R. 772 τῷ γὰρ ἂν καὶ μείζονι λέξαιμ' ἂν ἢ σοί^a.

b. The second reason is rhetorical, ἂν being attached to the word on which most emphasis is to be laid ; if it is wanted to lay stress on more than one word, it is repeated with every such word, and may be again placed after the verb which it modifies, though no particular stress is to be laid thereon : so Hdt. III. 35 δέσποτα, οὐδ' ἂν αὐτὸν ἔγωγε δοκίω τὸν θεὸν οὕτω ἂν καλῶς θαλάειν : Thuc. I. 76 extr. ἄλλους γ' ἂν οὖν οἰόμεθα τὰ ἡμέτερα λαβόντας δεῖξαι ἂν μάλιστα : Id. II. 42 δοκεῖν ἂν μοι τὸν αὐτὸν ἄνδρα—ἐπὶ πλείστ' ἂν εἶδῃ καὶ μετὰ χαρίτων μάλιστα ἂν εὐτραπέλως τὸ σῶμα αἰσθαρκες παρέχεσθαι : Plat. Apol. p. 31 A ὑμεῖς δ' ἴσως τάχ' ἂν ἀχθόμενοι, ὥσπερ οἱ νυστάζοντες ἐγειρόμενοι, κρούσαντες ἂν με, πειθόμενοι Ἄντῳ, ῥαδίως ἂν ἀποκτείναιτε, εἴτα τὸν λοιπὸν βίον καθεύδοντες διατελοῖτ' ἂν : Ibid. p. 35 D σαφῶς γὰρ ἂν, εἰ πείθομαι ὑμᾶς—, θεοὺς ἂν διδάσκωμι μὴ ἡγεῖσθαι ὑμᾶς εἶναι : Demosth. p. 849, 15 ὃν οὐκ ἂν δῆπου, ψευδῇ μαρτυρίᾳ εἰ παρεσκευάζοιμ', ἐνέγραψα ἂν : Ibid. p. 852, 26 (τὴν μητέρα) μηδεὶς νομιζέτω καθ' ἡμῶν ποτ' ἂν ὀμνῖναι ταῦτ' ἂν ἐθέλειν, εἰ μὴ σαφῶς ᾗδῃ τὰ εὖορκα ὁμουμενῇ. Very frequently with οὕτε—οὕτε : Soph. Antig. 69 οὕτ' ἂν κελύσαιμ' οὕτ' ἂν εἰ θέλεις ἔτι πράσσειν ἐμοῦ γ' ἂν ἡδέως δρώης μετὰ : Xen. Hier. V. 3 ἀνευ γὰρ τῆς πόλεως οὕτ' ἂν σώζεσθαι δύναίτο, οὕτ' ἂν εὐδαιμονεῖν : Plat. Apol. p. 31 D πάλαί ἂν ἀπολώλῃ καὶ οὕτ' ἂν ὑμᾶς ὠφελήσῃ οὐδὲν οὕτ' ἂν ἐμαυτόν : ubi v. Stallbaum. Also in poetry ; as, Eur. Hipp. 961 τίνες λόγοι τῆσδ' ἂν γένοιτ' ἂν : Id. Med. 250 τρίς ἂν παρ' ἀσπίδα στήναι θέλοιμ' ἂν μᾶλλον, ἢ τεκνὶν ἀπαξ cf. 616 sq. Troad. 1252. Hec. 359. Sometimes ἂν is used three times with a single verb : Arist. Ach. 216 ; but here it seems to give a ludicrous turn to the sentence.

Obs. 2. When two sentences are but parallel parts of one thought, so that the one is a repetition, continuation, enlargement, illustration of the other, ἂν is properly used only with one ; as, Xen. M. S. II. 1, 18 ὁ μὲν ἐκὼν πεινῶν φάγοι ἂν, ὅποτε βούλοίτο, καὶ ὁ ἐκὼν διψῶν πίοι : but not when one sentence is the Protasis, the other the Apodosis^b.

Obs. 3. Sometimes ἂν is repeated to repeat the verb with which it has been already joined : Soph. CE. C. 1528 ὥς οὕτ' ἂν ἀστῶν τῶνδ' ἂν ἐξείποιμί τῳ οὕτ' ἂν (ἐξείποιμι) τέκνοισι.

Obs. 4. Κί is very seldom repeated, as in Od. δ, 733 τῷ κε μάλ' ἢ κεν ἔμμεν.

Obs. 5. Sometimes in Homer ἂν is joined with κί to give a greater force to the conditional nature of the sentence ; as, Il. ν, 127 sq. ἴσταντο φάλαγγες—, ἄς οὕτ' ἂν κεν Ἄρης ὀνόσαιτο μετελθών, οὔτε κ' Ἀθηναίᾳ.

Obs. 6. The notion of possibility implies futurity ; for actions actually past or present cannot, properly speaking, be conceived of as at the present moment possible : so that the Opt. with ἂν gets its notion of futurity from its proper force of possibility. Hence ἂν is hardly ever used with the Opt. Fut., since γίνοιτ' ἂν or γένοιτ' ἂν express the notion of futurity in the

^a Herm. Op. iv. 189.

^b Herm. Elm. Med. 310 fin. Herm. Elect. 790.

notion of possibility, while in *γενήσονται* *ἄν*^a, the notion of futurity would be needlessly repeated; and the Opt. of the Impft. and Aorist may express a future possibility in any time (from their primary force of an indefinite supposition), but with this difference, that the Impft. Opt. signifies a continued, the Aorist a momentary action^b.

Obs. 7. Porson laid it down that *εἰ ἄν* was a solecism, and proposed to alter *ἄν* to *ἄρ*, but this seems unnecessary. (§. 860. 1.)

CHAPTER II.

Of the Attributive construction.

§. 433. The attributive construction is employed to define a substantive; to add to it some quality.—(Attribute.) And this is done

a. By the adjective or participle; as, τὸ καλὸν ῥόδον, τὸ θάλλον ῥόδον.

b. By the genitive of a substantive; as, οἱ τοῦ δένδρου καρποί.

c. By a preposition and its case; as, ἡ πρὸς τὴν πόλιν ὁδός.

d. By an adverb; as, οἱ νῦν ἄνθρωποι.

e. By a substantive in apposition; as, Κροῖσος, ὁ βασιλεὺς.

f. By a participle, with or without the article, separated from the substantive (remote attributive); ὁ ἀνὴρ ταῦτα εἶπεν ἐλθών.

Remarks.

§. 434. 1. These attributive forms arise from, *a.* A verbal or adjectival or a substantival notion, which in a predicative sentence would stand as the predicate, becoming the attribute; as, τὸ ῥόδον θάλλει—τὸ θάλλον ῥόδον—τὸ ῥόδον ἐστὶ καλόν—τὸ καλὸν ῥόδον. Κροῖσός ἐστι βασιλεὺς=Κροῖσος ὁ βασιλεὺς. *b.* From a substantive which would stand as the subject of a simple sentence, becoming the attribute of the object of the predicate in the genitive; as, τὸ δένδρον φέρει καρπούς—οἱ τοῦ δένδρου καρποί. *c.* From an article joined with the object of the sentence, followed by an adverb or preposition with its case, becoming the attribute of the subject, the verb being suppressed; as, ἡ (sc. φέρουσα), πρὸς τὴν πόλιν (object), ὁδός (subject): ὁ μεταξὺ τόπος, sc. κείμενος.

^a Dawes Misc. Crit. 167.

^b Herm. Ajac. 1061.

Obs. Sometimes the verbal notion is expressed ; as Hdt. οἱ τότε ὄντες ἄνθρωποι, &c.

2. The principal difference between the predicative and attributive constructions is, that one expresses the notion as an operation then taking place, τὸ ῥόδον θάλλει; the other as having already taken place, as a fact or quality, τὸ θάλλον ῥόδον.

Interchange of the Attributive forms.

§. 435. Properly the attributive adjective expresses some quality residing in the subject. The attributive genitive denotes that which produces or creates the subject ; as, οἱ τοῦ δένδρου καρποί: the attributive substantive (apposition) something identical with the subject ; but as all these forms express the notion of a quality of that of which they are the attributes, they are frequently used for each other.

a. The adjective for the attributive genitive, especially in poetry : Il. β, 54 Νεστορὲν παρὰ νηΐ: Il. ε, 741 Γοργεῖν κεφαλῇ. So βίη Ἡρακληεῖν: Od. γ, 190 Φιλοκτήτην, Ποιάντιον ἀγλαὸν νιόν, for Ποιάντος: Il. ζ, extr. κρητῆρα ἐλεύθερον, for ἐλευθερίας: Il. π, 831 ἐλεύθερον ἡμαρ, day of freedom; 836 ἡμαρ ἀναγκαῖον, day of fate: Il. ρ, 511 νῶϊν δὲ ζωοῖσιν ἀμύνετε νηλεὲς ἡμαρ. So also often, νόστιμον ἡμαρ, the day of return: Pind. Ol. IX. extr. Αἰάν-τεος βωμός: Æsch. Pers. 8 νόστω τῷ βασιλείῳ; Id. Cho. 1063 ἀνδρὸς βασι-λεια πάθῃ: Soph. CE. T. 267 τῷ λαβδακείῳ παιδί: Eur. Iph. T. 5 τῆς Τυν-δαρείας θυγατρός, for Τυνδάρεω: Theocr. XV. 110 ἁ Βερενικεῖα θυγάτηρ. Prose: Hdt. VII. 105 τοῖς Μασκαμείοισι ἐγγόνοισι: Id. IX. 76 αἰχμαλώτου δουλοσύνης. So also Thucyd. II. 45 γυναικείας ἀρετῆς ὅσαι ἐν τῇ χηρείᾳ ἴσονται, sc. γυναικῶν ὅσαι: Aves 1198 δωροδόκοισιν ἀνθισιν, for ἀνθισιν δωροδοκίας.

Obs. The lyric and dramatic authors frequently use a compound adjective, either in the place of a simple substantive implied in that adjective ; as, Æsch. Ag. 1529 ξιφοδηλήτω θανάτῳ, the death of the sword: Soph. CE. T. 26 ἄγγελαι βούνομοι, for βοῶν: Eur. Herc. Fur. 395 καρπὸν μηλοφόρον, for μήλων: Æsch. P. V. 148 ἀδαμανδέτοισι λύμαις, for ἀδαμαντίνων δεσμῶν: or, which is more usual, in the place of a subst. and attributive adjective (or participle), or subst. and attributive genitive, of which two notions the compound adjective is made up ; as, Pindar. Ol. III. 3 Θήρωνος Ὀλυμπιονίκαν ὕμνον, for νίκης Ὀλυμπικῆς: Æsch. Ag. 262 εὐαγγέλοισιν ἐλπίσιν θυηπολείς, for ἀγαθῆς ἀγγελίας: Eur. Orest. 1649 μητρόκτονον αἶμα, matricide: Soph. Ant. 1c22 ἀνδροφθόρον αἶμα, for ἀνδρὸς φθαρίντος: Id. Aj. 935 ἀριστόχειρ ἀγών: Id. Ag. 54 δαμνιοτήρη πόνον: Id. Choeph. 626 γυναικοβοῦλους μήτιδας: Eur. El. 126 ἀναγε πολὺδακρυν ἡδονάν, for πολλῶν δακρύων: Id. El. 861 χαλαργοῖς ἀμίλλαις: Id. Ion. 204 τρισώματον ἀλκάν. Prose: Hdt. VII. 190 συμφορὴ παιδοφόνος. This is too poetic an usage for prose (except Hdt. whose style is very poetical) or comedy. Sometimes a substantive is added which is already implied in the compound adj. ; as, Eur. Phœn. 1370 λευκοπήχεις κτύποι χερσίν, for λεύκων πηχέων: or one part of the compound adj. refers to the substantive, while the other part stands for another subst. in the genitive ; as, Æsch. Choeph. 21 δέξχειρ κτύπος for δέξτῃ χειρὶ κτύπος: and sometimes besides the compound adj. another adj.

is joined with the subst. which refers to some part of the notion of the compound adj.; as, Soph. El. 858. sq. *ἐλπίδες κοινότοκοι εὐπατρίδαι*, for *ἐλπίδες κοινού τόκου (τοῦ κοινῇ ἐμὸι τεχθέντος ἀδελφου) εὐπατρίδου*. So Herc. Fur. 1333 sq. *ἡμᾶς ἔχεις παιδοκτόνους σοῦς (οἱ τοὺς σοὺς παῖδας ἔκτειναν)*.

b. The adjective is used instead of the subst. in apposition: so *Richard Cœur de Lion*, and the *lion-hearted Richard*; as, Pind. Nem. I. 92 (B. 61.) *ὀρθόμαντιν Τειρεσίαν*, for T. *ὀρθὸν μάντιν*: Æsch. Prom. 301 *σιδηρομήτωρ αἶα*, for *αἶα σιδήρου μήτηρ*: Soph. Phil. 1338 *Ἐλενος ἀριστόμαντις*.

c. The attributive gen. instead of the material adj.; as, *ἔκπωμα ξύλου, τράπεζα ἀργυρίου*: in the poets this idiom is very much used: Soph. El. 19 *μέλαινα τ' ἄσπρων ἐκκλίσπειν εὐφρόνη*, for *ἀσπερόεσσα*: Ibid. 757 *καὶ νῦν πυρᾷ κήαντες εὐθύς, ἐν βραχεῖ χαλκῷ μέγιστον σῶμα δειλαιῆς σποδοῦ φέρονσιν ἄνδρες*, for *ἐσποδαμένον*: Id. Antig. 114 *λευκῆς χιόνος πτέρυγι στεγανός*, for *χιονῆ*: Id. Aj. 1003 *δ δυσθάτον ὄμμα καὶ τόλμης πικρῶς*, for *πικρότολμον*: Eur. Phœn. 1529 *στολὴς τρυφᾶς*, for *τρυφερά*: Id. Bacch. 388 *ὁ τὰς ἡσυχίας βίωτος*, for *ἡσυχος*.

d. The attributive genitive instead of the noun in apposition; especially with the words *ἄστυ, πόλις*, as *Ἀθηνῶν* in the historians: Hdt. VII. 156 *Καμαρίνης δὲ τὸ ἄστυ κατίσκαψε*. So Homer *Ἰλίου πολίεθρον*: so in Latin *urbis Romæ*.

e. The noun in apposit. is frequently used instead of the attributive gen. in definitions of measure and weight: Hdt. I. 14 *ἐστᾶσι δὲ οὗτοι ἐν τῷ Κορινθίῳ θησαυρῷ σταθμὸν ἔχοντες τριήκοντα τάλαντα*: Id. III. 89 *τοῖσι—εἰρητὸ Βαβυλωνίον σταθμὸν τάλαντον ἀπαγινέειν*: Id. VIII. 4 *ἐπὶ μισθῷ τριήκοντα τάλαντοις*: Xen. Vect. III. 9 *δέκα μναὶ εἰσφορά*: Ibid. IV. 23 *πρόσ-οδος ἐξήκοντα τάλαντα* (but III. 10 *δυοῖν μναῖν πρόσσodus*): Lys. Epit. p. 192, 27 *ὁ τῆς Ἀσίας βασιλεὺς—ἔστειλε πεντήκοντα μυριάδας στρατιάν*.

Ellipse of the Substantive of which the Adjective is the Attributive.

§. 436. When the subst. to which the attribute belongs expresses a general notion, or one which is easily supplied from the context or from the usages of common speech, as *ἄνθρωπος, ἄνθρωποι, ἀνὴρ, ἄνδρες, γυνή, γυναῖκες, πατήρ, μήτηρ, υἱός, παῖς, θυγάτηρ, ἀδελφός, πρᾶγμα, πράγματα, χρῆμα, χρήματα, ἔργον, ἔργα, χρόνος, ἡμέρα, χώρα, γῆ, ὁδός, οἰκία, οἶκος, μοῖρα, γνώμη, χεῖρ, χορδή* (*string in music*), it is generally omitted, and the adj. with the article is used as a substantive.

a. Adjectives, participles, and pronominal adjectives, are used in this way. The participle frequently has so completely a substantival power, that the subst. which follows it is no longer in the case which the verb governs, but in the genitive; and even takes the possessive pronoun as an attributive: Soph. Œd. Col. 436 *οὐδείς ἔρωτος τοῦδ' ἐφαίμεν' ὠφελῶν*.

a. *ἀνὴρ* or *ἄνδρες*: *οἱ θνητοί, mortales, οἱ σοφοί*: Hdt. I. 120 *οἱ γεννήμενοι* (for *γονεῖς*): Thuc. V. 32 *οἱ ἡβόντες* (for *ἔφηβοι*): so *οἱ ἔχοντες*, the rich: Xen. Apol. S. 20 *οἱ φυλάσσοντες* (*φύλακες*): Demosth. p. 857, 44 *οἱ δικάζοντες*, the judges: Id. p. 53, 44 *οἱ λέγοντες*, the speakers, &c. Poetry: Eur. El. 337 *ὁ τ' ἐκείνου τεκόν*: Soph. Œd. Col. 436 *τοῦδ' ἔρωτος ὠφελῶν*.

β. Individual, personal, collective, and material names^a : [*Those marked † are found in the New Testament.*]

- ἀδελφός, ἀδελφή : Eur. Iph. Aul.
769 : Isocr. Panath. 282.
ἀνεμος : Hdt. II. 20 ἐτησίου.
ἄρτος : ζυμῆτης, ἄζυμος, &c.
† αἶψα : Act. Apost. xxvii. 40 τῇ
πνιούσῃ.
γάλα : Theocr. XXV.
† γῆ, (αἶα, χώρα, χθών) : ἡ οἰκουμένη :
ἡ Μηδική : ἡ φιλία : ἡ βάρβαρος
(Demosth.), &c.
γνώμη : Plat. κατάγει τὴν ἐμήν.
γυνή : Xen. Aristoph.
ἄνθρωπος : Arist. Eq. 79 ἐν Κλωπιδῶν.
δική : Hdt. IX. 78.
δίφρος : Plat. ἐπὶ χαμαιζήλου.
† δόμος, (οἶκος) : with attrib. genitive.
δορά : Hdt. V. 25. VII. 91.
δραχμή : with numerals, χιλίας, &c.
ἑσθίης : Xen. ἔσθαι διὰ φοινίκισι.
ἔτος : Theocr. XXVI. 29.
† ἡμέρα : ἡ αἰρῖον : ἡ ἐπιούσα : τρι-
την : ἀγόραιοι Acts xix. 28.
ἱερά : Hdt. Κάρνεια : Ὀλύμπια, &c.
ἱμάτια : St. John x. 12. λευκοῖς
καθεζόμενος.
καιρός : Thuc. VI. 35 ἐν τῷ παρ-
όντι.
κόρη : Theocr. XVIII. 2.
μάζα : Hdt. VIII. 41.
μήτηρ : Soph. Ant. §12.
μοῖρα : Hdt. II. 135.
ναῦς : Thuc. IV. 9.
νεκρός : Hdt. IX. 85.
νήσος : Hdt. IV. 85.
νόμισμα : Demosth. p. 1246.
† ὁδός : Hdt. V. 17, &c.
† οἶκον : St. Luke xxii. 12.
† οἶκον : Hdt. VI. 97. St. John xvi.
32.
οἰκία : Hdt. V. 20.
οἶνος : Theocr. Idyll. XIV. 15.
πύλας, (πόλιν) : Thuc. I. 98 ἐν
τῷ Αἰγίῳ.
περίοδος : Hdt. IV. 25.
† πλῆρη : Hdt. III. 64. Æsch. Ag.
1394. St. Luke xii. 47.
ποταμός : χείμαρρος.
† πύλη : St. John v. 2. προβατική.
σκευή : Hdt. VII. 62. 72.
στράτος, (στράτευμα) : πεζῶν, &c.
ταμείον : Thuc. VI. 8 τῷ κοινῷ.
τέχνη : χρηματιστική, λατρική, &c.
τιμή : Thuc. I. 27 ἐπὶ τῇ ἰσῃ.
† ὕδωρ : St. Matt. x. 42.
φυλακή : Polyb. I. 53.
† χεῖρ : ἡ δεξιά, ἀριστερά, &c.
χορδή : ἡ ὑπάτη.
χρήματα : τὰ ἐμά, ὑμέτερα, &c.
χρόνος : ἐν τῷ τότε, &c.
χωρίον : Hdt. V. 50. Thuc. V. 65.

Obs. 1. Sometimes in tragedy, and occasionally in prose, τὰ ἐμόν, form a periphrasis for ἐγώ, when not only the person himself, but that which belongs to him, is signified ; as, Plat. Theæt. p. 161 E τὸ ἐμόν, seemingly for ἐμέ : Id. Rep. p. 533 A τό γ' ἐμόν οὐδὲν ἂν προθυμίας ἀπολείπῃς. So Hdt. VIII. 140, 3 ὑμέτερον seemingly for ὑμεῖς. So also τὸ σόν.

γ. Abstract notions : τὸ καλόν, τὸ ἀγαθόν or τὰγαθόν, the beautiful, the good, often in Plato ; τὸ ταῦτόν, the same ; τὸ ἕτερον : and with ὄν, τὸ ἀνέμοιον ὄν, Plat.—τὸ εὐτυχές, luck : τὸ ἀναίσθητον, want of feeling : τὸ κοινόν, the commonwealth : τῶν Σαμίων Hdt. VI. 14 : τὸ πολλόν = πᾶν : Id. VI. 113 τὸ μὲν τετραμμένον τῶν βαρβάρων φεύγειν : Ib. VII. 157 τὸ τῆς Ἑλλάδος ὑγαῖνον. Thucydides abounds in neuter participles thus used ; as, τὸ δειδός, fear : τὸ θαρσύν, confidence : τὸ τιμώμενον τῆς πόλεως II. 63, the honour paid to the state : Id. I. 142 ἐν τῷ μὴ μελετῶντι, in their not practising : Id. III. 43 ἐν τοιῷδε ἀξιοῦντι = ἐν τοιῷδε ἀξιώσει : Id. V. 7 τὸ ἐπίον, an attack : Ib. V. 9 τοῦ μένοντος = μνησ : III. 10 τῷ διαλλάσσοντι τῆς γνώμης. 'This answers to the English idiom, "his being afraid," &c. b :

^a Fisch and Well. iii. p. 252 sqq.

^b Arnold Thuc. I. 36.

Xen. M. S. I. 2, 43 τὸ κρατοῦν τῆς πόλεως : Ibid. II. 6, 23 τὸ μεταμελησόμενον (for ἡ μέλλουσα μεταμέλεια). Poetry : Æsch. Ag. 1359 τοῦ δρώontos : Soph. Phil. 675 τὸ νοσοῦν (for ἡ νόσος) : Id. Trach. 196 τὸ ποθοῦν (for τὸν πόθον) ; Id. Cē. C. 1604 τὸ δρῶν (for ἡ δράσις) : Ibid. 1220 τὸ θέλον = θέλημα : Eur. Iph. A. 1270 τὸ κείνου βουλόμενον^a. So Orest. 210 τῇ λίαν παρεμένῳ : Arist. Vesp. 900 κλίπτον βλέπει.

Obs. 2. The singular neuter adj. expresses an abstract notion, but the plural the different elements or particulars which compose such notion ; as, τὸ κακόν, evil : τὰ κακά, the evils^b.

δ. Collective names of persons : τὸ ἐναντίον, the enemy : τὸ ὑπήκοον, the subjects : τὸ ληστικόν, the pirates^c, Thuc. Especially adjectives in ἰκόν : Hdt. VII. 103 τὸ πολιτικόν, the citizens—τὸ ὀπλιτικόν, τὸ οἰκετικόν (τὸ περικόν, non-Attic),—τὸ Ἑλληνικόν, τὸ βαρβαρικόν, τὸ ἰππικόν, &c. Thuc. Adjectives of this ending are also used in the plur. to express a series or circle of events ; as, τὰ Τρωικά, the Trojan war : τὰ Ἑλληνικά, the Grecian history : τὰ ναυτικά, naval affairs : Demosth. p. 21 extr. τὰ συμμαχικά.

δ. The attributive genitive is also used without the subst. to which it belongs, this being supplied by the usages of language, or the context, especially νῖος or θυγάτηρ : Ἀλέξανδρος ὁ Φιλίππου (νῖος) : Hdt. III. 88 Δαρκίος ὁ Ὑστάσπης : Id. VII. 204 Λεωνίδης, ὁ Ἀναξανδρίδῃ, τοῦ Λέοντος, τοῦ Εὐρυκρατίδῃ, &c. : Thuc. VI. 59 ἡ πατὴρ (sc. θυγάτηρ) τε καὶ ἀνδρὸς (sc. γυνή) ἀδελφῶν (sc. κασιγνήτη) ᾧ οὐσα τυράννων καὶ παιδῶν (sc. μήτηρ) : Arist. Eq. 449 Βυρσίτης τῆς (γυναίκος) Ἰππίου—σο εἰς ᾧδου (οἶκον) εἰλθεῖν—ἐν ᾧδου (οἶκῳ) εἶναι—εἰς διδασκάλου, εἰς Πλάτωνος φοιτᾶν, εἰς τὴν Κύρου εἰλθεῖν—τὰ τῆς τύχης, the events of fortune : τὰ τῆς πόλεως, the affairs of state : τὰ τοῦ πολέμου, the whole war : Eur. Phœn. 382 δεῖ φέρειν τὰ τῶν θεῶν, ea quæ a diis proficiscuntur : Plat. Gorg. p. 458 B τὸ τῶν παρόντων, present interests : Demosth. p. 47, 28 τὸ τῶν χρημάτων, money matters : Ibid. p. 49, 32 τὸ τῶν πνευμάτων, as it were the being of the wind : Id. p. 122, 45 τὰ τῶν Ἑλλήνων ἦν τῷ Βαρβάρῳ φοβερά : ubi Bremi “*complectitur omnem Græcorum conditionem.*” So in the historians, τὰ τινος ; as, τὰ Ἀθηναίων φρονεῖν, a parte stare. Also, τὰ τῆς ὀργῆς Thuc. : τὰ τῆς ἐμπειρίας Id. : τὸ τῶν ἐπιθυμιῶν Plat. (the essentials of anger, &c.) : τὸ τινος, the custom, business, of any one : τὸ τῶν παιδῶν Plat. : τὸ τῶν ἀλίων Xen.—Trag. : τὰ τοῦδε, τὸ τῶνδε, seemingly for ὅδε, οἶδε.

c. The attributive adverb is also thus used : οἱ νῦν, οἱ τότε, οἱ πάλαι (ἀνθρώποι)—τὰ οἶκοι (πράγματα), res domesticæ—ἡ ἐξῆς (ἡμέρα), the following day, &c.

d. The attributive substantive (or substantival pronoun) with a preposition, as, οἱ ἀμφὶ Πλάτωνα, οἱ καθ' ἡμᾶς, our contemporaries, signifies, a. a person and his followers, of whatever sort : Hdt. I. 62 οἱ ἀμφὶ Πεισίστρατον, Pisistratus and his troops. So Hom. Il. μ, 137–140. Hdt. III. 76 (οἱ ἐπὶ τῶν Περσίων) εἰδίδουσαν αὐτῇ σφισι λόγους : οἱ μὲν ἀμφὶ τὸν Ὀτάνην, πᾶγχυ κελεύοντες ὑπερβάλλεσθαι, μηδὲ οἰδεόντων τῶν πρηγμάτων, ἐπιτίθεσθαι : οἱ δὲ ἀμφὶ τὸν Δαρκίον, αὐτίκα τε εἶναι καὶ τὰ δεδογμένα ποιεῖν, μηδὲ ὑπερβάλλεσθαι, Otanes and those who voted with him—Darius and those who voted with him : Plat. Hipp. Maj. 281 C οἱ ἀμφὶ Θαλῆν, Thales and his school.

δ. Sometimes, but less frequently, the followers alone, without the person named. c. The principal person named alone, (i. e. his essence, properties which constitute him) without his followers ; but it is not so used till the

^a Herm. Trach. 195. Reisch in Aristoph. p. 143.

^c Lobbeck Phryn. 242.

^b Stallb. Rep. 476 A.

Attic dial. : Xen. M. S. III. 5, 10 οἱ περὶ Κέρκωρα : Plat. Cratyl. p. 399 Ε οἱ ἀμφὶ Εὐθύφωνα : Id. Menon. extr. οἱ ἀμφὶ Θεμιστοκλία. Also οἱ σύν τινι, οἱ μετὰ τινος, the hangers on ; οἱ ὑπό τινι, the subjects of ; οἱ ἀπό τινος, assecia, —οἱ ἐν ᾧσιν, οἱ περὶ φιλοσοφίαν, οἱ περὶ τὴν θήραν, οἱ ἀμφὶ τὸν πόλεμον.—Τὰ διὰ πλείστου, things at the greatest distance : τὰ τῆς πόλεως : τὰ κατὰ τινι, the position of any one : τὰ κατὰ τινος, res alicujus ; τὸ κατὰ τοῦτον, ad hunc quod attinet ; τὰ παρὰ τινος, the orders of any one : τὰ περὶ τινα, the circumstances : τὸ ἐπ' ἐμέ, τοῦπ' ἐμέ, τοῦπ' ἐσέ, quantum in me, te est, τὸ ἐπ' ἐμοί. So τὸ πρὸ τοῦδε, heretofore ; τὸ ἐπὶ τοῦτῳ (τῷδε), hereon.

Complex attributive Sentences.

§. 437. A simple attributive sentence may be enlarged by the addition of further attributive, or even objective forms, which define further some part of the sentence ; as, πολλοὶ ἀγαθοὶ ἄνθρωποι—ὁ τοῦ τῶν Περσῶν βασιλέως υἱός—Κῦρος, ὁ τῶν Περσῶν βασιλεὺς, ὁ μέγας—Σωκράτης, ὁ πάντων ἀνθρώπων μέγα σοφώτατος ἀνὴρ—Κῦρος, ὁ τῶν Περσῶν μέγιστος βασιλεὺς—ὁ τῶν Ἑλλήνων πρὸς τοὺς Πέρσας πόλεμος.

The attributive Adjective.

§. 438. 1. The attributive adjective agrees with its subst. in gender, number, and case ; and the two together represent one compound notion.

2. Attributive adj. are either essential (adj. and participles), or formal (adjectival pronouns and numeral adj.) ; as, σοφὸς ἀνὴρ, τὸ ρόδον θάλλον, οὗτος ὁ ἀνὴρ, τρεῖς ἄνδρες.

Obs. The part. λεγόμενος and καλούμενος are used in the sense of the Latin *qui dicitur, vocatur, quem vocant*, and the English so called : Hdt. VI. 61 ἐν τῇ Θεράπῃ καλουμένη, i. e. in urbe, quæ Therapne vocatur : Isocr. ad Nicocl. p. 45 εἴ τις ἐκλέξει καὶ τῶν προεχόντων ποιητῶν τὰς καλουμένας γνώμας, si quis excerptat præstantium poetarum quæ vocantur sententias : Plat. Rep. p. 493 D ἡ Διομηδεῖα λεγομένη ἀνάγκη ποιεῖν αὐτῷ πάντα, ἃ ἂν οὗτοι ἐπαινώσιν, Diomedea quæ dicitur necessitas est illi omnia facere, quæcumque illi probarunt^a.

Remarks : Substantives used as attributive Adj.

§. 439. 1. Many personal nouns which express a station or profession are used as adj., and the word ἀνὴρ is added to them when the person is viewed as belonging to such a station or profession, or omitted when he is regarded only as performing the functions of such a station or profession ; as, ἀνὴρ μάντις, a man who is by profession a prophet ; μάντις, a man who acts as a prophet. So ἀνὴρ βασιλεὺς, &c. ἄνδρες δικασταί, στρατιῶται. In expressions of contempt ἄνθρωπος is used ; as, ἄνθρωπος γεωργός : Lysias p. 186, ὁ ἀνθρώπου ὑπογραμματίας : Plat. Gorg. p. 513 C διακόνους μοι λέγεις καὶ ἐπιθυμῶν παρασκευαστὰς ἀνθρώπους : although it is sometimes used where ἀνὴρ is more usual ; as, Xen. Cyr. VIII. 7, 14 πολῖται ἄνθρωποι. So

^a Hooge. Viger. p. 15.

also we find *ἀνὴρ* joined to national names, without any particular meaning; as, *ἄνδρες Ἀθηναῖοι*: and also in the sing.; *ἀνὴρ Ἀθηναῖος*, *Ἀβδηρίτης*. But these substantives are joined with other words as adj., but mostly only in poetry, especially *Ἕλλην*, as masc. and poet.; also a fem.; and *Ἑλλάς* only fem.; as, Soph. Phil. 223 *Ἑλλάς στολή*: also frequently in Hdt.; as, IV. 78 *Ἑλλάδα γλῶσσαν*: VII. 22 *Σάνη, πόλις Ἑλλάς*: Eur. Iph. T. 342 *Ἕλλην γῆ*: Id. Heracl. 131 *στολή Ἕλλην*. In Trag. we find other subst. used as adjectives: *Æsch. Ag. 675 τύχη σωτήρ*, as fem. for *σώτειρα*: Eur. Hipp. 1006 *παρθένον ψυχὴν*. So also the words of reproach in which abstract notions are applied to persons; as, *ἀνὴρ φθόρος*, *ὁ ὀλιθρος ἐκείνος*, &c. (§. 353. 1.)

Proleptic or Predicative usage of attributive Adjectives.

2. An Adjective is sometimes applied to a substantive, though the property expressed by it does not exist in the substantive till after the action of the accompanying verb is completed. In this construction the verb and adjective generally form a compound predicative notion (see §. 375. 5): II. ξ. 6 *εἰσέκε θερμὰ λοετρὰ θερμῇν*: *Æsch. Ag. 1258 εὐφημον, ὃ τάλαινα, κοίμησον στόμα* (i. e. *ὥστε εὐφημον εἶναι*): Soph. C. C. 1200 *τῶν σῶν ἀδέρκτων ὀμμάτων τηγνόμενος*^a. So Virg. *Æn. I. 70 age diversos*: Pind. Pyth. 51 *μιν φίλον ἔσανεν* (i. e. *ὥστε φίλον εἶναι*).

An Adjective with a Substantive which is in construction with a second Substantive.

§. 440. When a single substantival notion is expressed by a substantive joined with another subst. in the gen., the attributive adj. in poetry frequently does not agree with the subst. in the gen. to which it properly belongs, but with the other: the two words expressing one compound notion, being considered as one word^b; as, Od. ξ. 197 *ἐμὰ κήδεα θυμοῦ*, the woes of my heart: Pind. Ol. VIII. 42 B *Πέργαμος ἀμφὶ τεαῖς, ἥρως, χερὸς ἐργασίας ἀλίσκεται*, by the work of thy hands: Id. Pyth. IV. 255 B *ὑμετέρας ἀκτίνος ὄλβου*, for *ὑμετέρου ὄλβου ἀκτίνος* (*ἀκτὶς ὄλβου* = *λαμπρὸς ὄλβος*): Id. Ol. XI. 5 *ψευδέων ἐνὶ πᾶν ἀλιτόξενον* (for *ἐνὶ πᾶν ψευδέων ἀλιτοξένων*, *reprehensionem mendacii adversus hospitem*; *ψευδέων ἐνὶ πῇ* forms as it were one single notion): ubi v. Dissen p. 128 ed. Goth., Id. Pyth. VI. 5 *Πυθιόνικος ὕμνων θησαυρός*: *Æsch. Theb. 709 περιθύμους κατάρας Οἰδιπόδα*: Id. Ag. 506 *δεκάτῃ φέγγει τῷδ' ἔτους*, in the light of the tenth year. So 96 *πελάνῃ μυχόθεν* (= *μυχοῦ*) *βασιλείῳ*, the cake from the royal chamber: Soph. Ant. 793 *νείκος ἀνδρῶν εὐναιμον*: Eur. Or. 225 *ὦ βοστρύχων πινῶδες ἄθλιον κᾶρα*: Id. Andr. 585 *οὐμός παῖς παιδός* (*παῖς παιδός* = *νιόνος*, *grandson*): Id. H. F. 449 *γραιῖαι ὅσων πηγαί* (= *γεραιᾶ* or *γεραιᾶς δάκρυα*): Arist. Aves 1108 *δίνης πτερωτὸς φθόγγος*, for *πτερωτοῦ δίνης*: Id. Ran. 248 *ἐνυδρον ἐν βυθῷ χόρειαν*, for *ἐνύδρῳ ἐν βυθῷ*: *Æsch. Ag. 53 δειμιοτήρη πόνον ὀρταλίχων*: Ibid. 152 *νείκων τέκτονα σύμφυτον*: Soph. Ag. 174 *νίκας ἀκάρπτων χάριν*: Arist. Pac. 155 *χρυσοχάλινον πάταγον ψαλίων*: Eur. Herc. 1039 *ἄπτερος τέκνων ὥδης*: Id. Troad. 564 *καράτομος ἐρημία νεανίδων*: Soph. Trach. 817 *ἔγκον ὀνόματος μητρώων*: Id. Aj. 176 *νίκας ἀκάρ-*

^a Stallb. Protag. 327 C. Valck. Distrib. 205.

^b Dissen Pind. Ol. XI. 5. Lobeck Aj. 7.

^c Klausen ad loc.

παιτον χάριν : Eur. Alc. 538 ξένων πρὸς ἄλλην ἐστίαν : Id. Phoen. 343 γάμων ἔπακτον ἄταν : Æsch. Eum. 325 ματρῶν ἀγνισμα φόνου^a.

Obs. The principle of this is, that the two substantives form one compound notion composed of the genitive and the other substantive, as if they were joined by a hyphen, as φόνου-ἀγνισμα. The adjective naturally agrees with the latter, as ματρῶν. Where the notions do not harmonise so as to form one compound, this usage does not obtain—σκέτου φῶς, for instance, cannot form such a compound.

Coordinate and subordinate Attributives.

§. 441. When more than one adj. belongs to the same subst. the attributive relation is either coordinate, when both apply equally to the subst., as σοφός τε καὶ ἀγαθὸς καὶ καλὸς ἀνὴρ—καλὰ πῆδιλα, ἀμβρόσια, χρυσεία : or subordinate, when one of them forms with the substantive one notion, to which the other attributive is applied, as πολλοὶ—ἀγαθοὶ ἄνδρες : οὗτος ὁ ἀνὴρ—ἀγαθός : τὸ πρῶτον—καλὸν πρᾶγμα. This is generally the construction of the numeral adj. : πολλοί, however, is often used as coordinate ; πολλὰ καὶ καλὰ ἔργα, where we usually say “many great deeds,” *multa et præclara facinora*.

Inversion of the members of the Attributive Sentence.

§. 442. The adj. not unfrequently assumes a substantival force, and the subst. to which the adj. properly belongs is put in the attributive genitive, defining the adj. instead of being defined by it. This occurs in the following cases.

a. The subst. stands with the plural adj., which retains the gender of the subst. (prose as well as poetry) ; οἱ χρηστοὶ τῶν ἀνθρώπων : Isocr. ad Nicocl. p. 24 D μηδὲ τὰ σπουδαῖα τῶν πραγμάτων, μηδὲ τοὺς εὐ φρονούντας τῶν ἀνθρώπων : Arist. Vesp. 95 τοὺς τρεῖς τῶν δακτύλων : Demosth. p. 44 τοῖς ἡμίσει τῶν ἱππέων : Aristoph. Pax 840 οὔτοι τῶν ἀστέρων. The genitives are partitive.

b. The adj. is in the neuter sing., sometimes in the neuter plural : Od. ε, 277 ἐπ' ἀριστερὰ χειρός : Soph. Ant. 1265 ἐμῶν ἀνολθα βουλευμάτων : Hdt. VIII. 100 τὸ πολλὸν τῆς στρατιῆς : Id. VI. 113 τὸ τετραμμένον τῶν βαρβάρων : Id. I. 185 τὰ σύντομα τῆς οδοῦ : Id. V. 58 τὰ πολλὰ τῶν χωρῶν : Hdt. III. 154 τὸ πρόσω τοῦ μεγάλθεος. Frequently in Attic, ἐπὶ πολὺ, ἐπὶ μέγα with a Gen. : Thuc. I. 1 ἐπὶ πλείστον ἀνθρώπων : Id. I, 118 οἱ Ἀθηναῖοι ἐπὶ μέγα ἐχώρησαν δυνάμεις. Also τί, aliquid, and τί, quid ? Id. IV. 130 ἦν τι καὶ στασιασμοῦ ἐν τῇ πόλει : Id. VII. 69 λαμπρότητός τι. (Cf. Soph. Ant. 1229 ἐν τῷ ξυμφορᾷς διεφθάρης ; Id. I. 70 τῆς γνώμης τὰ βέβαια : Xen. Anab. I. 8, 8 καὶ ἦδη ἦν μέσον ἡμέρας. So ἡνίκα ἦν ἐν μέσῳ νυκτῶν,—ἔξω μέσου ἡμέρας Id. Cyr. V. 3, 53 : IV. 4, 1 : Id. Anab. I. 9, 26 ἄρτων ἡμίσεια : Plat. Legg. p. 806 C ἡμισυ βίου (but generally ἡμισυς is in the same gender as the substantive) : Id. Apol. p. 41 C ἀμύχανον ἂν εἴη εὐδαιμονίας, an inexpressible piece of luck^b : Id. Rep. p. 405 B τὸ πολὺ τοῦ βίου : Id. Menex. p. 243 B δεινὸν τοῦ πολέμου (as Soph. Trach. 118 βιότου πολύπονον). So many phrases with πᾶν ; as, Hdt. VII. 118 εἰς πᾶν κακοῦ ἀφικνεῖσθαι : Thuc. VII. 55 ἐν παντὶ ἀθυμίας : Plat. Rep. p. 579 B ἐν παντὶ κακοῦ εἶναι : Demosth. p. 29, 3 εἰς πᾶν προ-

^a Bernh. 426.

^b Stallb. ad loc.

ἐλήλυθε μοχθηρίας. So πολὺ τῆς δόξης Thuc. And very often, especially in prose, the neut. pron. is joined with the gen.: Soph. CE. R. 771 τοσοῦτον ἐλπιδῶν: Hdt. I. 84 τοῦτο τῆς ἀκροπόλεως: Id. VII. 38 ἐς τόδε ἡλικίης: Thuc. I. 49 ξυνέπειον ἐς τοῦτο ἀνάγκης: Id. II. 17 ἐν τούτῳ παρασκευῆς ἦσαν: Id. VII. 36 ὥπερ τῆς τέχνης: Xen. R. Eq. IV. 1 ἐν τοιούτῳ τῆς οἰκίας: Id. Anab. I. 7, 5 ἐν τοιούτῳ τοῦ κινδύνου: Isocr. de Pac. p. 165 C εἰς τοῦτο γάρ τινες ἀνοίας ἐληλύθασιν: Plat. Gorg. p. 493 A τῆς δὲ ψυχῆς τοῦτο, ἐν ᾧ αἱ ἐπιθυμίαι εἰσὶ: Demosth. p. 51 princ. εἰς τοῦθ' ὕβρεως ἐλήλυθιν: p. 33, 47 εἰς τοῦθ' ἦκει τὰ πράγματα ἀσχύνης: Id. p. 20, 8 καιροῦ—πρὸς τοῦτο πάρεστι Φιλίππῳ τὰ πράγματα, *res Philippi ea conditione sunt*.

c. The subst. is in the sing., and the adj. of quantity, which should be in the neut., agrees with the gender of the subst.; as, ἡ πολλὴ τῆς Πελοποννήσου, for τὸ πολὺ τῆς Π.—This is a pure Attic construction, but used more in prose than in poetry. The word ἥμισυς is very often so used. So also πολλὺς, πλείων, πλείστος, and other superlatives; ὁ ἥμισυς τοῦ χρόνου: Æsch. Ag. 1300 ὁ ὕστατος τοῦ χρόνου: Id. Eum. 422 ἥμισυς λόγου (λόγος Dind.): Thuc. V. 31 ἐπὶ τῇ ἡμισείᾳ τῆς γῆς: Xen. Cyr. IV. 5, 1 πέμπετε ἡμῖν τοῦ πεποιημένου σίτου τὸν ἥμισυν: Hdt. I. 24 τὸν πολλὸν τοῦ χρόνου διατρίβειν: Id. III. 105 τὸν μὲν πλέω τοῦ χρυσοῦ οὕτω οἱ Ἴνδοι κτάνται: Thuc. VII. 3 τὴν πλείστην τῆς στρατιᾶς παρέταξε: Xen. Cyr. III. 2, 2 πολλὴ τῆς χώρας: Isocr. Evag. p. 197 τὸν πλείστον τοῦ χρόνου.

d. So also other adjectives are in the number and gender in which the substantive in the feminine should be; as, Thuc. I. 2 τῆς γῆς ἡ ἀρίστη αἰὶ τὰς μεταβολὰς τῶν οἰκητῶρων εἶχεν: Plat. Symp. p. 209 A μεγίστη καὶ καλλίστη τῆς φρονήσεως. So Hdt. VI. 129 ἡ κυρὴ τῶν ἡμερίων. So Soph. (E. R. 1230 τῶν δὲ πημονῶν μάλιστα λυποῦσ' αἰ φανῶσ' αὐθαίριτοι for πημόναι αἰ. Thuc. I. 78 τὸν παράλογον τοῦ πολέμου. The gen. is partitive.

Obs. In poetry sometimes, very rarely indeed in prose, a masc. or fem. subst. in the gen. is joined with a neuter plural adj.; Soph. CE. C. 923 φωτῶν ἀθλίων ἱκτήρια, for φῶτας ἀθλίους ἱκτηρίους: Eur. Phœn. 1500 ἀβρὰ παρηίδος: Xen. Cyr. VIII. 3, 41 ἦκει δὲ τις ἡ τῶν προβάτων λευκωμένα φέρων ἡ τῶν βοῶν κατακεκρημισμένα. This is more common in Latin verse and post-Augustan prose. *Vilia rerum*, Horace.

e. A favorite construction of the poets is to express the adjectival property by a substantive, and put the person to whom the property belongs in the attributive genitive. This periphrasis is not a mere pleonasm for a personal name, but it expresses more than the personal name; it personifies that property or quality which is as it were the essence of the individual, that wherein the notion of him principally consists; so that it represents him in the light in which the mind would naturally either always, or for the time, view him. So κράτος was especially applied to the gods: Æsch. Eum. 27 Ποσειδῶνος κράτος: Eur. Hec. 88 Ἑλένου ψυχὰν ἡ Κασάνδρα, the inspired *Helene*: Ib. 130 λίκτρα Κασάνδρας—*Ἀχιλλείας λόγχης*, the bride *Cassandra*—the warrior *Achilles*. So Hipp. 794 Πιθίως γῆρας, the old *Pittheus*: Æsch. Prom. 1090 μητρὸς σέβας, honoured *mother*. So also Prom. 898 παρθενίαν Ἰοῦς, the virgin *Io*: Hec. 1210 Ἑκτορος δόρυ: Orestes 991 Μυρτίλου φόρον: Æsch. Theb. 488 ἵππομεδοντος μεγάλῳ σχῆμα καὶ τύπος: Arist. Vesp. 418 Θεῶρων θεοσεχθρία. So in Epic, especially the words βία, ἰς, κῆρ, μένος, σθένος, are applied to heroes and warriors as their great characteristic: *Αἰνείας βίη*. So also Pind. and Trag.; as, Κάστωρος βία, Τυδείος βία, Πολυνείκεος βία—*ἰς Τηλεμάχοιο, ἰς ἀνίμου, μένος*

Ἄλκινόοιο, Ἄρρος, ἀνέμου, ἡλίου—σθένος Ἡερίωνος. So Pind. : σθένος ἱππων, ἡμόνων : Il. β, 851 Παφλαγόνων δ' ἦγετο Πυλαιμένεος λάσιον κῆρ. So Hesiod. Scut. 144 ἐν μέσσοις δὲ δράκοντος ἦν φόβος, the dreadful dragon. So Pind. Isthm. IV. 32 αἰχμή Καστορος : Id. Isthm. IV. 53 Αἰαντος ἀλκάν : Id. 1375 τέκνων ὄψις = τέκνα ὁρώμενα. So Virg. Georg. IV. 111 *tulela Priapi*. So also Soph. C. E. C. 717 παιδὸς βλάστας = παῖδα βλαστάνοντα. In the tragic and lyric authors δέμας is applied to a person of high dignity or majesty : Eur. Hec. 713 ἀλλ' εἰσορῶ γὰρ τοῦδε δεσπότου δέμας Ἀγαμέμνονος : κára, ὄμμα, to objects of love : Soph. C. T. 1235 τέθηκε θεῶν Ἰοκάστης κára : Trach. 527 τὸ δ' ἀμφισκευτὸν ὄμμα νύμφας εἰλειπὸν ἀμύνει. So ὄνομα, Eur. Or. 1082 ὁ παθινὸν ὄνομ' ὁμιλίας ἐμῆς χαίρει. So in prose and poetry χρῆμα, to express size : Hdt. I. 36 σὺδς χρῆμα μέγα : Aristoph. Vesp. 932 ἐλείπον τὸ χρῆμα τάνδρος : Id. Nub. 2 χρῆμα τῶν νυκτῶν : Theocr. XVIII. 4 μέγα χρῆμα Λακαϊνῶν. The attributive adj. is also used in this way : Eur. Alc. 971 Ὀρφεῖα γῆρυς, the melodious Orpheus. Things are sometimes periphrased in this way : πυρὸς σέλας, bright fire : Hipp. 646 θηρῶν δάκη, *bestiæ mordaces* : Phœn. 307 παρηίδων ὄρεγμα, the outstretched cheek : Æsch. Choeph. 426 χέρος ὀρέγματα : Eur. Alc. 911 σχῆμα δόμων : Id. Hec. 619 σχήματ' οἰκῶν : Soph. Phil. 952 σχῆμα πέτρας : Æsch. Pers. 543 ἐόντας λέκτρων : Eur. Med. 1136 τέκνων γονή. So Ion. 113 καλλίστης προπέλειμα δάφνης, O most beautiful laurel that servest : Cf. §. 435. c.

f. So also a substantive is used for a participle with the substantive, which should depend on it, in the genitive ; as, Soph. C. E. C. 1069 ἀμβασις πῶλων, = οἱ ἀναβαίνοντες πῶλους.

The Article.

§. 443. Of all the adjectival attributives the article δ, ἡ, τό, is the most important ; to understand its nature we must trace it back to its original demonstrative force.

It had originally—1st, a demonstrative—2nd, a relative force.

The Article δ, ἡ, τό, as a Demonstrative.

§. 444. 1. In Homer it is used as pointing out some object as known or spoken of, and directing the mind of the reader to it : there are however in Homer some instances of an approach to the Attic use of it, though Homer probably never used it quite as the simple article.

2. It has a purely demonstrative force, when it is used as a substantival pronoun : in this case it may be construed either as ὅδε, or οὗτος, or ἐκεῖνος, or αὐτός, is : Il. α, 9 ὁ γὰρ βασιλεῖ χολωθεὶς νοῦσον ἀνὰ στρατὸν ὥρσε κακῆν : Ibid. 12 ὁ γὰρ ἦλθε βοάς ἐπὶ νῆας Ἀχαιῶν : 29 τὴν δ' ἐγὼ οὐ λύσω : 43 ὧς ἔφατ' εὐχόμενος τοῦ δ' ἔκλυε Φαῖβος Ἀπόλλων : cf. 47. 55. 57. 58 : Od. α, 9 αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἡμᾶρ : Il. ε, 107 ἔξετι τοῦ ὄτε, *that time when*.

3. It is used as an adjectival pronoun, to which a relative sentence refers : when thus used it is generally put after its subject : Il. ε, 320 οὐδ' υἱὸς Κραταῖος ἐλήθετο συνθεσίων τάων, ὅς ἐπ' ἐτείλλε βοῇν ἀγαθὸς Διομήδης :

Od. β, 119 ἔργα τ' ἐπίστασθαι περικαλλέα, καὶ φρένας ἰσθλὰς, κέρδεά θ', οἳ ὅσῳ τι' ἀκούομεν οὐδὲ παλαιῶν, τῶν, αἱ πάρος ἦσαν ἐνπλοκαμίδες Ἀχαιοί : Od. κ, 74 οὐ γάρ μοι θέμις ἐστὶ κομίζεμεν οὐδ' ἀποπέμπευν ἄνδρα τόν, ὃς κε θεοῖσιν ἀπέχθεται μακάρεσσιν.

4. The demonstrative force is less strong where the article is joined to a substantive without any relative sentence; but it serves in this case to bring the thing definitely before us, as something known, or spoken of before. In many passages the substantive stands in apposition with the demonstrative: Il. α, 20 παῖδα δ' ἐμοὶ λῦσαι τε φίλην, τὰ τ' ἀποινα δέχεσθαι (*these things—sc. the ransom*): 33 ὡς ἔφαν' ἔδδεισεν δ' ὁ γέρον, the old man before mentioned: cf. 380: 35 πολλὰ δ' ἐπεὶ ἀπάνευθε κίων ἡρᾶθ' ὁ γραιὸς: Il. η, 412 ὡς εἰπὼν τὸ σκῆπτρον ἀνίσχεθε πᾶσι θεοῖσιν, *that sceptre—the well known sceptre*: Il. δ, 1 οἱ θεοὶ, *those who are gods*, in opposition to those who are men: Il. ζ, 467 ἀψ' δ' ὁ παῖς, *he, who is a boy*, in opposition to Hector: (Il. ε, 554 οἷω τῶγε λείοντα δύο ὄρεος κορυφήσιν ἐτραφέτην, here the τῶγε refers to both, and is substantival for τῶγε, οἷω λείοντα δύο &c.: Il. λ, 637 Νίστωρ ὁ γέρον, *that old man, whom every one knows*. So α, 11 τὸν Χρύσην ἀρήτηρα: Il. φ, 317 τὰ τεύχεα καλὰ, *those so beautiful arms*: Od. φ, 10 τὸν ξεινὸν δύστηνον, *that stranger, so wretched*, pointing to Ulysses: Od. ι, 378 ὁ μοχλὸς ἐλάϊνος, *that—mentioned above*, 319 αἰῶν: Il. ψ, 325 καὶ τὸν προὔχοντα δοκεῖ, for τὸν δὲ ἕτερον τὸν προὔχοντα: Il. ρ, 80 τὸν ἀριστον, *he who is the best*: so οἱ ἄλλοι, *these the others*; τὰλλα, *this the rest*: Il. α, 107 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι: Ibid. 70 ὃς ἦθη τὰ τ' ἔόντα, τὰ τ' ἐσσύμενα, πρὸ τ' ἔόντα, *that which is, was, will be*: 167 ἦν ποτε δασμὸς ἰκται, σοὶ τὸ γέρας πολὺ μῖζον &c., *that, which is by far the most honourable gift*, as Achilles points to that which Agamemnon already had received: 217 ἦλθον ἐγὼ παύσουσα τὸ σὸν μῆνος, *that anger, which* &c.: 340 τοῦ βασιλῆος ἀπηνός, *this hateful monarch*.

5. In the Post-Homeric writers also, δ, ἡ, τό has frequently a demonstrative force. In Hdt., the Doric writers, and Attic poets, it is not unfrequently used as in Homer: Æsch. Suppl. 443 ἡ τοῖσιν ἡ τοῖς πόλεμον αἰρεσθαι μέγαν, πᾶσ' ἔστ' ἀνάγκη: 1055 ὁ τι τοι μόρσιμόν ἐστιν, τὸ γίνετ' ἄν: Id. Agam. 7 κάτοιδα—ἀσπίρας, ὅταν φθίνωσιν, ἀντολὰς τε τῶν: Id. Eum. 690 ἐν δὲ τῷ, *in this*: so 814 ἐκ δὲ τοῦ, *from this*: Soph. Cē. T. 200 τὸν (sc. Ἄρεα)—, ὦ Ζεῦ πάτερ, ὑπὸ σῶ φθίσσον κεραυνῷ. So especially with the particles, μὲν, δέ, γάρ (ὁ γάρ, ἡ γάρ, τὸ γάρ often in tragic): Soph. Cē. R. 1082 τῆς μὲν, *of her*, πέφυκα μητρὸς (in apposition), *as my mother*; sometimes also with prepositions; as, πρὸς δὲ τοῖσι, πρὸς τῷ, ἐπὶ τοῖσι Eurip. And even in Attic prose it retained its demonstrative force in the following cases:—

a. Τό, *therefore* (as Il. ρ, 404.): τό γε Plat.: τὸ δὲ at the beginning of a sentence—*whereas*, very frequently in Plato: ὁ μὲν, or ὁ δέ, οἱ δέ, αἱ δέ, at the beginning of a sentence very frequently: Thuc. I. 81 τοῖς δὲ ἄλλῃ γῇ ἐστὶ πολλή: Demosth. p. 18, 3 ὁ μὲν γὰρ—θανυστότερος νομίζεται: Id. p. 51 princ. ὁ δ' εἰς τοῦτ' ὕβρεως ἐλήλυθεν: p. 68, 15 ὁ δὲ ταῦτα μὲν μέλλει. So also, ὁ μὲν or ὁ δέ is used, as in Homer, before its substantive, to call attention to it: Thuc. VI. 57 καὶ ὁ μὲν τοὺς δορυφόρους τσαυτικά διαφεύγει δ' Ἀριστογείτων: also in Plur.; as, Id. VIII. 77: τῇ, τῇδε, *hac, there, here, on this side, wherefore*: τῷ, even in Homer very frequently: Plat. Theæt. p. 179 D τῷ τοι, ὦ φίλε Θεόδωρε,—*σκεπτικόν*. With prepos.: as, ἐκ τοῦ, *hence*: διὰ τό, *wherefore*, Thucyd.: here belongs the construction ἐν τοῖς, sometimes ἐν ταῖς, with a superlative; as, Thuc. I. 6 ἐν τοῖς πρώτοι δέ

Ἀθηναῖοι τὸν σιδηρον κατέθεντο, *omnium primi* (see §. 140. 4.) : and the adverbial formulas, πρὸ τοῦ (προτοῦ), *before*, almost always in the sense of *ante illud modo definitum tempus* : cf. Hdt. I. 103., III. 62. Plat. Alcib. II. p. 109 E; and frequently the acc. is used with καί at the beginning of a sentence in a demonstrative force : Xen. Cyr. I. 3, 9 καὶ τὸν κελεύσαι δοῦναι, *et eum* ; but in the nom. καὶ ὅς, καὶ ἡ, καὶ οἱ, are used.

b. In the formula, τὸν καὶ τόν, τὸ καὶ τό, *the one or the other, this or that*, τὰ καὶ τά, *varia, bona et mala*, these serve to signify indifferently any variety of objects : Pind. Olymp. II. 53 ὁ μὲν πλοῦτος ἀρεταῖς δεδαδαλμένος φέροι τῶν τε καὶ τῶν καιρόν, *variarum rerum opportunitatem* : see Diissen T. II. p. 32. et ad Nem. I. 30 ; but far more usually in prose : Lysias p. 157, 21 καὶ μοι κάλει τὸν καὶ τὸν : Demosth. p. 128. §. 68 ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι καὶ τὸ μὴ ποιῆσαι. In the nomin. sing. this formula is ὅς καὶ ὅς.

c. Immediately before a relative sentence, introduced by ὅς, ὅσος, or οἷος, which expresses by a periphrasis either an adjectival, or, especially, an abstract notion. This idiom is peculiarly Platonic ; as, Protag. p. 320 D ἐκ γῆς καὶ πυρὸς μίξαντες καὶ τῶν ὅσα πυρὶ καὶ γῇ κεράννυνται : Id. Rep. p. 469 B ταῦτά δὲ ταῦτα νομιούμεν καὶ ὅταν τις γῆρα ἢ τινα ἄλλω τρόπῳ τελευτήσῃ τῶν ὅσοι ἂν διαφερόντως ἐν τῷ βίῳ ἀγαθοὶ κριθῶσι : Ibid. p. 509 E λέγω δὲ τὰς εἰκόνας πρῶτον μὲν τὰς σκιὰς, ἔπειτα τὰ ἐν τοῖς ὕδασι φαντάσματα καὶ ἐν τοῖς ὅσα πυκνά τε καὶ λεῖα καὶ φανὰ ξυνέστηκε : Id. Sophist. p. 241 E εἴτε μιμημάτων εἴτε φαντασμάτων αὐτῶν ἢ καὶ περὶ τεχνῶν τῶν ὅσαι περὶ ταῦτά εἰσι^a : Id. Phaed. p. 92 D ὥσπερ αὐτῆς (sc. τῆς ψυχῆς) ἔστιν ἡ οὐσία ἔχουσα τὴν ἐπωνυμίαν τὴν τοῦ ὁ ἔστιν (abstract notion). This construction is also used as a periphrasis for an indefinite object, especially in the orators : Lysias p. 733 ταῦτ' οὖν ὡς ἀληθὴ ἔστι, τόν τε Εὐθύκριτον, ὃν πρῶτον ἠρόμην, καὶ τῶν ἄλλων Πλαταιέων ὅσους προσῆλθον, καὶ τὸν, ὅς ἔφη δεσπότης τούτου εἶναι, μάρτυρας παρέξομαι : Demosth. p. 613, 9 σάξιν ὑμῖν τοὺς τοιοῦτους, ὃ ἄνδρες Ἀθηναῖοι, προσήκει καὶ μιστῖν τοὺς, οἷοσπερ οὗτος.

d. In the construction οἱ μὲν—οἱ δέ, which properly signify *some here—some there, part—part*. This is found in Homer, and is very common both in prose and poetry. The use of the sing. ὁ μὲν—ὁ δέ is post-Homeric : very frequently τὸ μὲν—τὸ δέ, τὰ μὲν—τὰ δέ, τῇ μὲν—τῇ δέ, *partim—partim* : *ris* also is joined with this formula, ὁ μὲν τις—ὁ δέ τις, *alius quis—alius quis*, properly, *any one here—any one there* ; when the contrasted persons are uncertain or indefinite : Xen. Cyr. VI. 1, 1 ἐν τούτῳ οἱ φίλοι τῷ Κύρῳ προσήγον οἱ μὲν Καδουσίους αὐτοῦ μένειν δεομένους, οἱ δὲ Ἰγκανίους, ὁ δέ τις Σάκας, ὁ δέ τις Γωβρύαν : here several individuals are signified by the indefinite singular *ris* : Plat. Phileb. p. 13 C τὰς μὲν εἶναι τινὰς ἡδονὰς ἀγαθὰς, τὰς δέ τινὰς κακὰς : Euthyphr. p. 12 A τὸ μὲν αὐτοῦ ὄσιον, τὸ δέ τι καὶ ἄλλο : interchanged with ἄλλος : Id. Legg. p. 658 B εἰκός ποιν τὸν μὲν τινα ἐπιδικεῖν ῥαψωδίαν, ἄλλον δὲ κιθαρωδίαν τὸν δέ τινα τραγωδίαν : with *ris* preceding ; Id. Gorg. p. 499 C ἡδοναὶ τινὲς εἰσιν αἱ μὲν ἀγαθαί, αἱ δὲ κακαί^b.

e. ὁ, ἡ, τό is used also as an attributive with a demonstrative force in all the Post-Homeric writers. Thus of objects well known, or mentioned before : Plat. Rep. p. 329 E τὸ τοῦ Θεμιστοκλείους εἶ ἔχει ὅς τῳ Σεριφίῳ (*Seriphio isti*) λοιδοροῦμένῳ—ἀπεκρίνατο : Id. Charmid. p. 155 D ἐνόμισα σοφώτατον εἶναι τὸν Κριτίαν τὰ ἐρωτικά, ὅς εἶπεν ἐπὶ τοῦ καλοῦ λέγων παιδός κ. τ. λ. (alluding to the well known story^c) : Demosth. p. 850, 19 ἐξήτει

^a Heindorf ad loc.^b Stallb. ad loc.^c Heindorf p. 62.

με τὸν ἄνθρωπον (sc. *Milyam, istum hominem*): so frequently in this orator: Id. p. 90, 3 ἔχθρὸς ὑπάρχων τῇ πόλει (*Athenis, huic urbi*) Φαίππος: Theocrit. VIII. 43 ἐνθ' ὃ καλὰ ποίε' ἐπινίσσεται: Ibid. 47 ἐνθ' ὃ καλὸς Μίλων βαίνει ποσσίν.

The Article ὁ, ἡ, τό, as a Relative Pronoun.

§. 445. 1. In the Homeric dialect, the demonstrative ὁ, ἡ, τό frequently assumes the functions of the relative pronoun, *ὅς, ἥ, ὅ*: Il. α. 125 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν τὰ δίδασθαι. This idiom may be accounted for by the consideration, that language originally makes no difference of form between principal and dependent sentences, but places them separately in similar parallel forms, as if standing in the same independent relations to the speaker.

2. This use of the article as the relative passed into the Ionic and Doric writers: Hdt. III. 81 τὰ μὲν Ὀτάνης εἶπε—λελίχθω κάμοι ταῦτα· τὰ δ' ἐς τὸ πλῆθος ἄνωγε φέρειν τὸ κράτος, γνώμης τῆς ἀρίστης ἡμέρτης: cf. c. 82 princ. Ibid. πάντων τῶν λέγω ἀρίστων, *quæ dico*.

3. The Attic comic and prose writers do not admit this relative force of the article. The tragedians have adopted it only in the neuter, the oblique cases, and mostly to avoid an hiatus, or lengthen by position a final short syllable of the preceding word: Soph. C. T. 1379 δαιμόνων δ' ἀγάλμασθ' ἱερά, τῶν ὁ παντλήμων ἰγώ—ἀπιστήρησ' ἐμαντόν: but there is no such reason in Æsch. Eum. 336 θνατῶν τοῖσιν αὐτοῦργίαι ξυμπέσσωσι.

**The meaning and use of ὁ, ἡ, τό, as the Article proper.*

§. 446. The article ὁ, ἡ, τό lost so much of its demonstrative force, that at last it was used merely to represent the notion expressed by the substantive as viewed by the speaker as an individual, one of a class, and distinct from all the other members of that class; this usage of the article properly belongs to the æra of Attic prose. But as not only a single person, but also a whole class, may be considered as an individual, hence there arises a double and seemingly contrary use of the article.

a. The substantive, without the article, expresses the general notion without any limitation of individuality, but with the article, a definite part of the general notion, an individual member or members of the class, contemplated as such by the speaker; as, ὁ ἄνθρωπος, *the man, whom I am thinking of*.

b. A second use of the article derived from the former is, that it expresses the notion of a whole and all its parts conceived of as one individual, the collective unity of the class; as, ὁ ἄνθρωπος θνητός ἐστι, *the man (the animal man = all men) is mortal*.

a Ellendt Lex Soph. ad voc. δ.

Remarks on the Indefinite Article.

The English indefinite article *a* is used either to signify the whole class, where in Greek the substantive alone is frequently used—*a man*, *ἄνθρωπος* : or an individual, but not spoken of in a definite manner, *a man*—*any man*, where in Greek the indefinite *τις* is often used : *γυνή τις ὄρνυ εἶχε*. But sometimes the indefinite article is added ; as, Soph. CE. R. 107 *τοὺς αὐτοίντας τινας* : *τις* in this case is generally placed after its substantive.

The Article with Collective, Abstract, Material and Personal Nouns.

§. 447. With collective nouns—it represents the notion of the substantive either as an individual, or as a class in its full sense, comprehending all its parts logically distributed ; from this latter usage it arises that the article is used, (a) distributively ; as, Xen. Anab. I. 3, 21 *προσαιοῦσι δὲ μισθὸν ὁ Κῦρος ὑποσχεῖται ἡμόλιον πᾶσι δώσειν, οὐ πρότερον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδάρικα τοῦ μηνὸς τῷ στρατιώτῃ* (*singulis mensibus singulis militibus*) ;—(b) when any thing is represented as all that is requisite or possible in certain circumstances ; as, Xen. Anab. VII. 6, 23 *ἔδει τὰ ἐνέχυρα τότε λαβεῖν, all which the present state of affairs required* : Ibid. 2, 8 *ὡς τάχιστα Ξενοφῶντα προπέμψαι τοῖς ἵπποις* (*with the requisite horses*) *ἐπὶ τὸ στράτευμα* : Plat. Menex. p. 235 A *ὥστε καὶ τὰ προσόντα καὶ τὰ μὴ περὶ ἐκάστου λέγοντες, κάλλιστα πως τοῖς δνόμασι ποικίλλοντες, γοητεύουσιν ἡμῶν τὰς ψυχάς*.

Obs. 1. The article is sometimes omitted with collective nouns, though they are spoken of as individuals or as definite parts of a class ; this happens, (a) in common speech, with words in every day use : *πατήρ, μήτηρ, υἱός, παῖδες, γυνή, ἀδελφός, γονεῖς, θεός, ἄνθρωπος, ἀνὴρ, πατρίς, πόλις, ἀγρός, &c.* (b) When two or more independent notions are joined together, so that the individuality of each is lost ; as, *παῖδες καὶ γυναῖκες* : Plat. Rep. p. 574 *γέροντός τε καὶ γράας, senis patris et matris* : Plato Phæd. 67 *λύσις καὶ χωρισμός τῆς ψυχῆς* : but in 64 *ἡ τῆς ψυχῆς ἀπαλλαγὴ* : and even when a relative sentence follows ; as, Xen. Cyr. III. 3, 44 *περὶ οἴκων ἐν οἷς ἐτράφητε, the houses in which, &c.* (c) When the collective noun is used as a proper name ; as, *ἥλιος, γῆ, &c.* : so *βασιλεὺς*, as the usual term for the king of Persia, Demosth. p. 114. (d) In certain phrases where the collective noun has an abstract or indefinite force ; as, Plato Euthy. p. 8 D *ἡγεῖσθαι θεούς—εἶναι ἐπὶ δείπνον—ἐφ' ἵππου εἶναι*. If the article is used in these formulas, it is either demonstrative, *the particular one* ; as, Eur. Hec. *νομῶ γὰρ τοὺς θεοὺς ἡγούμεθα, these particular gods mentioned in v. 799, ἀλλ' οἱ θεοὶ σθίνουσι*, or it signifies the concrete members of the abstract notion ; as, *ἐπὶ τὸ δείπνον, to the supper party*.

Obs. 2. The effect of the omission of the article is frequently that the absence of any particular definition or limitation of the notion brings forward its general character.

§. 448. Abstract nouns, when considered as such, do not take the article, as an abstract notion is not capable of individuality; but the article is used sometimes either to define or particularise the abstract; as, τὸ πρᾶγμα—ὁ βίος—ἡ φιλοσοφία, *a particular branch of philosophy* (φιλοσοφία, *Philosophy generally*): τὰγαθόν, *the good, good as conceived of by the speaker*: or it gives it a collective force, so that the notion is taken in its widest extent; as, Plat. Phæd. p. 69 C καὶ ἡ σωφροσύνη καὶ ἡ δικαιοσύνη καὶ ἡ ἀνδρεία, καὶ αὐτὴ ἡ φρόνησις μὴ καθαρμός τις ἴ.

Obs. 1. The names of arts and sciences, virtues and vices, are generally without the article, as being familiar from every day use. So also πλῆθος, μέγεθος, ὕψος, εὖρος, have not the article when used adverbially, as definitions of space and size. So πρόφασιν γένος, not τὴν πρόφασιν τὸ γένος.

Obs. 2. When the inf. is used as an abstract subst., as it expresses the whole extent of the notion, it is generally introduced by the article: τὸ ἐπὶ τῆς πατρίδος ἀποθανεῖν καλὸν ἔστι.

§. 449. Material nouns, as expressing no notion of individuality, take the article only when the thing spoken of is to be represented as particularised in the speaker's mind; as, τοῦ οἴνου πίνειν, *this wine*: or when it signifies the whole extent of the notion, τὸ γάλα ἔστι καλόν, *the milk* (all).

§. 450. Personal names, signifying individuals, but not individuals belonging to a class, and therefore requiring no further expression of their individuality, properly do not take the article; as, Σωκράτης ἔφη: but they frequently take it in narratives, when the person is spoken of as regarded in some particular view by the speaker; as, ὁ Σωκράτης ἔφη, *the Socrates I just spoke of*.

Obs. 1. When joined with an adjunct., the proper names generally take the article, as denoting an individual of a class; as, ὁ σοφὸς Σωκράτης, *Socrates who is of the number of the wise*.

Obs. 2. When the proper name is followed by a substantive in apposition with the article, it has not itself the article; as, Κροίσος ὁ τῶν Λυδῶν βασιλεὺς. If the article is added to it, it signifies that the person has been already named. When the word or sentence in apposition has not the article, the personal noun has it not; as, Θουκυδίδης Ἀθηναῖος: but this idiom is not so common as Θουκ. ὁ Ἀθην., and is only used when the attributive is unimportant; but when the apposition is emphatic, and is used really to distinguish different persons of the same name, the article is always added. The same distinction exists with the personal pronoun, when used as a personal name, ἐγὼ ὁ τλήμων, *I, the unlucky*: ἐγὼ τάλας, *I, an unlucky man*. Names of rivers are generally joined to the word ποταμός, as adjectives, and stand between it and the article; as, Hdt. I. 72 ὁ Ἄλυς ποταμός. So also hills and countries, sometimes islands, when they are of the same gender with the word in apposition, ὄρος, ἄκρον, γῆ, νῆσος, &c.; as, τὸ Σούνιον ἄκρον, ἡ Θεισπρωτὶς γῆ, ἡ Δήλος νῆσος. So Hdt. II. 106

ὁ Αἰγύπτου βασιλεὺς Σίσωστρις. When a participle, used as a substantive, stands in apposition, the article is always used with it ; and generally also with the substantive to which it is in apposition ; as, Hdt. VI. 47 ὁ Φοίνικες—οἱ κτίσαντες τὴν νῆσον. It has sometimes, when joined to an attributive of a personal name, an ironical force ; as, Soph. Ant. 31 τὸν ἀγαθὸν Κρίοντα, *that good Creon*.

The Article with Adjectives or Participles used as Substantives.

§. 451. 1. When, by the ellipsis of a substantive, the adj. or part. stands as a substantive, the article is generally prefixed, when the whole of the notion is signified, and the whole is regarded as an individual ; as, οἱ ἀγαθοί—τὸ κακόν—οἱ ἔχοντες, *the rich* : ὁ βουλόμενος, *quivis* : ὁ τυχών, *the first who comes* : but when a part only of the whole notion is signified, the article is omitted ; as, κακὰ καὶ αἰσχροὶ ἐπραξεν.

2. The article is also used with participles when any individual is so conceived of by the speaker, that he is particularised ; this part. is expressed in Latin by, *Is qui* : English, *he, they who, one who* ; as, Hdt. IX. 70 πρῶτοι δὲ ἐσῆλθον Τεγεῖται ἐς τὸ τεῖχος, καὶ τὴν σκηπὴν τοῦ Μαρδονίου οὗτοι ἔσαν οἱ διαρπάσαντες : Id. III. 71 ἄνδρες οἱ παρόντες, *viri, qui hic adestis* : Xen. Cyr. II. 2, 20 αἰσχρὸν ἀντιλέγειν, μὴ οὐχὶ τὸν πλεῖστα ποιοῦντα καὶ ὠφελοῦντα τὸ κοινόν, τοῦτον καὶ μεγίστων ἀξιοῦσθαι : Id. Anab. II. 4, 5 αὐτῶν δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται, *nam statim erit, qui nobis viam monstrat* : Id. Hell. VII. 5, 24 μάλα γὰρ χαλεπὸν εὐρεῖν τοὺς ἐθελήσαντας μένειν, ἐπειδὴν τινὰς φεύγοντας τῶν ἑαυτοῦ ὁρώσι : Isocr. p. 18 B πολλοὺς ἐξομεν τοὺς ἐτοίμως—συναγωνιζομένους : Plat. Menex. p. 236 B ἤκουσε—, ὅτι μέλλοιεν Ἀθηναῖοι αἰρεῖσθαι τὸν ἑρῶντα, *qui orationem haberet* : Demosth. p. 101, 46 ἵν', ὥσπερ ἐκεῖνος ἔτοιμον ἔχει δύναμιν, τὴν ἀδικήσουσαν καὶ καταδουλοσμένην ἅπαντας τοὺς Ἕλληνας, οὕτω τὴν σώσουσαν ὑμεῖς καὶ βοηθήσουσαν ἅπασιν ἔτοιμον ἔχητε. So εἰσὶν οἱ λέγοντες, *sunt, qui dicant*, instead of the obsolete form εἰσὶν οἱ λέγουσιν, Plat. Gorg. 503 A.

Obs. There are however passages both in prose and poetry where the article is wanting ; in these cases the person or thing is spoken of only generally ; neither regarded as any definite part of a class, nor standing for the collective unity of the whole class : Eur. Phœn. 270 ἅπαντα γὰρ τολμῶσι δεινὰ φαίνονται : Xen. Cyr. VI. 2, 1 ἦλθον δὲ ἐν τούτῳ τῷ χρόνῳ καὶ παρὰ τοῦ Ἰνδοῦ χρήματα ἄγοντες : Plat. Gorg. p. 498 A νοῦν ἔχοντα (οὐπω εἶδες) λυπούμενον καὶ χαίροντα : Id. Legg. p. 795 B διαφέρει δὲ παμπόλῳ μαθὼν μὴ μαθόντος καὶ ὁ γυμνασάμενος τοῦ μὴ γυμνασμένου.

Article with the Pronoun, either with or without a Substantive.

PERSONAL PRONOUNS.

§. 452. *a.* Substantival pronouns have an article only in a demonstrative force pointing to some preceding subst.—(Frequent in Plato, much more seldom in later prose): Plat. Lys. p. 203 B δεῦρο δῆ, ἢ δ' ὅς, εὐθὺν ἡμῶν (*huc recta via veni ad nos*). Οὐ παρὰ βάλλεις; (*Non accedis?*) Ἄξιον μέντοι. Ποί, ἔφην ἐγώ, λέγεις, καὶ παρὰ τίνας τοὺς ὑμᾶς; Id. Theæt. p. 166 A γέλωτα δὲ τὸν ἐμὲ ἐν τοῖς λόγοις ἀπέδειξε. This construction seems to be confined to the accusative.

β. With adjectival pronouns, the article is found as early as Homer in a demonstrative sense: Il. λ, 608 τῷ ἐμῷ καχαρισμένε θυμῷ, *this my heart*. If this demonstrative notion is not required, the article is omitted; as, Il. ε, 243. In Attic, the article is regularly joined to the pronoun, the article standing first, then the pronoun, lastly the subst.; as, ὁ ἐμὸς πατήρ, as the subst. is particularised by the pronoun; but it may be omitted; as, Lys. Andoc. 54 πάππος ἡμέτερος, when the subst. is one of the common words given in §. 447. *Obs.* (*a*), or expresses an indefinite person or thing.

§. 453. Demonstrative pronouns: — *a.* Οὗτος, ὅδε, ἐκεῖνος, αὐτός *ipse*, regularly take the article in Attic Greek, in either of these collocations: demonstrative, article, subst.; or, article, subst., pronoun; as,

οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος (not ὁ οὗτος ἀνὴρ),

ἦδε ἡ γνώμη or ἡ γνώμη ἦδε,

ἐκεῖνος ὁ ἀνὴρ or ὁ ἀνὴρ ἐκεῖνος,

αὐτὸς ὁ βασιλεὺς or ὁ βασιλεὺς αὐτός (but ὁ αὐτός = *idem*).

Obs. In poetry it is often omitted. Homer never joins ὁ, ἡ, τό, to the demonstr. pronoun: Il. α, 206 τοῦτο ἔπος: Il. ν, 202 κείνος ἀνὴρ. And in prose it is sometimes omitted, when the substantive is either a proper name, or a collective noun used as a proper name; as, Thuc. II. 74 ἐπὶ γῆν τήνδε. It is always omitted when the pronoun stands as the subject, and the subst. as the predicate of the sentence; as, Thuc. I. 1 κίησις αὕτη, i. e. *hic est motus*: Ibid. 65 αἰρία αὕτη: Plat. Gorg. p. 510 D αὕτη, ὥς ἔοικεν, αὐτῷ ὁδὸς ἴσσι, *this, as it seems, is his way*: Id. Menon. p. 71 E αὕτη ἴσθιν ἀνδρὸς ἀρετή, *this is the virtue of a man*: Ibid. p. 75 B ἴστω γὰρ δὴ ἡμῖν τοῦτο σχῆμα: Id. Symp. p. 179 C εὐαριθμήτοις δὴ τισιν ἴδωσαν τοῦτο γέρας οἱ θεοί: Id. Apol. p. 24 B αὕτη ἴστω καλὴ ἀπολογία. So τοῦτω τῷ διδασκάλῳ χράνται, *they have this teacher*; τοῦτω διδ. χρ., *they have this man as a teacher*. When the predicative subst. is joined with an attribute, and has the article, the demonstr. pronoun, which stands as the subject (οὗτος),

is sometimes placed between the article and its subst.; as, Thuc. VIII. 80 αἱ μὲν τῶν Πελοποννησίων αὐται νῆες, for αὐτας (ἦσαν) αἱ τ. Π. ν.: Xen. Anab. IV. 2, ὁ μαστὸς ἦν, παρ' οὗ ἦν ἡ στενὴ αὐτῆς ὁδός, ἐφ' ᾗ ἐκάθητο οἱ φύλακες (for παρ' οὗ ἦν ἡ στενὴ ὁδ., ἐφ' ᾗ κ. τ. λ.). Αὐτός, *himself*, is also thus placed, when a participle and article are joined to a subst. instead of a relative sentence, in which αὐτός would be the subject; as, Demosth. p. 459 ἐν δὲ τῷ κοινῷ μὴ χρῆσθαι τῷ νόμῳ τούτῳ τὴν πόλιν τὴν αὐτὴν ἐπιτάξασαν τοῖς ἰδιώταις, for τὴν πόλιν, ἣ αὐτὴ ἐπέταξεν. So also τοιοῦτος; see below.

β. The demonstr. pronouns of quality and quantity—τοιούτος and τοσοῦτος—have the article, when the quality or quantity is conceived to belong to the whole class of individuals before named. It is most usual with a demonstrative force, as referring to the object before named. The article stands either between the pronoun and subst. or before them; as, τοιοῦτος ὁ ἀνὴρ, τοσοῦτο τὸ χρῆμα, or ὁ τοιοῦτος ἀνὴρ, τὸ τοσοῦτον χρῆμα. In poetry we find other pronouns of this class in similar construction; as, ὁ τοιόσδε, οἱ τηλικούτοι Soph. Ant. 726: Hdt. III. 82 ἔχω τοῖνυν γνώμην, ἡμέας ἐλευθερωθέντας διὰ ἑνα ἀνδρα τὸ τοιοῦτο (*hanc talem imperii formam*) περιστέλλειν: Xen. M. S. I. 5, 2 διάκονον δὲ καὶ ἀγοραστὴν τὸν τοιοῦτον ἐβελήσαμεν ἂν προῖκα λαβεῖν: Plat. Rep. p. 468 C καὶ καθ' Ὅμηρον τοῖς τοιοῖσδε δίκαιον τιμᾶν τῶν νέων ὅσοι ἀγαθοί: Ibid. p. 476 C ἐγὼ γ' οὖν ἂν—φαῖνν ὀνειρώττειν τὸν τοιοῦτον: Demosth. p. 42, ὁ ἂν—ἐπὶ τῆς τοιαύτης ἐβελήσῃτε γενέσθαι γνώμης. Τοιοῦτος also, like αὐτός, has the article in the constructions mentioned in the foregoing *Obs.*, where it stands with a participle for the predicate of a relative sentence; as, Demosth. p. 467 τοῦτον τὸν τοιοῦτον περὶ ὑμᾶς γενόμενον, sc. ὃς γεγένηται τοιοῦτος.

γ. Even relative pronouns have the article, as in the construction ὁ οἷος σὺ ἀνὴρ. See *Attraction of Relatives*.

δ. For interrogative pronouns with the article, see *Interrogative Sentences*.

§. 454. 1. Indefinite Pronouns and Numerals. The word πάντες is joined with the article; (α) when the pronoun stands first, the article second, and the subst. last, as πάντες οἱ ἄνθρωποι: or the article first, the subst. second, and πάντες last, as οἱ ἄνθρωποι πάντες, it expresses either the whole of a number of objects implied in the context, or the whole as opposed to other objects; or, in reference to some particular circumstances, we find both collocations together: Arist. Av. 444 πᾶσι τοῖς κριταῖς καὶ τοῖς θεαταῖς πᾶσι. In the sing. Thuc. VII. 59 ἐλεῖν τὸ στρατόπεδον ἅπαν. So ἀνὰ πᾶσαν τὴν ἡμέραν, *the whole day* (ἀνὰ πᾶσαν ἡμ., *every day*). So πάντα δέκα (Hdt. IX. 81), *ten of each*: τὰ πάντα δέκα, would be *ten in*

all: τὰ θύσιμα πάντα (Id. I. 50), *all the sacrificial animals*—opposed to all other animals: Id. V. 67 ὅτι Ἀργεῖοι τὰ πολλὰ πάντα ὑμνέεται, *are sung in all sorts of various ways*; τὰ πάντα πολλά, *very much in all*. β. When πάντες stands between the article and the subst., or after both, as οἱ πάντες ἄνθρωποι, ἄνθρωποι οἱ πάντες, the notion of the *whole* is expressed: Thuc. τὰς ναῦς ἀπάσας πληρῶσαι, *all the ships without exception*. So Hdt. V. 120 πεισόντων τῶν πάντων πολλῶν, *the whole number which fell being great*: Id. III. 74 ὑπισχνούμενος τὰ πάντα οἱ μυρία δώσειν, *all sorts of possessions by the thousands*: Thuc. I. 101 ἥ καὶ Μεσσηνιοὶ ἐκλήθησαν οἱ πάντες, *the Messenians in a body*. So in definitions of number: Hdt. VII. 4 συνήνευκε αὐτὸν Δαρεῖον, βασιλεύσαντα τὰ πάντα ἔτεα ἑξ τε καὶ τριήκοντα, ἀποθανεῖν, *thirty-six, all the years taken together*. So Thuc. III. 66 ξυνεπληρώθησαν νῆες αἱ πᾶσαι δέκα μάλιστα καὶ ἑκατόν, *about one hundred and ten in all*. So also in sing.: Plat. Gorg. p. 470 E ἐν τούτῳ ἡ πᾶσα εὐδαιμονία ἐστίν. When the notion of “*all*” is merely general, neither signifying expressly the whole class, nor all the part of a class, the article is not used.

Obs. 1. Herodotus follows Homer (Od. ε, 244 εἴκοσι πάντα) in sometimes using in definitions of number πάντα without the article; as, I. 163 ἐβίωσε πάντα εἴκοσι καὶ ἑκατόν ἔτεα, for ἐβίωσε τὰ πάντα.

2. Also with ἕκαστος, ἑκάτερος, the article is used to mark more strongly the notion of the individuality of each. “Ἐκαστος generally stands first; as, Xen. Anab. VII. 4, 14 καὶ ἡγεμῶν μὲν ἦν ὁ δεσπότης ἑκάστης τῆς οἰκίας: Ibid. III. 2, 36 ἐπὶ τῶν πλευρῶν ἑκατέρων: Plat. Rep. p. 338 D ἑκάστη ἡ ἀρχή.

3. The article with ἄλλοι signifies *the whole of the rest*. The singular is also joined with the article: ἡ ἄλλη Ἑλλάς, *the rest of Greece*. “Ἐτερος takes the article, to denote more strongly the individuality implied in it. So οἱ ἕτεροι, *the other of two parties*; πολλοί, *many*; οἱ πολλοί, *the most, the many, the plebs*: πλείους, *plures*; οἱ πλείους, *plurimi, the most*: so in the sing.: Hdt. I. 102 στράτος ὁ πολλός, *the greater part of the army*: Id. VI. 81 τὴν μὲν πλέω στρατὴν ἀπῆκε: ὀλίγοι, *pauci*; οἱ ὀλίγοι, *emphatically the oligarchy*. So αὐτός, *ipse*; ὁ αὐτός, *idem, his very self*.

Obs. 2. Homer uses both πολλοί and οἱ πολλοί for *ceteri*, and αὐτός for ὁ αὐτός.

Obs. 3. The article is sometimes used with πλείους in an apparently comparative sense, but the comparative really refers to another notion in the sentence: Soph. Ant. 313 τοὺς πλείονας ἀτωμένους ἰδοὺς ἂν ἡ σεσωσμένους = τοὺς πλείστους ἀτωμένους μᾶλλον ἢ: κ. τ. λ. Id. (Ed. Col. 796) καὶ ἂν λάβοις τὰ πλείον', ἢ σωτήρια, i. e. τὰ πλείστα μᾶλλον κακά.

The Article with numerals.

§. 455. 1. The article stands with cardinal numerals when the number is to be decidedly marked ; as, Plat. Rep. p. 460 Ε ἀρ' οὖν σοι ξυνδοκεῖ μέτριος χρόνος ἀκμῆς τὰ εἴκοσιν ἔτη γυναικί, ἀνδρὶ δὲ τὰ τριάκοντα^a. Or the article frequently has a demonstrative force, though here it is more properly joined with the subst., either expressed or implied, than the numeral ; as, Hdt. VIII. 46 οἱ Χαλκιδέες τὰς ἐπ' Ἀρτεμισίῳ εἴκοσι παρεχόμενοι. Or it sometimes gives the notion of the whole ; as, Xen. Anab. II. 6, 15 ἦν δὲ, ὅτε ἑτελεύτα, ἀμφὶ τὰ πενήκοντα ἔτηα, *fifty years in all*.

2. Ἄμφω and ἀμφοτέροι have the article either in an emphatic or demonstrative force ; as, Thuc. V. 23 ἄμφω τὸ πόλεε : Id. III. 6 ἐπ' ἀμφοτέροις τοῖς λυμέσι.

3. The ordinal numerals are regularly joined with the article ; as, ὁ πρῶτος στρατηγός. So τὸ πρῶτον, τὸ τρίτον, *the first, third time*.

Obs. The ordinals are used also in Homer with the article, which is here to be taken as a substantival pronoun with the numeral in apposition ; as, Il. ψ, 265 τῷ πρώτῳ—τῷ δευτέρῳ—τῷ τριτάτῳ—τῷ δὲ τετάρτῳ—πέμπτῳ δὲ ἀμφίθετον φιάλην ἀπύρωτον ἔθηκεν, *him who was first, second, &c.*

The Article and Attributive Genitive, or Preposition and its cases, with an Adverb.

§. 456. 1. In the forms given §. 436. *d.* as, οἱ ἀμφὶ τὸν πόλεμον, οἱ περὶ τινα, τὰ τῆς πόλεως, the article is used, partly, because the substantival notion is particularised by the attributive with which it is joined, partly for the sake of clearness.

2. The article is used with adverbs of place and time, more rarely of quality and modality, when the adverb stands either for an adjective, οἱ νῦν ἄνθρωποι, or for a substantive, οἱ νῦν, τὰ νῦν, as,

a. Adverbs of place : Hdt. VIII. 8 ἡ ἄνω πόλις :—ὁ μεταξὺ τόπος—οἱ ἐνθάδε ἄνθρωποι, or οἱ ἐνθάδε—τὰ ἄνω, τὰ κάτω, *the parts above, below* : Æschin. p. 15, 21 τὸν Ἀθήνησιν ὑβριστήν. So Eur. Med. 819 οἱ ἐν μέσῳ λόγοι.

b. Adverbs of time : ὁ νῦν βασιλεύς : Xen. M. S. I. 6, 14 οἱ πάλαι σοφοὶ ἄνδρες :—οἱ τότε (Il. ι, 559)—ἡ αὔριον (sc. ἡμέρα)—ἡ ἐξαίφνης μετὰστασις—ὁ ἀεὶ, *the perpetual* : Soph. Œ. C. 1584 τὸν ἀεὶ βίοντον, *vitam perpetuam*. In these forms it points to the

^a Stallb. ad loc.

substantive or participle omitted, and thus defines the notion to which it is joined. So many adverbial expressions with the neuter article, when the whole of a space of time is signified; as, τὸ νῦν, *the present*; τὸ πάλαι, *time gone by*; τὸ πρὶν (Homer), τὸ πάρος, τὸ πρόσθεν, τὸ αὐτίκα, *the immediate time*; ἐκ τοῦ παραχρῆμα, *immediately*; τὸ ἐξαπίνης Thuc.: Hdt. VII. 17 οὔτε ἐς τὸ μετέπειτα, οὔτε ἐς τὸ παραύτικα: Thuc. III. 82 τοῦ καθ' ἡμέραν, *daily life*. So the adv. adjectives, τὸ ἀρχαῖον, τὸ πρῶτον, τὰ πρῶτα, τὸ λοιπόν, *in postea*; τοῦ λοιποῦ, *further*.

c. Adverbs of quality and modality: σφόδρα, πάνν, κάρτα, λίαν, ἄγαν, ἀπλῶς, ἀληθῶς, ὁμολογουμένως, φανερώς: Thuc. VIII. 1 οἱ πάνν τῶν στρατιωτῶν, *the best of the soldiers*: Hdt. III. 104 τὸ κάρτα ψῦχος: Eur. Hec. 590 τὸ λίαν. So Demosth. p. 44, 17 ἐκ τῆς ἀμελείας ταύτης τῆς ἄγαν: Id. p. 848, 14 τὸν ὁμολογουμένως δοῦλον. Also, Plat. Legg. p. 667 C τὸ εὖ καὶ τὸ καλῶς, as an expression of abstract notions; Thuc. VI. 80 τὴν ἀκινδύνως δούλειαν. Many adverbial forms with the neuter article; as, τὰ μάλιστα and ἐς τὰ μάλ., *maxime* Hdt. VI. 63: τὸ πάνπαν and τὸ παράπαν, *omnino*—τὸ κάρτα Hdt. I. 191; τὸ παραπολύ Thuc. So τοῦ μηδέν, *this nothingness*, Soph. Aj. 1231.^a So many adjectives used adverbially in the Alexandrine writers; as, τὸ καρτερόν Theocrit. I. 41; τὸ καλόν Id. III. 3.

Obs. The article is very rarely omitted with these phrases. In Homer this omission is naturally more common than elsewhere: Il. δ, 310 πάλαι πολέμων εὐ εἰδῶς: Hes. Theog. 486 μίγ' ἀνακτι: Ibid. 872 μὰψ ἀδραι: Hdt. I. 146 μᾶλλον ἴωνες: Theocr. IX. 34 ἔαρ ἐξαπίνης (*subitum ver*). Even in prose: Demosth. p. 835 εἴτα τῶν ἐχθρῶν Φωκίων ἄρδην ὀλεθρὸς: Id. p. 245, 25 ἐν τοιαύτῃ δὲ καταστάσει καὶ ἔτι ἀγνοίᾳ. So in Latin: Plaut. Pers. III. 1, 57 non tu nunc hominum mores vides.

The Article before a single word or sentence.

§. 457. 1. The article may be prefixed to any word or sentence, which does not express the notion of the word, but only the grammatical form; as, τὸ τύπτω, τὸ τύπτεις: Demosth. p. 255, 4 ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι—τὸ δ' ὑμεῖς ὅταν εἴπω, τὴν πόλιν λέγω: Hdt. IX. 91 δέχομαι τὸν οἶκον τὸν "Ἡγησιστράτον."

2. This takes place also with sentences to which the article gives the form and power of an attributive: Plat. Rep. p. 341 B διόρισαι, ποτέρως λέγεις τὸν ἀρχοντά τε καὶ τὸν κρείττονα τὸν ὡς ἔπος εἰπεῖν, ἢ τὸν ἀκριβεῖ λόγῳ, i. e. *utrum principem dicas eum, qui vulgari*

^a Ellendt Lex. Soph. ad voc. μηδείς §. 3.

sermone dicatur, an eum, qui subtiliori sermone. So Aristotle τὸ τί σημαίνει ὄνομα, the nominal definition.

3. So sentences assume a substantival force, and can perform all the functions of a substantive. Thus proverbs : Eur. Hipp. 267 τοῦ “μηδὲν ἄγαν,” or adverbial sentences : Thuc. II. 89 τοῦ “παρὰ πολὺ” : III. 47 τὸ Κλεώνους τὸ αὐτὸ δίκαιον καὶ ξύμφορον, *that position of Cleon's* : IV. 99 τὸ δὲ “ἐκ τῆς αὐτῶν” εὐπρεπὲς εἶναι ἀποκρίνεσθαι : Hdt. IV. 127 ἀντὶ δὲ τοῦ, ὅτι δεσπότης ἐφθσας εἶναι ἐμὸς, κλαίειν λέγω : Plat. Rep. p. 327 C ἐν ἔτι λείπεται, τὸ ἦν πείσωμεν ὑμᾶς, ὥς χρὴ ὑμᾶς ἀφείναι : Hdt. VIII. 79 στασιάζειν—περὶ τοῦ ὁκότερος ἡμέων πλέω ἀγαθὰ τὴν πατρίδα ἐργάσεται. So the *dative*, Plat. Phæd. p. 102 C, and the *accusative*, Id. Gorg. p. 461 E. When a subst. precedes to which the sentence with the article is in apposition, the gender of the preceding subst. is sometimes used instead of the neuter : Xen. M. S. I. 3, 3 καὶ πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἄλλην δίαίταν καλὴν ἐφη παραλυσεν εἶναι τὴν “καθ' δυνάμιν ἔρδειν.” So Hdt. VI. 130 τῆς ἀξιώσεως τῆς ἐξ ἐμεῦ γῆμαι.

Position of the Article.

§. 458. In all the forms of the attributive sentence, in which the article is indefinite, the attributive stands either between the article and the subst. ; as, ὁ ἀγαθὸς ἀνὴρ—ὁ ἐμὸς πατήρ—οἱ τρεῖς ἄνδρες—ἡ ἄνω πόλις—ὁ τῶν Ἑλλήνων πόλεμος—ὁ πρὸς τοὺς Πέρσας πόλεμος, or after the subst., the article being repeated before it ; as, ὁ ἀνὴρ ὁ ἀγαθός—ὁ πατήρ ὁ ἐμὸς—οἱ ἄνδρες οἱ τρεῖς—ἡ πόλις ἡ ἄνω—ὁ πόλεμος ὁ τῶν Ἑλλήνων—ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας : Isocr. p. 319 τὴν τε διάνοιαν τὴν ἐκείνου—καὶ τὸν τρόπον τὸν ἐμαντοῦ : Demosth. p. 861, 56 τὴν μητέρα τὴν ἐμαντοῦ. The first article may be omitted : as, πόλεμος ὁ μέγας : Hdt. V. 50 ἀπὸ θαλάσσης τῆς Ἰόνων : Τυραννὶς ἡ ἐν Χερσονήσῳ Id.

Obs. 1. Hence in constructions where two adjectives stand together, one of which has a substantival force, as τὰ ψευδῆ καλὰ, the latter is to be taken as the substantive, *false good tidings*—not *good falsehoods*.

Obs. 2. Hence when we find an article, substantive, and adjective, or an adjective, article, and substantive, standing together, we may generally know that the adjective is not an attribute, but forms part of the predicate ; as, Thuc. IV. 17 τοὺς λόγους μακροτέρους μηχανοῦμεν : Id. I. 6 ξυνηθὴ τὴν δίαίταν μεθ' ὅπλων ἐποιήσαντο, *they made a habit of wearing arms in their daily life* ; or it is in apposition to the subst., the participle of εἶναι being suppressed ; as in Homer τὰ τεύχεα κάλα, *these arms so famous* : Soph. Phil. 942 τὰ τόξα μου ἱερὰ λαβὼν τοῦ Ζηνὸς Ἡρακλείους, *which are sacred to Hercules*. There are cases where this rule does not at first seem to apply ; as, Soph. CE. R. 525 τοὺς λόγους ψευδεῖς λέγει, *words which are false* : Thuc. I. 10 οὐδὲ—τὰ πλοῖα καταφρακτὰ ἔχοντες : see following Section.

Remarks on some peculiar collocations of the Article.

§. 459. 1. When the adjective has not an attributive but a predicative force, that is, where it represents a dependent sentence, such as *ὅς ἐστι*—*ὥστε εἶναι*, of which it would stand as the predicate, it is placed without the article prefixed, either before, or after the article and the subst.; as, *ἀγαθὸς ὁ ἀνὴρ*, or *ὁ ἀνὴρ ἀγαθός*, that is *ἀνὴρ ὃς ἀγαθός ἐστιν*, or *ἀνὴρ ἀγαθὸς ὢν*: the former is the more emphatic: Soph. Aj. 1121 οὐ γὰρ βάνουσιν τὴν τέχνην ἐκτησάμην (βάνουσιν οὖσαν): Æd. Col. 488 τὸν ἰκίτην σωτήριον, *who is a safeguard*: Thuc. VI. 31 τὴν τε τῆς πόλεως ἀνάλυσιν δημοσίαν, *which came from the public treasury*: Lysias Epitaph. p. 194, 10 ἂ ἐπὶ τῶν βαρβάρων εὐτυχισάντων τοὺς ὑπεκτεθέντας ἡλιπίων πείσεσθαι (i. e. εἰ εὐτυχῆσαι). So with *μίσος*, *ἄκρος*, *ἔσχατος*, &c., the same collocation is used, where in English we use a substantive with an attributive genitive, “*through the middle of the city*.” Hdt. I. 185 διὰ τῆς πόλιος μίσος: Id. V. 101 διὰ μίσους τῆς ἀγορᾶς: Demosth. p. 848, 12 ἐν τῇ ἀγορῇ μίσῃ.

2. The attributive genitive, beside the above given collocations—*ὁ τῶν Ἑλλήνων πόλεμος*, or *ὁ πόλεμος ὁ τῶν Ἑλλήνων*, is placed either before or after the subst. of which it is the attribute, without any repetition of the article belonging to that substantive; as, *τῶν Ἑλλήνων ὁ πόλεμος*, or *ὁ πόλεμος τῶν Ἑλλήνων*: Hdt. I. 3 Μηδείης τὴν ἀρπαγὴν: Id. I. 5 τῷ ναυκλήρῳ τῆς νηὸς: Thuc. I. 12 ἡ ἀναχώρησις τῶν Ἑλλήνων: Demosth. p. 41, 3 τῇ τότε βόμῃ τῶν Λακεδαιμονίων: Ibid. τῇ νῦν ὕβρει τούτου.

3. The article is sometimes not repeated before a preposition and its case used as an attributive adjective: Thuc. I. 18 μετὰ δὲ τὴν τῶν τυράννων κατάλυσιν ἐκ τῆς Ἑλλάδος, for *τὴν ἐκ τῆς Ἑ.* In poetry, part of an attributive sentence is placed before the article; as, Soph. Aj. 1166 βροτοῖς τὸν αἰμυνηστον τάφον καθίζει, for *τὸν βροτοῖς αἰμυνηστον*.

4. When the article is separated from its subst., all the words between are generally to be taken as an adjectival sentence standing as the attribute to the subst. So that where several articles refer to different members of the attributive sentence, they frequently stand together at the beginning of the sentence; as, Plat. Soph. p. 254 A τὰ τῆς τῶν πολλῶν ψυχῆς ὅμματα καρτερεῖν πρὸς τὸ θεῖον ἀφορῶντα ἀδύνατα.

5. When two or more attributives are joined to a substantive, each of which has a peculiar force, the article is used with each. This is more rare where the attributives follow the subst.: Thuc. I. 108 τὰ τεῖχη τὰ ἐαυτῶν τὰ μακρὰ ἀπετέλεισαν: Arist. Nub. 764 τὴν λίθον ταύτην—τὴν καλὴν τὴν διαφανή:—more frequent when they precede it; as, Thuc. I. 126 ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἑορτῇ: Plat. Cratyl. p. 398 B ἐν γε τῇ ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ: Id. Symp. p. 213 D τὴν τούτου ταυτηνὴ τὴν θαυμαστὴν κεφαλὴν. Often *ὁ ἄλλος*: Lysias p. 281 ἐν τοῖς ἄλλοις τοῖς ἐμοῖς χωρίοις.

6. Ταῦτὸν, *θάτερον* sometimes take the article, as, their original article being lost in the crasis, they are regarded as simple words: Plat. Tim. p. 37 B περὶ τὸ ταῦτόν—*ὁ τοῦ θατέρου κύκλος*: Ibid. p. 44 B τό τε θάτερον καὶ τὸ ταῦτόν. In passages such as Xen. Hier. IX. 5 τὰλλα τὰ πολιτικά, τὰ πολιτικά must be taken as in apposition.

7. The article is sometimes divided from its substantive by the par-

ticles, μέν, δέ, γέ, τέ, ἄρα, τοί, τοίνυν, γάρ, καί, δέ, rarely αὖ, —οἶμαι, τίς, Il. ε. 424 ; often in Hdt. and more frequently in the later writers, and even by Xenophon. So Hdt. VII. 146 τῶν τινος δορυφόρων. So regularly when αὐτός, αὐτοῦ, &c. are opposed to each other ; as, Æsch. Ag. 845 τοῖς αὐτοῖς αὐτοῦ πῆμασιν βρῦνεται.

8. When a substantive has two attributive genitives, it is not used with the latter, but the article alone is repeated ; sometimes the article is also omitted ; as, Eur. Bacch. 923 οὐχὶ τὴν Ἰουὺς στάσιν, ἢ τῆς Ἀγανῆς.

9. If several independent substantives occur, each of which requires to be distinctly brought into view, the article is repeated before each ; as, Plat. Phæd. p. 69 C καὶ ἡ σωφροσύνη καὶ ἡ δικαιοσύνη καὶ ἡ ἀνδρεία, καὶ αὐτὴ ἡ φρόνησις μὴ καθαρμός τις ἦ :—but where this is not the case, the article is used only with the first, sometimes with the last : Hdt. IV. 71 καὶ τὸν οἰνοχόον καὶ μάγειρον καὶ ἵπποκόμον καὶ διήκανον : Xen. Anab. VII. 8, 9 λαβεῖν ἄν αὐτὸν καὶ γυναῖκα καὶ τὰ χρήματα.

10. With superlatives it heightens the superlative force ; as, ἄριστον, the best : τὸν ἄριστον, the best of all.

The Article with the Subject and Predicate.

§. 460. 1. *General rule.*—The subject has the article, while the predicate is without it : Hdt. I. 102 νύξ ἡ ἡμέρα ἐγένετο : Plat. Gorg. 4. §. 115 extr. ἄρ' οὐν παραπλησίως εἰσὶν ἀγαθοὶ καὶ κακοὶ οἱ ἀγαθοὶ τε καὶ οἱ κακοὶ : Aristoph. Thesm. 733 ἀσκὸς ἐγένετο ἡ κόρη. The reason of this seems to be, that the subject is regarded definitely, and as it were individually by the speaker, and so becomes a particular instead of a general notion ; while the predicate is the expression of some general class in which the subject is contained, and so has no individuality.

2. *Exceptions.*—When the subject however is spoken of generally, and indefinitely, it has not the article : Plat. Theæt. 8 πάντων χρημάτων μέτρον ἄνθρωπος, man (that is, mankind) is the standard of all other things : Isocr. p. 8 B καλὸς θησαυρὸς παρ' ἀνδρὶ σπουδαίῳ χάρις ὀφειλομένη : Id. p. 28 A λόγος ἀληθὴς καὶ νόμιμος καὶ δίκαιος ψυχῆς ἀγαθῆς καὶ πιστῆς εἰδωλὸν ἐστί. The subject can also stand without the article as a general notion, while the predicate, as expressing something definite, has it ; here the article is demonstrative : Philem. ap. Stob. Floril. Grot. p. 211 εἰρήνη ἐστὶ τὰγαθόν : Plat. Phæd. p. 78 ταῦτα μάλιστα εἶναι τὰ ἀξύνθετα. So Hdt. I. 68 συνιβάλλετο τὸν Ὀρίστην τοῦτον εἶναι, the long sought for : Id. V. 77 οἱ δ' ἵπποβόται ἐκαλίστο οἱ παχέες, the rich have the definite name of "the ἵπποβόται : " Plat. Gorg. p. 491 E τοὺς ἡλιθίους λέγεις τοὺς σώφρονας. The article has its proper force before a predicative subst. after verbs of calling ; as, Xen. Cyr. III. 3, 4 ἀνακαλοῦντες τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν : Id. Anab. VI. 6, 7 τὸν Δίξιππον ἀνακαλοῦντες τὸν προδότην. Here the article stands before the substantive, (τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν, τὸν προδότην,) because the speaker regards each definitely, as standing in some particular relation to himself.

Article with Infinitive. (See §. 678.)*The Article with combinations of two Substantives.*

§. 461. 1. *General rule.*—The attributive genitive has the article, when the subst. of which it is the attributive has it; as, τὸ τῆς ἀρετῆς κάλλος, but ἀρετῆς κάλλος: Plat. Phæd. p. 64 E ἀπὸ τῆς τοῦ σώματος κοινωνίας. But sometimes when one of the two substantives is to be especially particularised, the other has not the article; as, Xen. Cyr. VI. 3, 8 συνεκάλεσε καὶ ἱππέων καὶ πεζῶν καὶ ἄρμάτων τοὺς ἡγεμόνας, these genitives expressing the several classes, of which the leaders are particularly selected.

2. In poetry the article is sometimes used only with the attributive genitive, as its omission before the other gives the whole notion a general force suitable to the context, or to the particular thought in the mind of the speaker: Soph. Cē. R. τίρμα τοῦ βίου, *end of life*: Arist. Nub. 852 ὑπὸ πλῆθους τῶν ἐτῶν.

3. The rule given in 1. holds good whenever two substantives are dependent one on the other: Plat. Rep. p. 332 C ἡ τοῖς θεοῖς τὰ ἡδύσματα: Ibid. p. 354 A οὐδέποτε ἄρα λισιτελέστερον ἀδικία δικαιοσύνης: Ibid. B λυσιτελέστερον ἡ ἀδικία τῆς δικαιοσύνης: Ibid. p. 332 C ἡ σώμασι φάρμακα—ἀποδοῦσα τέχνη. The use or the omission of the article depends on whether the subst. is supposed to express a general indefinite, or a particular definite notion.

Use of the Article in the Post-Homeric writers.

§. 462. In tragedy it is used very sparingly, and generally, as in Homer, has somewhat of a demonstrative force, and is frequently used as a pure demonstrative. In comedy, the representation of every-day individual actions and persons, it was very much used. So also in the Bucolic poets, and in the orators who wished to give their statements as much the colouring of individual realities as possible. In philosophy it has its full force—to define and limit notions, and distinguish general notions from particular; and it is but seldom that in these writers it has a rhetorical or purely demonstrative force.

Attributive Genitive.

§. 463. 1. The second attributive construction is the attributive genitive; as, οἱ τοῦ δένδρου καρποί, or οἱ καρποὶ οἱ τοῦ δένδρου, or τοῦ δένδρου οἱ καρποί, or οἱ καρποὶ τοῦ δένδρου—ἡ τοῦ Σωκράτους σοφία, or ἡ σοφία ἡ τοῦ Σ., or τοῦ Σ. ἡ σοφία, or ἡ σοφία τοῦ Σ. On the position of the Article see §. 458.

2. The most general powers of the genitive being *causation*, *procession from*, *production*, *dependence on*, *partition*, expressive of something, which is the *cause of*, *creates* (*gignit*), *contains*, *possesses* something, or of which something is *part*; it follows that

the substantive to which an attributive genitive is annexed denotes something caused, created, contained, possessed by, dependent on, or a part of the person or thing signified by the attributive genitive.

3. Hence in the attributive genitive is implied a verbal notion of creation, &c. whereby the two substantives are joined together, so as to form a perfect complex notion ; as, τὰ τῶν ἀνθρώπων : which might be more fully expressed by τὰ τῶν ἀνθρώπων (πραχθέντα), ὁ τοῦ πατρὸς υἱός, *the son springing from—produced by* (verbal notion implied in gen.) *the father* : ἡ τοῦ τυράννου δύναμις, *the power of* (proceeding from—residing in) *the tyrant*.

4. The genitive is used, as all these, being relative notions, imply more or less an antecedent notion, before they themselves can be conceived. The thing *causing, creating, possessing, containing, defining*, is, or may be conceived as, prior in order of conception to that which is *caused, created, possessed, contained*,—when some other notion is to be brought forward the Dative is sometimes used. (See §. 465. *Obs.* 3.)

§. 464. The attributive genitive is either subjective—objective—causative—or passive, according to the place it would occupy if the complex notion were to be resolved by the verbal notion implied in the genitive.

1. Subjective—when it would stand for the subject: οἱ τοῦ δένδρου καρποὶ = τὸ δένδρον φέρει καρπούς—τὸ τῆς σοφίας κάλλος = ἡ σοφία παρέχει κάλλος. So, τὰ τοῦ Ὀμήρου ποιήματα—ὁ τοῦ βασιλέως υἱός. So Homer: τέλος θανάτου (Il. π, 502.), *the end produced by death*—ἡ τοῦ ἀνδρὸς ἀρετή—τὰ τῶν ἀνθρώπων πράγματα—τὸ τοῦ πατρὸς ῥόδον—ὁ τοῦ υἱοῦ πατήρ: Od. ι, 202 χρυσοῦ μὲν μοι δῶκ' εὐεργέος ἐπὶ τὰ τάλαντα:—τὸ τοῦ πίθου μέλι—δέπας οἴνου = οἶνος πλήθει δέπας: Od. ι, 196 αἶγεον ἄσκον ἔχον μέλανος οἴνοιο:—σταγόνες ὕδατος.

2. Objective—when it would stand for the object of a transitive verb ; as, ἀοιδὸς μελέων—ἀεῖδει μέλεα. So Soph. Aj. 614 φρενὸς οἰοβώτας, *literally feeding his mind by itself*.

3. Causative—when it would occupy the place of the object of an intransitive verb ; as, ἡ τῆς σοφίας ἐπιθυμία = (Σωκράτης) ἐπεθύμει τῆς σοφίας. It is called causative because that which it expresses is the cause of that which the verb expresses. So πόθος υἱοῦ, *desiderium filii, regret for a son* : ἔχθος, ἔχθρα, φιλία, εὐμένεια, εὐνοιά τινος, *enmity &c. against any one* : Soph. Cē. C. 631 τίς δῆτ' ἂν ἀνδρὸς εὐμένειαν ἐκβάλοι τοιοῦδε ; Eur. Or. 422 τὸ

Troias mīsos, odium propter Trojam susceptum^a: In Androm. 1060 γυναικὸς αἰχμαλωτίδος φόβος:—ἐπιμέλεια τῶν πολεμικῶν ἔργων. So Soph. Antig. 1185 εὐγματα Παλλάδος, *prayers to P.* (εὐχεσθαι τινι): Plat. Apol. p. 23 B ἡ τοῦ θεοῦ λατρεία^b: Id. Phædr. p. 245 E καταφυγούσα πρὸς θεῶν εὐχάς τε καὶ λατρείας. Also, when the verb would be transmissive, and have an accusative of the thing but dative of the person; as, θύειν τί τινι, *sacra facere alicui*: Eur. Ion. 1234 θύματα νερέρων: Id. Iph. T. 317 τὰ τῆς θεοῦ θύματα: Ibid. 443 νέον πρόσφαγμα θεᾶς. Also in prose: τὰ τῶν θεῶν θύματα Plat. Even when an intransitive verb would be joined with a preposition and its case: Eur. Or. 481 σοφίας ἀγών (περὶ σοφίας): Ibid. 812 χρυσέας ξρις ἀρνός: Thuc. I. 108 ἐν ἀποβάσει τῆς γῆς=ἐπὶ τῆς γῆς: Id. II. 79 ἡ τῶν Πλαταιέων ἐπιστρατεία=πρὸς τοὺς Πλ.

Obs. For the sake of clearness, the preposition which was used to define the original powers of the cases is sometimes added to the objective genitive; as, ἐπιμέλεια περὶ τινος. So also in the verb, as ἐπιμελείσθαι περὶ τινος.

§. 465. Passive—when it stands as the object of a transitive verb; as, ἡ τῆς πόλεως κτίσις (=κτίζει τὴν πόλιν)—ὁ τῆς ἐπιστολῆς γραφεύς (=γράφει ἐπιστολήν)—ἡ τῶν καλῶν ἔργων πράξις (=καλὰ ἔργα πράττει)—ἀγγελία, λόγος τινός, *de aliquo re*: λισταὶ θεῶν (λίσσεσθαι τινα).

Obs. 1. This passive genitive is also joined with a subjective; as, ἡ τοῦ Ῥωμύλου τῆς πόλεως κτίσις=ὁ Ῥώμυλος κτίζει τὴν πόλιν.

Obs. 2. There are yet many other combinations of the attributive genitive; as, πρόβλημα, ἐπικουρήμα τινος, *præsidium contra aliquid*, Prose: Xen. Anab. IV. 5, 13 ἐπικουρήμα τῆς χιόνος. So Demosth. p. 41, 5 ἐπιτεχίσματα τῆς αὐτοῦ (Philippi) χώρας, *against his land*: Eur. Hipp. 716 εὖρημα συμφορᾶς, *means against misfortune*: Soph. C. 324 ὧ δισσὰ πατρός καὶ κασιγνήτης ἐμοὶ ἥδιστα προσφωνήμαθ'. See §. 534.

Obs. 3. For the objective and passive genitive the proper case of the verb is sometimes used; as, ἡ τοῖς φίλοις βοήθεια, ἡ ἐκάστῳ διατήρησις, πρὸς ἐπιδείξιν τοῖς ξένοις. τοῖς ἀσθένεισι τροφής. This is always the construction of substantival infinitives; as, τὸ μισθοῦν τὸν οἶκον, τὸ τοῖς θεοῖς εὐχισθαι.

Double Genitive.

§. 466. 1. An objective and a subjective genitive may be derived from the same sentence; as, τοῦ πατρὸς πόθος τοῦ υἱοῦ=ὁ πατὴρ ποθεῖ τοῦ υἱοῦ—ἡ τοῦ Σωκράτους σοφίας ἐπιθυμία.

2. The most satisfactory explanation of this double genitive seemingly dependent on one noun, is that the noun and one of

^a Matthiæ ad hunc loc.

^b Stallb. ad loc.

^c Darmstadt. Zeitschrift. Sept. 1837.

the genitives together form one notion ; and to that notion is attached a simple attributive genitive : Hdt. VI. 2 Ἰστιαῖος ὑπέδυνε τῶν Ἴωνων-τὴν-ἡγεμονίην τοῦ πρὸς Δαρεῖον πολέμου : Thuc. III. 12 διὰ τὴν ἐκείνων-μέλλησιν τῶν εἰς ἡμᾶς δεινῶν : Plat. Rep. τὰς τῶν οἰκείων-προσηλακίσεις τοῦ γήρως. Or the two attributives together form one notion, which is attached as a simple attributive to the noun ; as, ὁ τῶν τοῦ βασιλέως-ἱππέων στρατηγός.

Apposition.

§. 467. 1. The third attributive construction is apposition ; as, Κῦρος ὁ βασιλεὺς : Σωκράτης ὁ σοφός. Apposition is the identifying of one substantival notion with another, to define the latter more clearly. The two substantives generally agree in case and number, and when the noun apposed is a personal noun, in gender ; as, Τόμυρις ἡ βασίλισσα. (For exceptions see §. 388.) Apposition may be used with any case.

2. Apposition arises from a verbal sentence, into which it may be resolved ; as, Κῦρος ἦν βασιλεὺς.

Obs. 1. In Greek the other attributive expressions assume the form of apposition, when they are placed with the article after their substantive : ὁ πατὴρ ὁ ἀγαθός—οἱ ἄνθρωποι οἱ νῦν—τὸ κάλλος τὸ τῆς ἀρετῆς.

3. Apposition is used also with the substantival pronoun ; as, ἡμεῖς οἱ σοφοί : ἐκεῖνος ὁ βασιλεὺς : and even to the personal pronoun implied in the verb ; as, Thuc. I. 137 Θεμιστοκλῆς ἦκω παρὰ σε : Eur. Andr. 1072 οἷας ὁ τλήμων ἀγγελῶν ἦκω τύχας : Lucian. D. D. XXIV. 2 ὁ δὲ Μαίας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς (for ἐγὼ ὁ Μαίας so. υἱός).

4. When the apposition is used with a possessive pronoun, the apposed noun is in the genitive, to agree with the gen. of the personal pronoun implied in the possessive : ἐμὸς τοῦ ἀθλίου βίος—τὰμὰ τοῦ δυστήνου κακά—σὴ τῆς καλλίστης εὐμορφία—ἐμὸς αὐτοῦ πατὴρ—ἡμέτερος αὐτῶν πατὴρ : Od. a, 7 αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο : Il. ρ, 226 ὑμέτερον δὲ ἐκάστου θυμὸν ἀέξω : Soph. El. 252 καὶ τοῦμὸν αὐτῆς : Arist. Ach. 93 τὸν τε σὸν τοῦ προεβίως : Demosth. p. 42, 7 τὰ ὑμέτερ' αὐτῶν κομείσθε (*recuperabitis*). So also with adj. derived from the names of persons : Il. β, 54 Νεστορέῃ παρὰ νηὶ Πυλῆγενέος βασιλῆος : Il. ε, 741 ἐν δέ τε Γοργείῃ κεφαλῇ δεινοῖο πελώρου : Plat. Lach. princ. παππῶον δνομ' ἔχει τοῦ-μου πατρός, *his grandfather, who was my father*. So Id. Apol. p. 29 D Ἀθηναῖος ὢν πόλεως τῆς μεγίστης. More remarkable is Xen. Anab. IV. 7, 22 γέρρα δασεέων βοῶν ὠμοβοῖνα.

Obs. 2. There is an apposition, mostly poetic, when a word of wider signification is narrowed and defined by the apposition of another word of less wide signification: Il. ε, 122 γαῖα δ' ἔθηκεν ἑλαφρά, πόδας καὶ χεῖρας ὑπερθεν: Il. θ, 48. ξ, 283 Ἴδην δ' ἴκανεν πολυπίδακα, μητέρα θηρῶν, Γάργαρον, *one of the peaks of Ida.* (See §. 384.) In prose: Thuc. III. 21 τὸ οὖν μεταξὺ τοῦτο οἱ ἑκακίδεκα πόδες: Id. II. 47 οἱ ξύμμαχοι τὰ δύο μέρη ἐσέβαλον. So Hdt. VIII. 92 νῆες ἥ τε Θερμοστόλαιοι, ἥ τε Πολυκρίτου. Xen. Cyr. V. 4, 6 ἦσαν δὲ μάλα πάντες πιεζόμενοι — οἱ τοῦ Γαδάτα ἱππεῖς: V. 4, 16 οἱ δὲ Καδοῦσιοι ἐσώζοντο — ἀμφὶ δειλὴν οἱ πρῶτοι. The Infinitive with Article τὸ, τοῦ, &c. is used in apposition. Sometimes the Article is in the Gender of the substantive; as, Hdt. VI. 130 τῆς ἀξιόσπου εἰνέκα τῆς ἐξ ἡμῶν γῆμαι.

Obs. 3. Ὡς is sometimes prefixed to the apposed word: Hdt. III. 86 οἱ δὲ καταθρόνυντες ἀπὸ τῶν ἵππων προσεκύνον τὸν Δαρίον, ὡς βασιλῆα, *ut regem.*

Accusative in apposition to Sentence, see Accusative Case.

CHAPTER III.

Objective Construction.

§. 468. 1. In the objective construction a substantival notion is represented as standing in certain relations to a verbal notion. And as the substantival stands as it were over against the verbal notion, it is called the object; as, ἐπιθυμῶ τῆς σοφίας—γράφω τὴν ἐπιστολήν—εὐχομαι τοῖς θεοῖς—ἔστη παρὰ τῷ βασιλεῖ—καλῶς ἐμαχέσατο—γελῶν εἶπε—ἐπιθυμῶ γράφειν.

2. The objective relations are,

- a. Local.
- b. Temporal.
- c. Causal.
- d. Modal.

a. The objective relations of place were originally expressed by the cases, afterwards by the prepositions and local adverbs; as, Il. ρ, 372 νέφος δ' οὐ φαίνεται πάσης γαίης (later ἀπὸ πάσης γ.): Il. ι, 663 Ἀχιλλεὺς εὐδὲ μυχῷ κλισίης (later ἐν μυχῷ): Il. α, 317 κύλισσεν δ' οὐρανὸν ἴκε (later εἰς οὐρανόν). So later ἦλθε παρὰ τοῦ βασιλέως, &c.

b. Time—by the cases; later by prepositions and temporal adverbs: τῆς ἡμέρας, τῇ ἡμέρᾳ, τὴν ἡμέραν—ἐν τῇ ἡμέρᾳ, παρὰ τὴν ἡμέραν, πρὸ τῆς ἡμέρας ἦλθεν.—νῦν ἦλθεν—. And by the participle (as Gerund); as, ἡμέρας ἐλθούσης ἀπέφυγον οἱ πολέμοι,—ταῦτα ποιήσας (*thereupon*) ἀπέβη.

c. Causal—(including the notions of the *cause*, *origin*, *effect*, *object* of the verb)—by the cases, and sometimes by prepositions ; as, ἐπιθυμῶ τῆς σοφίας, γράφω ἐπιστολήν, εὐχομαι θεοῖς, δίδωμι τὴν ἐπιστολήν τῷ πατρί, ὑπὸ δέους ἀπέφυγεν. Also by the Infin. and participle ; as, ἐπιθυμῶ γράφειν—ταῦτα λέγων ἁμαρτάνοις ἄν, *if you say this* : ἦλθεν ἀγγελῶν, *to inform* &c.

d. Modal—generally by modal adverbs, but also by the cases, and sometimes by the participle ; as, καλῶς ἔλεξεν—δίκη δημοσίᾳ ἔπραξεν—σὺν δίκῃ ἔπραξεν—γελῶν ἔλεξεν.

2. The relation between the object and the verb is signified by the inflexion of the objective word, this being the principal feature of the objective part of the sentence, just as in the predicative construction the predicate is inflected.

Obs. 1. The objective construction always consists of a verbal and a substantival notion, and when the objective notion is expressed by a participle or infinitive, these forms are to be considered as substantival expressions, like the supines and gerund in Latin : *venit nunciatum, ridendo dicere verum*—γελῶν (*ridendo*) εἰπεῖν τὰληθές, βούλομαι λέγειν (=τὸ λέγειν).

Obs. 2. As by the members of the predicative construction is formed one thought, as ἐγὼ ποιῶ (which may be expressed simply by ποιῶ), and of the attributive one substantival notion, as ἀγαθὸς ἀνὴρ (which may be expressed by ἀγαθός) ; so certain parts of the objective, the predicate and the immediate object together form one verbal notion, which may be and often is expressed by one word ; as, οἶνον χεῖν (=οἶνοχοεῖν)—ναῦς πηγύναι (=ναυπηγεῖν)—καρπὸς φέρειν (=καρποφορεῖν)—καλῶς ἱερεῖν (=καλλιερεῖν.)

Complex objective Sentence.

§. 469. A simple objective sentence, consisting of a predicate and an object, may stand in further relations to other objects, and may be manifoldly complex, inasmuch as there are four objective relations (place, time, cause, mood), and each of these may itself be expressed in different forms. But this combination of various forms, standing in different relations to the same predicate, expresses one verbal thought ; as, οἱ Ἕλληνες παρεσκευάσαντο πόλεμον : and, another object being added, πρὸς τοὺς Πέρσας : and again, διὰ τὴν Ἑλλάδα — τὸν αὐτὸν χρόνον—δεινῶς : as, οἱ Ἕλληνες τὸν αὐτὸν χρόνον διὰ τὴν Ἑλλάδα δεινῶς παρεσκευάσαντο πόλεμον πρὸς τοὺς Πέρσας. Each new object depends on the original one, so that the various objects are here linked together into one sentence ; and the relation in which the several objects stand to each other depends on the importance of the element which each adds to the whole sentence, the less being always subordinate to the more important. The most usual order is, causal, local, temporal, modal notions ; but, for the sake of clearness, the number of objects must be limited, so that the unity of the sentence may be easily perceived.

The simple Objective Relation.

PRELIMINARY REMARK.

§. 470. The four modes of expressing the objective relations—the cases, prepositions, adverbs, participials—will be treated of in their order; but the prepositions are so mixed up with the cases, that it will be impossible not to touch upon them under that head, though the full development of their powers and usages will be reserved till its proper place.

The Cases standing as the Object of the Verb.

§. 471. 1. A sentence expresses a thought, or succession of notions, standing in certain relations and order to each other. Language, therefore, as being the expression of the operations of the mind, is the transcript of those notions represented in the relations, and in the order, in which they stand to each other in the mind.

2. The several objects of the verb, together with the verbal notion, make up the whole verbal thought, whereby the subject is represented to be engaged in some action, or to be in some state, more or less complex, as the objective notions attached to the verb are many or few.

3. Every verbal thought is either of an action, energy, or a state, and in every such thought there is one principal notion expressing the essence of such action or state, to which the others which depend on it stand in certain relations; and therefore in language there will be some principal word expressive of that principal notion, to which the other words of the sentence will stand in relations analogous to their order in the mind. If this principal notion of the whole verbal thought be taken, any other notion must stand in one of three relations to it: it must either have preceded it,—or be implied in it as part of it,—or must follow it; whence these three relations may be called, 1. *Antecedent*, 2. *Coincident*, 3. *Consequent*^a.

4. Hence, strictly speaking, no language can have more than three cases; but as the development of the original powers of

^a It is proper to state that Professor Kühner is in no way answerable for the principles or arrangement of the cases given in this and the following pages; as his system, which makes the cases to depend on the external direction, or position,

of *whence* (genitive), *whither* (accusative), *where* (dative), has been entirely departed from. His examples of the construction of the several verbs are, with some alterations, retained.

language kept pace with the requirements of a more civilized state of society, in which the various relations of things and persons were more accurately perceived and distinguished, it followed naturally that in many languages the original relation of each case was, as it were, split into several, and the parts so separated were expressed in language by a corresponding modification of form. In Greek, however, the original number was retained. The three cases in the Greek language are,

1. The *Genitive*; expressing the notion which in the mind precedes the principal notion of the thought, i. e. the *Antecedent notion*; as, ἐπιθυμέω σοφίας, the antecedent perception of σοφία being necessary to the conception of ἐπιθυμία. It mostly expresses the cause or origin of the notion; hence genitive, (γίγνομαι, *gigno.*)

2. The *Accusative*; expressing the notion which is implied in that principal notion as part of it, i. e. the *Coincident notion*; as, χαίρω χαράν.

3. The *Dative*; expressing the notion which follows on the principal notion, i. e. the *Consequent notion*: δίδωμι σοι, receiving being consequent on giving. It is mostly used in notions of transmission to another; hence dative, (*do, dare.*)

Obs. It must be observed, that it is no explanation of the real power of the Greek cases to translate them by the English *of, to, &c.*, which is frequently done; for these forms of expression, being prepositions, cannot explain the true powers of a form which is independent of prepositions. But the English prepositions will be used in the following pages, e. g. *from*, not to account for the case, but to denote the notion of separation, which implies an antecedent notion.

Origin of Prepositions.

§. 472. 1. But as language expresses not only the order of internal thought, but also the circumstances of external things; and as the relations in which these things stand to us in respect of their position were too manifold to be sufficiently defined by the simple powers of the cases, it happened that as men examined into and comprehended the position of external things, some further mode of expression became necessary, and cases of certain words, which from their original meaning were fitted for the expression of these relations, were so frequently used to express them, that at last they were appropriated to this function, and lost more or less their original meaning, as ἀπό, παρά, while χάριν, δίκην, κύκλῳ (*Hdt. IV. 72*) which are, so to say, in the transition state between cases

and prepositions, being sometimes used as one, sometimes as the other, will illustrate the mode by which prepositions arose.

2. But though a relation which was implied in the powers of the original cases might be, and generally was, for the sake of clearness, expressed by a preposition, yet it does not follow that the original power of the cases to express this relation was either in theory or practice wholly lost; so that we find the same relation expressed sometimes by the original, more concise and vivid form of the case, at others by the later and more accurate form of the preposition.

3. Hence may be seen the mistake of explaining the construction of cases by the ellipse of a preposition, making the preposition the original and most perfect, the case the later and defective form; thus shutting out from view the real nature of the construction, and teaching the student to rest contented with an unphilosophical pretended explanation, instead of leading him to search out the abstract powers of the cases, which were entirely obscured by thus supplying a preposition whenever they most really came into play.

Obs. Of course some cases are found with a verb and preposition which cannot be used with the verb alone, especially in local notions, as ἐξάψην ἀμφὶ δέσσην: here the accusative depends entirely on ἀμφί, and no such construction as might be explained by a supposed ellipse of ἀμφί is ever found.

4. *Cases after prepositions.*—The Cases retain the same force or an analogous one to that which they have in construction with the verb; where the *place* implied in the preposition is alone to be brought forward, the accusative is used as being implied in the preposition, as παρὰ τὸν ποταμόν: here the notion of parallelism expressed by παρὰ implies coincidently its parallel ποταμόν: where some other genitival notion, such as *motion from* takes the place of mere parallelism, the genitive is used, as παρὰ τοῦ ποταμοῦ: or where a datival notion is added to the parallelism, the dative is used, as παρὰ τῷ ποταμῷ.—See *Prep. παρὰ*.

General Observations on the Greek Cases.

§. 473. There is a remarkable contrast between the Greek and the modern system of cases. The moderns, always taking a cold rationalistic view of things, look upon every thing as inanimate, produced or affected: the Greek language, with fresher, more poetical spirit, looked on every thing as more or less animate, as an agent, producing or working; and hence, where in modern languages we find a transitive verb with the acc. of the thing as a patient, the Greeks used an intransitive verb with

the gen. of the thing as an agent, representing the action of the verb as proceeding from it. So, where in German the verb *hören*, *to hear*, has an accusative, the Greeks used the genitive. In their view, the object entered the mind rather as the antecedent cause than as the coincident effect ; but in some verbs, either the former principle prevailed altogether, or sometimes ; so that we find particular verbs with an accusative, while the other expressions of the same notion have a genitive, or the same verb sometimes with a genitive or an accusative *ex animo loquentis*.

Nominative and Vocative.

§. 474. The nominative and vocative cannot be termed, in a proper grammatical sense, cases, as they express no objective relations ; but as they have certain peculiarities in Greek different from other languages, and as they do, in fact, perform certain objective functions (see §. 475. 2., §. 477. 3.), we must treat of them as belonging to the cases.

Nominative.

§. 475. 1. The Nominative expresses the subject of the sentence: τὸ ῥόδον ἀνθεῖ. When the predicate is not expressed by a verb, but by a noun with εἶναι, the noun is in the nominative ; as, ἡ ἀρετὴ ἐστὶ καλὴ—ὁ Κῦρος ἦν βασιλεύς.

Obs. 1. The nominative, as expressing the subject, represents a thing independently existing, in and for itself ; so that the name of any thing or person, which is to be represented as really independent of the other notions in the sentence, is often put in the nominative instead of an oblique case, generally in constructions with ὄνομα, ἐπωνυμία (especially in the phrases ὀνομά ἐστί μοι, ὄνομα ἔχω), or even with verbs of naming in the active voice ; though in this construction the name can also stand in the accusative, as in apposition ; as, Od. η, 54 Ἀρήτη δ' ὄνομ' ἔστιν ἐπώνυμον : Hdt. III. 85 Δαρείω δὲ ἦν ἱπποκόμος, τῷ ὀνόματι ἦν Οἰβάργης : Ibid. 88 (in orat. obl. the Acc. ; Id. VI. 52 τῇ ὀνόματι εἶναι Ἀργεῖην : Ibid. καὶ οἱ ὀνόματα τεθῆναι Εὐρυσθέnea, τῷ δὲ νεωτέρῳ Πρόκλεα. So ibid. 63 Δημόφροντα δὲ αὐτῷ ὀνόματι ἔθετο) : Id. I. 199 Μύλιττα δὲ καλοῦσι τὴν Ἀφροδίτην : Æschin. p. 41. 15 προσεῖληφεν τὴν τῶν πονηρῶν κοινὴν ἐπωνυμίαν συκοφάντης.

2. The following intransitive and passive verbs: εἶναι in the sense of *to be esteemed*, *valeo* ; δύνασθαι, *valeo* (in notions of value it has the acc.), ὑπάρχειν, γίγνεσθαι, φῦναι, κυρεῖν poet., αὔξάνεσθαι ; μένειν, καταστῆναι ; τοικεῖναι, φαίνεσθαι, δηλοῦσθαι ; καλεῖσθαι, ὀνομάζεσθαι, λέγεσθαι, ἀκούειν (to be called, *audire* ; poet. κλύειν) &c. ; αἰρεῖσθαι, ἀποδείκνυσθαι, κρύβεσθαι &c. ; νομίζεσθαι, ὑπολαμβάνεσθαι &c. take the nominative to express the object of the verbal notion: Hdt. III. 132 ἦν δὲ μέγιστον πρῆγμα Δημοκῆδης παρὰ βασιλεῖ: Ibid. 157 πάντα δὴ ἦν ἐν τοῖσι Βαβυλωνίοισι Ζώπυρος. So εἶναι, especially in definitions of size ; as, Id. II. 29 τὸ δὲ χωρὶον τοῦτο ἔστι ἐπὶ ἡμέρας τέσσαρας πλόος: Id. III.

90 τριηκόσια ἦν τάλαυτα φόρος: Thuc. I. 96 ἦν δὲ ὁ πρῶτος φόρος ταχθεὶς τετρακόσια τάλαυτα καὶ ἐξήκοντα: Hdt. II. 30 δύναται δὲ τοῦτο τὸ ἔπος κατὰ τὴν Ἑλληνῶν γλῶσσαν οἱ ἐξ ἀριστερῆς χειρὸς παριστάμενοι βασιλεῖ. Ὁ Κῦρος ἐγένετο βασιλεὺς τῶν Περσῶν: Eur. Or. 754 οὐ γὰρ αἰχμητὴς πέφυκεν (Menelaus), ἐν γυναιξὶ δ' ἄλκιμος: Demosth. p. 19, 5 τούτοις ὁ Φίλιππος μέγας ἡδύθη^a: Id. p. 20, 8 διὰ τούτων ἦρθη μέγας: Demosth. p. 241 ἀντὶ γὰρ φίλων καὶ ξένων—νῦν κόλακες καὶ θεοῖς ἐχθροὶ—ἀκούουσιν (αὐδῖναι).

Obs. 2. The verbs *ὀνομάζειν*, *ὀνομάζεσθαι*, frequently add *εἶναι* to the nom. or acc.; as, Hdt. IV. 33 τὰς ὀνομάζουσι Δῆλιοι εἶναι Ὑπερόχην τε καὶ Λαοδίκην: Xen. Apol. Socr. §. 13 μάντις ὀνομάζουσι τοὺς προσημαίνοντας εἶναι: Plat. Rep. p. 428 Ε ὀνομάζονται τινες εἶναι, *aliquid nomen habent*^b: similarly Hdt. II. 44 ἱρὸν Ἡρακλῆος, ἱππωνμῆν ἔχοντος Θασίου εἶναι.

Nominative for the Vocative.

§. 476. The nominative is used for the vocative in the Attic and later poetry, and very frequently in prose.

a. Very commonly οὗτος, (rarely αὕτη) with a subst. in the nominative; also οὗτος without any nominative when a command is addressed to any one: οὗτος here has the force of the Latin *heus*. a. Without the article: Soph. Aj. 89 ὦ οὗτος Λίας, δεύτερον σὲ προσκαλῶ. So οὗτος, very frequently with the verbs *καλῶ*, *φωνῶ* &c., with an accusative of the person addressed: Soph. Aj. 71—73 οὗτος, σέ, τὸν—ἀπευθύνοντα, προσμολεῖν καλῶ, Λίαντα φωνῶ· στείχε δωμάτων πάρος: Eur. Or. 1567 sq. οὗτος σύ, κληῖθρων τῶνδε μὴ ψαύσης χερί, Μενέλαον εἶπον, ὃς πεπύργωσαι θράσει: Id. Med. 922 αὕτη, τί χλωροῖς δακρύοις τίγγεις κόρας; Id. Hec. 1127 οὗτος τί πάσχεις; *heus tu, quid caritas?* Id. Alc. 773 οὗτος, τί σεμνὸν καὶ πεφροντικὸς βλέπεις; Plat. Protag. p. 193 D καὶ ἐγὼ τὴν φωνὴν γνοὺς αὐτοῦ, Ἰπποκράτης, ἔφη, οὗτος, μὴ τι νωτέρον ἀπαγγέλλεις; Id. Sympos. p. 213 B Σωκράτης οὗτος ἑλλοχῶν—ἐνταῦθα κατέκειτο. b. With the article: Plat. Symp. princ. ὁ Φαληρεὺς, ἔφη, οὗτος Ἀπολλόδωρος, οὐ περιμενεῖς^d; Theocr. V. 102 οὐκ ἀπὸ τῆς δρυὸς, οὗτος ὁ Κῶναρος ἃ τε Κυναῖθα, τουτεῖ βοσκοῦσθε ποτ' ἀντολὰς;

b. The nominative of substantives, without οὗτος, but with the article prefixed, is used in the same way: Arist. Acharn. 242 πρόβ' ἐς τὸ πρόσθεν ὀλίγον ἢ κατηφόρος: Plat. Symp. p. 218 B οἱ δὲ οἰκέται, καὶ εἴ τις ἄλλος ἐστὶ βίβηλός τε καὶ ἄγροικος, πύλας πάνυ μεγάλας τοῖς ὤσιν ἐπιτίθεσθε.

c. In addressing a person, when the substantive is defined by an attributive in apposition, the article is always prefixed to the attributive; as, Xen. Cyr. IV. 5, 17 ἴθι μὲν οὖν σύ, ἔφη, ὁ πρεσβύτατος: Ibid. 22, σὺ δ' ἔφη, ὁ τῶν Ὑρκανίων ἀρχων, ὑπόμεινον: Plat. Hipp. princ. Ἰσπίας, ὁ καλὸς τε καὶ σοφός, ὥς διὰ χρόνου κατήρας ἡμῖν.

Obs. Distinct from these is the Homeric use of the nominative in passages such as Il. a, 231 δημοβόρος βασιλεὺς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσει: ε, 403 σχέτλιος, ὄβριμοεργός, ὃς οὐκ ὄθρε^c αἰσὺλα ῥέζων. These are predicative sentences expressed with emphatic brevity, by the ellipse of the copula *εἶναι*.

^a Bremi ad loc.

^b Stallb. ad loc.

^c Pflugk ad loc.

^d Stallb. ad loc.

*Especial Peculiarities in the use of the Nominative.*I. *Anacolouthon.*

§. 477. 1. Sometimes a word of especial significance in the sentence is placed at the beginning of the sentence in the nominative, to represent it emphatically as the fundamental subject of the whole sentence, though the grammatical construction requires a dependent case: Plat. Cratyl. p. 403 Α ὁ δὲ Ἄιδης, οἱ πολλοὶ μὲν μοι δοκοῦσιν ἀπολαμβάνειν τὸ αἰεὶς προσεῖρησθαι τῷ ὀνόματι τούτῳ: Ibid. p. 404 C Περσέφатта δι, πολλοὶ μὲν καὶ τοῦτο φοβοῦνται τὸ ὄνομα: Id. Gorg. p. 474 E καὶ μὴν τὰ γε κατὰ τοὺς νόμους καὶ τὰ ἐπιτηδεύματα, οὐ δῆπου ἐκτὸς τούτων ἐστὶ τὰ καλὰ: Hdt. III. 115 τοῦτο μὲν γὰρ ὁ Ἐπίδανος (for τὸν Ἐπίδανον) αὐτὸ κατηγορεῖ τὸ ὄνομα: Soph. Antig. 567 ἀλλ' ἡδὲ μέντοι μὴ λέγ', οὐ γὰρ ἔστ' ἔτι.

2. Analogously to this the nominative is used, in seeming apposition to a substantive of a preceding sentence in an oblique case, (especially after οἷον.) The nominative is so placed to express the subject of a new thought suggested by the former substantive, the verb εἶναι being supplied by the mind: Il. ζ, 395 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡερίωνος, Ἡερίων, δὲ εἶναιεν κ. τ. λ.: Il. κ, 437 τοῦ δὴ καλλίστους ἵππους ἶδον ἡδὲ μεγίστους: λευκότεροι χρώνος, θείειν δ' ἀνέμοισιν ὁμοίοι: Plat. Soph. p. 266 D τίθῃμι δὸς διχῇ ποιητικῇς εἶδη· θεῖα μὲν καὶ ἀνθρωπίνη κατὰ θάτερον τμήμα: Ibid. p. 218 E τί δῆτα προσταξαίμεθ' ἂν εὐγνωστον μὲν καὶ μικρόν—; οἷον ἀσπαλιευτής.

3. A participle in the nominative, either with or without the substantive, is sometimes referred as an attributive to an oblique case: the notion being grammatically the object, but logically (*ex animo loquentis*) the subject of the verb; as, δοκεῖ μοι (= ἡγούμαι) ὄρων: αἰδῶς μ' ἔχει (= αἰδοῦμαι) τὰδε πράξας.

Obs. For this and other remarkable usages of the nominative participle, see §. 707 sqq.

2. Σχήμα καθ' ὅλον καὶ μέρος.

§. 478. When the action of a whole body is attributed likewise to each individual of that body (σχῆμα καθ' ὅλον καὶ μέρος), the whole is put in the nominative instead of the genitive, each part thereof being considered as in apposition to the whole, see §. 708. 2. So the nom. is used with ἕκαστος, ἑκάτερος, πᾶς, ἄλλος (espec. ἄλλος ἄλλοθεν), οἱ μὲν—οἱ δέ. The whole subject is frequently not expressed, but only implied in the verb: Il. η, 175 οἱ δὲ κλῆρον ἐσημήναντο ἕκαστος: Il. ι, 311 ὥς μὴ μοι τρύζετε παρήμενοι ἄλλοθεν ἄλλος: Od. α, 424 δὴ τότε κακκείοντες ἔβαν οἰκόνδε ἕκαστος, i. e. in suam quisque domum sese contulerunt: Il. λ, 571 τὰ δὲ δοῦρα—ἄλλα μὲν ἐν σάκει μεγάλῳ πάγην—ἐν γαίῃ ἴσαντο: cf. Od. α, 109 sqq. κήρυκες οἱ μὲν—οἱ δέ—: Hdt. III. 158 ἔμενον ἐν τῇ ἐκῶτοῦ τάξι ἕκαστος, in suo quisque ordine manserunt: Thuc. I. 89 οἰκία αἱ μὲν πολλαὶ (for πολλ. μὲν) ἐπεπτόκισαν, ὀλίγαι δὲ περιῆσαν: Xen. Rep. Lac. VI. 1 ἐν μὲν γὰρ ταῖς ἄλλαις πᾶσι τῶν αὐτοῦ ἕκαστος καὶ παίδων καὶ οἰκετῶν καὶ χρημάτων ἄρχουσιν, suis quisque liberis imperant: Il. ξ, 110 ἀγάσθητε ἕκαστος: Xen. Cyr. III. 1. 3 διεδίδρασκον ἥδη ἕκαστος ἐπὶ τὰ αὐτοῦ, βουλόμενος τὰ ὄντα ἐκποδῶν ποιῆσθαι: Plat. Charm. princ. καὶ με ὥς εἶδον εἰσιόντα ἐξ ἀπροσδοκίτου εὐθὺς πάρωθεν

ἡσπάζοντο ἄλλος ἄλλοθεν: Ibid. p. 153 D ἡρώτων δὲ ἄλλος ἄλλο: Id. Symp. p. 180 E ἀναγκαῖον δὴ καὶ Ἐρωτα τὸν μὲν—πάνδημον ὀρθῶς καλεῖσθαι, τὸν δὲ οὐράνιον: cf. Phædr. p. 255 C πηγὴ—ἡ μὲν ἐς αὐτὸν ἔδω, ἡ δὲ—ἀπορρέι: Demosth. p. 54, 49 οἱ δὲ λόγους πλάττοντες ἕκαστος περιερχόμεθα. But sometimes the number of the verb is not regulated by the whole subject, but by the apposed particulars, ἕκαστος, πᾶς, &c.: Il. π, 264 οἱ δὲ (σφῆκες) ἀλκιμον ἦτορ ἔχοντες πρόσω πᾶς πέτεται, καὶ ἀμύνει οἷσι τέκεσσι: Xen. Anab. II. 1, 15 οὔτοι μὲν—ἄλλος ἄλλα λέγει: Ibid. I. 8, 9 πάντες δὲ οὔτοι κατὰ ἔθνη ἐν πλαιοῖα πλήρει ἀνθρώπων ἕκαστον ἔθνος ἐπορεύετο: Plat. Rep. p. 346 D καὶ αἱ ἄλλαι (τέχναι) πᾶσαι οὕτω τὸ αὐτῆς ἐκάστη ἔργον ἐργάζεται καὶ ὠφελεῖ ἐκείνο, ἐφ' ᾧ τέτακται: Id. Gorg. p. 503 E καὶ οἱ ἄλλοι πάντες δημιουργοὶ βλέποντες πρὸς τὸ αὐτῶν ἔργον ἕκαστος—προσφέρει (confert), ἃ προσφέρει πρὸς τὸ ἔργον τὸ αὐτοῦ^a.

Vocative.

§. 479. 1. The vocative is the expression of “calling” or “addressing” any one. It has no influence on the syntax, as it is inserted in the sentence without any grammatical connection with the other words. It is not at all essential to a language, as may be seen from its not existing in many languages, its place being supplied by the nominative, (as is the case even in Greek,) in the whole neuter gender, and in many masculine and feminine words, and even where there is a proper vocative form (Il. Decl. in *or*), the nominative is frequently used in its place: as, Il. γ, 277 Ζεῦ πάτερ, Ἥελιός ὧ, *ὅς* πάντ' ἐφορᾷ: Od. α, 301 καὶ σὺ, φίλος,—ἀλκιμος ἔσσι.

2. The vocative has the interjection *ὦ* prefixed to it; in prose almost invariably—in poetry less frequently, and generally with some pathetic force.

3. *Position of ὦ*.—When *ὦ* is joined to a substantive and adjective, either the substantive or adjective is placed first, as one or other of them is the more emphatic; *ὦ* καλοὶ παῖδες: but Soph. El. 86 *ὦ* φάος ἄγνόν, *ο* lux pura, “quia lux, non quod pura, sed quod lux est, invocatur. *Opponuntur enim statim tenebræ. Tum eodem modo, ubi substantivum et adjectivum quasi pro uno vocabulo sunt, ut ὦ Ζεῦ πατρίῃ^b.*” Aristoph. Eq. 108 *ὦ* δαίμων ἀγαθὴ: Plat. Soph. p. 230 C *ὦ* παῖ φίλε. Sometimes (mostly Epic) it is placed between the adjective and substantive, as a pathetic expression: Il. δ, 189 φίλος *ὦ* Μενέλαε: ρ, 716 ἀγκλείς *ὦ* Μενέλαε. So in the Odyssey πάτερ *ὦ* ξεῖνε: Soph. Aj. 395 ἔρεβος *ὦ* φαιεννότατον: Eur. Or. 1246 Μυκηνίδες *ὦ* φίλοι: El. 167 Ἀγαμέμνονος *ὦ* κόρα. Even Plat. Euthyd. p. 271 C θανυσσὶ *ὦ* Κρίτων. Sometimes *ὦ* is repeated, but always with great emphasis: Soph. Phil. 799 *ὦ* τέκνον *ὦ* γενναῖον for *ὦ* γενναῖον τέκνον. In forms of entreaty with *πρὸς*, the preposition with its case is sometimes placed between *ὦ* and the vocative: Plat. Apol. S. p. 25 C ἔτι δὲ ἡμῖν εἰπὲ *ὦ* πρὸς Διὸς Μόλπε.

4. Sometimes in poetry an adjective belonging to the predicate, which should stand in the nominative, is in the vocative, by attraction to a foregoing vocative; as, Soph. Aj. 695 *ὦ* Πάν, Πάν ἀλίπλαγκτε—φάηθι: Id. Phil. 671 *ὦ* δύστηνε σὺ, δύστηνε δῆτα διὰ πόνων φανεῖς = *ὅς* ἐφάνης δύστηνος: Theocr. XVII. 66 ἔλβει κῶρε γένωιο^c. The foregoing vocative may even be omitted: Fragm. Callimach. (in Schol.

^a Stallb. ad loc.

^b Herm. Viger, 794.

^c Kiosaling et Wüsteman ad loc.

Paris. ad Apoll. Rhod. II. 866) ἀντὶ γὰρ ἐκλήθης Ἰμβρασε Παρθενίου, *tu, Imbrase, Imbraseus vocatus es pro Parthenio*. So in Latin : Tibull. I. 7, 53 *Sic venias hodie* : Horat. Sat. II. 6, 30 *Matutine pater, seu Jane libentius audis*.

5. A vocative is very often followed by a particle which connects it with the following sentence, (α) by μέν with δέ following : Il. ε, 230 Αἰνεία· σὺ μὲν αὐτὸς ἔχ' ἥνρια καὶ τεῶ ἱππῶ· —τόνδε δ' ἐγὼν ἐπίοντα δεδέξομαι ὀξέϊ δουρί.—(β) By δέ, generally in a transition from one thought to another : from a narration to an address to a person, or from one person to another : Il. α, 282 Ἀτρεΐδη, σὺ δὲ παῦε τὸν μένος : Il. φ, 448 Φοῖβε, σὺ δ' εἰλίοπδας ἱλίκας βοῦς βουκολέεσκες. Frequently in the tragedians : Eur. Hec. 372 μήτηρ, σὺ δ' ἡμῖν μηδὲν ἐμποδὼν γένη· : Ibid. 1287 Ἐκάβη, σὺ δ', ὦ τάλανα, διπτύχους νεκροὺς στείχουσα θάπτε : Id. Or. 622 Μενέλαε, σοὶ δὲ τάδε λέγω^b : Ibid. 1065 Πυλάδην, σὺ δ' ἡμῖν τοῦ φόνου γανοῦ βραβεύς : Ibid. 1675 Ὅριστα, σοὶ δὲ παῖδ' ἐγὼ κατεγγυῶ. On the contrary, the vocative is sometimes placed last, Ibid. 1643 sq. τὰ μὲν καθ' Ἑλένην ὧδ' ἔχει· σὶ δ' αὖ χρεῖων, Ὅριστα. Also in prose : Hdt. I. 115 ὦ δέσποτα, ἐγὼ δὲ ταῦτα τοῦτον ἐποίησα σὺν δίκη : Xen. M. S. II. 1, 26 ὦ γύναι, ἔφη, ὄνομα δέ σοι τί ἐστίν : Plat. Leg. p. 890 E ὦ προθυμότετε Κλεινία, τί δ' οὐ χαλεπά τε ἐστί : The orators and comic writers do not admit this idiom : (γ) In Epic by ἀτάρ : Il. ζ, 429 sqq. Ἐκτορ, ἀτάρ σὺ μοι ἐσσι πατήρ καὶ πότνια μήτηρ, ἥδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης (ἀτάρ refers to what went before), *I have lost all, father, mother, &c. ; but you are, &c.* So ἀλλά also in other poets.—(δ) By γάρ, very frequently in the Epic language ; the sentence of which γάρ gives the reason, either being supplied by the mind, or placed in an after part of the passage : Od. κ, 501 ὦ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει ; εἰς Ἄϊδος δ' οὐπὼ τις ἀφίκετο νηὶ μελαίνῃ : Il. η, 328 Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαίων, πολλοὶ γὰρ τεθνῶσι (331 τῷ σε χρὴ πόλεμον μὲν ἄμ' ἧοὶ παῖσαι Ἀχαιῶν) : Hdt. III. 63 ἄνθρωπε, φῆς γὰρ ἦκειν παρὰ Σμέρδιος τοῦ Κύρου ἄγγελος· νῦν ὦν εἶπας τὴν ἀληθινήν, ἀπὸ τοῦ χαίρων· κότερα αὐτὸς τοι Σμέρδις φαινόμενος ἐς ὅψιν ἐνετέλλετο ταῦτα, ἢ τῶν τις ἐκείνου ὑπηρετίων ; Ibid. 83 ἄνδρες στασιῶνται, δῆλα γὰρ δὴ, ὅτι ἓνα γέ τινα ἡμῶν βασιλεία γενέσθαι : where we must supply *Choose a king*. So ἐπεὶ : Od. α, 231 ξεῖν' ἐπεὶ ἄρ δὴ ταῦτά μ' ἀνείρησι ἥδὲ μεταλλάς· (sc. *I will tell you, since you ask.*) cf. Il. ν, 68.

Dependent Cases.

GENITIVE.

§. 480. *Remark.*—In treating of the cases which follow the respective notions, we must observe, that whence the principles of the language were once fixed, verbs followed analogies which arose from some peculiar notion in the verbs of kindred meaning ; thus, properly speaking, verbs of hearing ought to have an accusative of the thing heard ; but when the practice of the language was fixed that such verbs were generally followed by a genitive, that case was used with things as well as persons.

1. The genitive expresses the *antecedent notion* : that notion

^a Pflugk ad loc.

^b Porson et Schaefer ad loc.

which precedes the principal verbal notion in the series which forms the whole thought.

2. This notion is *antecedent* as being a notion of

1. Cause.—The notion of that, wherefrom any action, or emotion, or state arises, being necessarily *antecedent* in the mind to the action or emotion or state itself; as, *ἐπιθυμέω σοφίας*: the notion of *σοφία* must have existed before the feeling of *ἐπιθυμία* could have arisen.

Obs. In verbs expressive of those states or energies, which arise from the antecedent comprehension of the object to which they tend; as, *ἐπιθυμέω σοφίας*, in which *ἐπιθυμία* arises from the notion of *σοφία*, and likewise tends towards it as its end, the antecedent notion, being likewise the object, must be expressed to make up the objective construction: *ἐπιθυμέω* for instance would be an imperfect expression; but in notions of action or states, in which there is some other object for the verb to tend to and rest on, the antecedent cause need only be expressed in the sentence, if it is wished clearly to state *what* the cause of the action is; as, *εὐνοίας τοῦτό σοι δίδωμι*, *I give this to you, because of my good will*; but *δίδωμι τοῦτό σοι* is in itself a complete thought.

2. Relation.—The notion of the correlative being necessary to the conception of the relative; as, *μείζων τοῦδε*. If we have no antecedent notion of the person or thing signified by *ᾧδε*, we cannot say that any one is *μείζων* than him, so that the whole force of *μείζων* arises from an antecedent consideration of that which *ᾧδε* represents.

3. Position.—Where the position (moral, or physical, or temporal) of any thing is determined by its relation to something else; as, *πέλας οἴκον*: if *πέλας* is to give any notion at all, we must antecedently know the situation of *οἶκος*, so that the whole force of *πέλας* arises from an antecedent consideration of *οἶκος*: so *ὥς ποδῶν εἶχε*, the value of *ὥς* arises from our knowledge or supposed knowledge of what were the powers of the *πόδες*.

4. Partition.—The notion of the whole being antecedently necessary to the notion of a part; that is, if we had no notion of the whole, we could have no notion of the part as a part.

5. Separation.—The point whence a motion, action, or state of separation begins, being (if conceived at all) antecedent to the notion of the motion, action, or state; as, *ἐρχομαι δόμων εἰς σε*: here *δόμων* need not be expressed to make a perfect sentence; but if it is expressed, it must be considered as antecedent to the notion of *ἐρχομαι*.

6. Privation.—The notion of a thing being antecedently

necessary to any notion of being without it; the whole force of the privative arising from the notion of the positive.

7. Material. — The notion of the material (if expressed) being properly antecedent to the thing made.

8. The Attributive Genitive represents its notion as being in some one of these relations to the notion of the other substantive; as, οἱ καρποὶ τοῦ δένδρου: the δένδρου is the cause of the καρποί.

Causal Genitive.

§. 481. 1. All verbs or verbal sentences *may* have a genitive of the antecedent notion whence their action or state arises; as in the Homeric expressions, ἀγγελίης ἔλθειν &c.^a; as, Il. v. 252 ἡέ τευ ἀγγελίης μετ' ἐμ' ἤλυθες: Il. o. 640 ἀγγελίης οἰχυρεσκε: Hesiod. Theog. 781 ἀγγελίης πωλεῖται: Thuc. II. 72 καταπατηθέντες τοῦ μὴ φθῆναι τὴν ἐγκατάληψιν: Arist. Pax, 300 οὐν γὰρ ἡμῶν ἀρπάσαι πάρεστιν ἀγαθοῦ δαίμονος. The Genitive gives the cause of the verbal sentence πάρεστιν ἀρπάσαι: Eur. Orest. 41 ὦν οὐτε σῖτα διὰ δέρης ἐδέξατο: Æsch. Sept 146 στόνων ἄστας: Eur. Orest. 1407 ἔρροι τῆς ἡσύχου προνοίας, *for his inactive prudence*. With some verbs it is *usual* to express the cause, though it is sometimes omitted, the objective sentence being perfect without it.

Obs. 1. The adverbial prepositions οὐνεκα, χάριν, &c. are frequently used to define the notion of cause yet more fully.

Obs. 2. The genitival suffix *θεν* is not unfrequently used for the regular inflected genitive, so οὐρανόθεν, σίθεν, &c.: cf. Eur. Ion 960: and even prepositions are sometimes joined with these forms, as ἐξ ἀλόθεν, ἐκ Διόθεν.

2. Those intransitive verbal notions, which either have no expressed object at all, or else an object which is likewise the cause of the verbal notion, require the expression of the cause in the genitive, the objective relation being imperfect without. These verbs are said to govern a genitive.

§. 482. The causal genitive will then be treated of by considering

a. Those verbs which take a genitive of the object, as being likewise the cause—Verbs expressing intransitive or passive notions, where the verb has no definite object, or where the source whence the notion of the verb arises is also the object whither

^a Buttmann (Lexil. ad voc. ἀγγελίη, 5.), who supposes a masc. substantive ἀγγελίης on the authority of some Alexandrian grammarians, but this seems to be needless.

it tends, and therefore is the proper case of the verb, which the verb is said, in common grammatical language to govern.

b. Those verbs which very usually, though not always, take a genitive of the cause. Where the verb has some other object whither it tends, and therefore the cause need not be expressed in the sentence, but if it is expressed, it is in the genitive.

Obs. If (as in the case of the verbs mentioned in a) the cause is likewise the object, it follows, that when the objective notion is considered by the speaker rather as the object than the cause, the verb will be joined with an accusative, corresponding to the notion in the speaker's mind. Hence some verbs are constructed with a genitive and dative or accusative, as the thing or person is conceived of as the cause of the object or otherwise.

I.

§. 483. Where the verb is said to govern a genitive.

Verbs of *proceeding from, becoming, arising, having become or arisen, being produced or created*, take a genitive of that whence they proceed, &c.; as, γίγνεσθαι, φῦναι, εἶναι, and in poetry, φυτεύεσθαι, τεκνούσθαι: Od. δ, 611 αἵματος εἰς ἀγαθοῖο: cf. Il. τ, 111. Il. φ. 109 πατρός δ' εἰμ' ἀγαθοῖο: Il. α, 49 δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο: Soph. CE. C. 1324 τοῦ κακοῦ πότμου φυτευθεῖς: Eur. Or. 725 εἰκότως κακῆς γυναικὸς ἄνδρα γίγνεσθαι κακόν: Id. Hec. 380 ἐσθλῶν γενέσθαι. So often in tragedy γεγώς τινος: Eur. Iph. T. 4 τοῦ δ' ἔφυν ἐγώ. (So in the transitive sense, where the cause need not be expressed: Eur. Ion. 3 μᾶς θεῶν ἔφουσε Μαίαν: Id. Med. 800 οὔτε τῆς νεολύγου νύμφης τεκνώσει παῖδα.) Hdt. III. 81 ἀρίστων δὲ ἀνδρῶν οἰκὸς (*consentaneum est*) ἀρίστα βουλευμένα γίνεσθαι: Ibid. 160 Ζωπύρου δὲ τούτου γίνεται Μαγάβυζος: Xen. Cyr. I. 2, 1 πατρός μὲν δὴ λέγεται ὁ Κῦρος γενέσθαι Καμβύσου, Περσῶν βασιλέως· ὁ δὲ Καμβύσης οὗτος τοῦ Περσειδῶν γένους ἦν—μητρός δὲ ὁμολογεῖται Μανδάνης γενέσθαι: Plat. Menex. p. 239 Α μᾶς μητρός πάντες ἀδελφοὶ φύντες. So Arist. Acharn. 256 οἷσι παρ' ἐμοῦ πόλεμος ἐχθοδοπὸς αὖξεται τῶν ἐμῶν χωρίων, *grows from my farms*; with ellipse of εἶναι: Plat. Phædr. p. 242 D τὸν Ἑρωτα οὐκ Ἀφροδίτης καὶ θεοῦ τινα ἡγή;—Here also belong the phrases (mostly poetical), κεκλησθῆναι τινος, *alicujus filium vocari (esse)*: Hdt. VI. 88 Νικόδομος Κροῖθου καλεόμενος: cf. Theocr. XXIV. 102.

Obs. 1. Generally, and in prose almost invariably, the prepositions ἀπὸ, ἐκ, sometimes διὰ, are added to the genitive: Hdt. III. 159 ἐκ τούτων δὲ τῶν γυναικῶν οἱ νῦν Βαβυλώνιοι γεγόνασι.

Obs. 2. Hence we may explain the elliptic attributive genitive (§. 463. 3.); as, ὁ τοῦ βασιλέως υἱός, i. e. ὁ τοῦ βασιλέως (γεννηθεὶς) υἱός: Hdt. III.

60 Εὐπαλίνοιο Ναυστράφου : Ibid. 'Ροίκος Φίλων : 123 Μαϊάνδριος Μαϊανδρίου : Id. VI. 52 'Αριστοδήμον τὸν 'Αριστομάχου, τοῦ Κλειοδαίου, τοῦ Ὑλλου : Ibid. Αὐτεσίωνος, τοῦ Τισαμινού, τοῦ Θερασάνδρου, τοῦ Πολυνείκου : Thuc. I. 24 Φάλιας 'Ερατοκλείδου. Poetic : Διὸς 'Αρτεμις, 'Οἴληος ταχὺς Αἴας, Ovid. Met. XII. 622 *Oileos Ajax*. In the plural number with a preposition ; as, οἱ ἐκ Διὸς Soph. El. 659 : οἱ ἐξ αὐτοῦ, *posterius ejus* Hdt. I. 56 : οἱ ἀφ' 'Ηρακλείους Thuc. I. 24.

Obs. 3. In poetry, passive and intransitive verbs have a genitive of that antecedent notion which is conceived to have caused or produced the state expressed by the verb* : Æsch. Ag. 817 πληρουμένη χειρὸς : Soph. Phil. 3 κρατιστὸν πατρός 'Ελλήνων τραφεῖς : Id. Aj. 807 φωτὸς ἡπατημένη : Id. Cē. R. μερίμνη ὑποστραφεῖς : Id. Cē. C. 391 τίς δ' ἂν τι τοιοῦδ' ἀνδρὸς εὖ πράξειεν ἂν : Plat. Rep. 562 D μεθυσθῆ ἀκράτου αὐτῆς : Id. Symp. 203 B μεθυσθεῖς τοῦ νέκταρος : Soph. Cē. C. 274 εἰδὼν ἀπαλλύμην : Soph. Ant. 256 ἄγος, φεύγοντος ὡς, ἐπὶν κόνις, *as from one avoiding*. So Eur. Orest. 496 πληγὴς θυγάτρός τῆς ἐμῆς : Id. Elect. 123 κείσαι σᾶς ἀλόχου σφαγῆς Αἰγίσθου τ', 'Αγάμεμνον : Æsch. Ag. 517 λελειμμένα δορός. So also verbal adjectives with a passive force ; as, Soph. Elect. 343 ἅπαντα γάρ σοι τὰμὰ νουθετήματα νείνης διδασκὰ, κοῦδὲν ἐκ σαντῆς λέγεις, *præcepta a te mihi data sunt ab illa instillata*. So Eur. Hipp. 668 στέγην ἧς κατηρεφεῖς δόμοι : Soph. Cē. T. 1437 θνητῶν μηδενὸς προσήγορος : Eur. Alc. 676 ἀργυρωτηνὸν σθεῖν. So in Pure Hdt. II. 91 σανδάλιον αὐτοῦ πεφορημένον, *worn by him* : Thuc. V. 103 γνωσκέται σφαλέντων, *is known by them when they have failed* ; generally this relation is expressed by the prepositions, ὑπό, παρά, πρὸς, ἐκ, διὰ.

Obs. 4. So the attributive genitive (§. 463.) is to be explained by some such notion implied in the substantive of which it is the attributive ; as, τέχνημα ἀνδρός, i. e. τέχνημα ἀνδρὸς (πεποιημένον implied in τέχνημα), τὰ τῶν ἀνδρῶπων πράγματα : τὰ τοῦ 'Ομήρου ποιήματα : Il. β. 397 τὸν δ' οὔποτε κύματα λείπει παντοίων ἀνέμων, *produced by* : Æsch. Prom. 908 'Ηρας ἀλατρίαί, *er- rores a Junone excitati* : Soph. Aj. 618 ἔργα χερσὶν μεγίστας ἀρετὰς : Hipp. 1356 ἐμῆς βύσσημα χειρὸς : Id. Trach. 113 Νότου ἢ Βορέα κύματα : Id. Phil. 1116 πότμος δαιμόνων : Xen. M. S. II. 1, 33 αἱ τῶν νέων τιμαί, *the honours sheen by the young men*. So also Thuc. IV. 92 θράσει ἰσχυρος, *confidence proceeding from strength* : Thuc. I. 23 αἰτίαι ἑκατέρων, *the causes alleged of each* : Demosth. p. 23, 18 πάντα αὐτοῦ ἔργα. Sometimes the relation is more accurately defined by a preposition : Hdt. II. 148 τὰ ἐξ 'Ελλήνων τεῖχη : Soph. Phil. 106 τὰ ἐξ 'Ατρειδῶν ἔργα : Id. Antig. 1219 τὰ ἐκ δεσπότου κελύσματα : Xen. Cyr. V. 5, 13 τὸ παρ' ἐμοῦ ἀδικημα : Ibid. III. 3, 2 ἴδεσθαι τῇ ὑπὸ πάντων τιμῇ.

§. 484. So verbs have a genitive of the source whence any action, physical or mental, arises ; as this is conceived to be antecedent to that notion.

Verbs of "smell"—breathing from any thing ; as, πνέειν—ὀζειν—προσβάλλειν. Ὄζειν ἴων—ὀζειν κρομύων—προσβάλλειν μύρου—πνέειν τράγου. Anacr. XXVIII. 9 μύρου πνέειν : Arist. Pac. 180 πόθεν βροτοῦ με προσέβαλε : Id. Ran. 348 ὡς ἡδύ μοι προσέπνευσε χοιριῶν κρέων : Id. Acharn. 190 ὄζουσι πίττης καὶ παρασκευῆς νεῶν : Theocr.

* Herm. Phil. 3.

I. 27 κισσύβιον—ἔτι γλυφάνιο ποτόσδον: Id. VII. 143 πάντ' ὥσδεν θέρεος μάλα πίονος, ὥσδε δ' ὀπώρης: Id. XXIX. 19 ἀνδρῶν τῶν ὑπερηνορέων δοκέεις πνέειν. A genitive may also be used, of the spot where, as well as the thing whence, the smell proceeds, though here ἀπό is more usual; as, Hdt. III. 23 ὀζειν ἀπὸ κρήνης ὥσει ἱών: τῆς κεφαλῆς ὀζειν μύρου: Arist. Vesp. 1058 τῶν ἱματίων ὀζήσει δεξιότητος. So Anacr. IX. 3 πόθεν μύρων πνέεις.

§. 485. Verbs expressing the reception of mental and physical perception, take the genitive of the source of that perception, that whence it proceeds and is received, this being necessarily antecedent to the perception: ἀκούειν, ἀκροᾶσθαι, κλύειν Poetic, αἰεῖν Poetic, ἀποδέχεσθαι, *to assent to—to receive what he says*: πυνθάνεσθαι, αἰσθάνεσθαι, γινώσκειν generally with an accusative,—δοσφραίνεσθαι—(sometimes ὄρᾶν, θεᾶσθαι, θεωρεῖν, σκοπεῖν, διασκοπεῖν et sim.)—μανθάνειν, συνιέναι, *to understand*: more rarely, ἐπίστασθαι, εἰδέναι, ἀγορεῖν, ὀπονοεῖν, διανοεῖσθαι, ἐννοεῖν. ἐνθυμεῖσθαι: Il. α, 37 κλυθί μεν: Soph. Œ. C. 793 δοσφερ καὶ σαφέστερον κλύω φοίβου τε καὶ αὐτοῦ Ζηνός: Od. ι, 401 οἱ δὲ βοῆς αἰόντες ἐφοίτων ἄλλοθεν ἄλλος: Il. ρ, 686 ἄγε δεῦρο—, ὄφρα πύθῃαι λυγρῆς ἀγγελίης: Il. δ, 357 ὥς γυνῶ χωμένοιο: Od. ψ, 109 γινώσμεθ' ἀλλήλων: Il. β, 26 νῦν δ' ἐμέθεν ξύνες ὦκα: Il. α, 273 καὶ μέν μεν βουλῶν ξύνιον, πείθοντό τε μύθῳ: Od. δ, 76 ἀγορεύοντος ξύνετο: Demosth. 67, 14 ἄλλον λέγοντος συνειήτε: Id. Anab. III. ι, 19 διαθεώμενος αὐτῶν, ὅσην μὲν χώραν καὶ οἶαν ἔχοειν: Plat. Charmid. p. 154 E τί οὖν, ἔφη, οὐκ—ἐθεασάμεθα πρότερον τοῦ εἶδους: Æsch. P. V. 701 μαθεῖν τῆσδε: Soph. Aj. 1161 αἰσχιστον, κλύειν ἀνδρὸς ματαίου φλαῦρ' ἔπε μνυθουμένου: Arist. Ran. 815 ἦνικ' ἂν ὀξυδάλου περ ἰδῇ θήγοντος ὀδόντας: Id. Eq. 804 μὴ καθορᾶ σου (see §. 487. 2.): Soph. Trach. 394 ἐρποντος εἰσορᾶς ἐμοῦ: Hdt. I. 47 καὶ κωφοῦ συνιήμι, καὶ οὐ φωνεῦντος ἀκούω: Hdt. III. 29 ἐπαίοντες σιδηρίων: Id. I. 80 ὥς δοσφραντο τάχιστα τῶν καμήλων οἱ ἵπποι, καὶ εἶδον αὐτάς, ὀπίσω ἀνέστρεφον: Thuc. V. 83 ὥς ᾗσθοντο τειχιζόντων: Id. IV. 6 ὥς ἐπύθοντο τῆς Πύλου κατειλμμένης: Id. II. 81 οὐδέτερον ᾗσθετο τῆς μάχης: Id. I. 68 τῶν λεγόντων μάλλον ὑπενοεῖτε, ὥς ἐνεκα τῶν αὐτοῖς ἰδίᾳ διαφορῶν λέγουσι: Xen. Cyr. I. 3, 10 οὐκ ἀκροώμενοι δὲ τοῦ ᾗδοντος ὠμνύετε ᾗδειν ἀριστα: Ibid. VIII. ι, 40 καταμαθεῖν δὲ τοῦ Κύρου δοκοῦμεν, ὥς οὐ τούτῳ μόνον ἐνόμιζε χρῆναι τοὺς ἀρχοντας τῶν ἀρχομένων διαφέρειν: Id. M. S. I. ι, 12 καὶ πρῶτον μὲν αὐτῶν ἐσκόπει, πότερά ποτε νομίσαντες ἱκανῶς ἦδ᾽ ἑ' ἀνθρώπινα εἰδέναι, ἐρχονται ἐπὶ τὸ περὶ τούτων φροντίζειν κ. τ. λ.: Id. Œcon. XVI. 3 καὶ ἀλλοτρίας γῆς τοῦτο ἔστι γινῶναι, ὃ τι τε δύναται φέρειν: Id. M. S. III. 6, 17 ἐνθυμοῦ δὲ καὶ τῶν εἰδόντων, ὃ τι τε λέγουσι καὶ

ὃ τι ποιούσιν: Plat. Apol. p. 27 A ἄρα γνώσεται Σωκράτης ὁ σοφὸς ἐμοῦ χαριεντιζομένου καὶ ἐναντὶ' ἐμαυτῷ λέγοντος: Id. Phileb. p. 51 C εἰ μου μαθάνεις: Id. Gorg. p. 463 D ἄρ' οὖν ἂν μάθοις ἀποκριναμένου: Ibid. p. 517 C ἀγνοοῦντες ἀλλήλων, ὃ τι λέγομεν: Id. Rep. p. 375 E οἶσθα γάρ που τῶν γενναίων κυνῶν, ὅτι τοῦτο φύσει αὐτῶν τὸ ἦθος, πρὸς μὲν τοὺς συνήθεις τε καὶ γνωρίμους ὥς οἶόν τε πραοτάτους εἶναι, πρὸς δὲ τοὺς ἀγνωστας τούναντίον: Ibid. p. 525 D νῦν καὶ ἐννοῶ ῥηθέντος τοῦ περὶ τοὺς λογισμοὺς μαθήματος, ὥς κομψόν ἐστι κ. τ. λ.: Id. Legg. p. 646 D καὶ τῆς περὶ τὸν οἶνον ἄρα διατριβῆς ὡσαύτως διανοητέον: Id. Phæd. p. 92 D μήτε ἐμαυτοῦ μήτ' ἄλλου ἀποδέχεσθαι λέγοντος, ὥς ἡ ψυχὴ ἐστὶν ἁρμονία: Demosth. p. 82, 3 ἀποδεχόμενοι τῶν συκοφαντούντων: Ἀκούειν δίκης, *to listen to a cause*, αἰσθάνεσθαι κραυγῆς, θορύβου, ἐπιβουλῆς.

Obs. 1. The thing heard, &c. would properly, and not unfrequently does, follow the verb in the accusative; but as the Greeks loved to give a personal character to things, the genitive is not unfrequently used for the accusative, as in several of the above examples. So Arist. Ach. 306 τῶν δ' ἐμῶν σπονδῶν ἀκούσατε, *listen to*, as if the *σπονδαὶ* were speaking; while Ibid. 337 ἐμοῦ λέγοντος οὐκ ἠκούσατε.

Obs. 2. With the verbs of *seeing*, when the notion is rather of receiving an expression from something seen, the genitive is used, and when the notion is merely of something seen, then the acc.

§. 486. Here also belong the verbs of *examining*, *inquiring*, *saying*. The person or thing concerning whom any thing is said or asked, is sometimes considered as the source of the thing said or asked, whence it proceeds, and therefore, as being antecedent to it, takes the genitive: κρίνειν, ἐξετάζειν, εἰπεῖν, φράζειν, φάναι, δηλοῦν, &c.: Od. λ, 174 εἰπὲ δέ μοι πατρός τε καὶ υἱός, ὃν κατέλειπον, ἧ ἔτι παρ κείνοισιν ἐμὸν γέρας, ἧέ τις ἤδη ἀνδρῶν ἄλλος ἔχει: Ibid. 493 εἰπὲ δέ μοι Πηληϊὸς ἀμύμονος εἰ τι πέπυσσαι: Soph. Trach. 1122 τῆς μητρὸς ἦκω τῆς ἐμῆς φράσαν, ἐν οἷς νῦν ἔστιν: Id. El. 317 τοῦ κασιγνήτου τί φῆς; ἦξοντος ἢ μέλλοντος; Id. Phil. 439 ἀναξίου μὲν φωτὸς ἐξερῆσομαι — τί νῦν κυρεῖ; Id. Ag. 1236 ποίου κέκραγας ἀνδρὸς ὧδ' ὑπέρφρονα: Id. C. C. 365 ἂ τοῦδ' ἐχρήσθη σώματος: Plat. Rep. p. 439 B τοῦ τοξότου οὐ καλῶς ἔχει λέγειν, ὅτι αὐτοῦ ἅμα χεῖρες τὸ τόξον ἀπωθοῦνται τε καὶ προσέλκονται, ἀλλ' ὅτι ἄλλη μὲν ἢ ἀπωθούσα χεὶρ, ἑτέρα δὲ ἢ προσαγομένη: Ibid. p. 485 B μαθήματός γε αἰεὶ ἐρῶσιν, (*philosophi*) ὃ ἂν αὐτοῖς δηλοῖ ἐκείνης τῆς οὐσίας τῆς αἰεὶ οὔσης: Ibid. p. 576 D εὐδαιμονίας τε αὖ καὶ ἀθλιότητος ὡσαύτως ἢ ἄλλως κρίνεις: Demosth. p. 23, 20 εἰ δέ τι πταίσει, τότ' ἀκριβῶς αὐτοῦ ταῦτ' ἐξετασθήσεται. So perhaps we may explain, *ibid.* p. 19, 4 τούτων οὐχὶ νῦν ὀρῶ τὸν καιρὸν τοῦ λέγειν, *de his dicendi nunc non video tempus opportunum*.

Obs. 1. This notion is often more accurately defined by *περί*; as, Isocr. p. 614, 9 *ἐνθυμηθῆναι περὶ τῶν κοινῶν πραγμάτων*, to consider on.

Obs. 2. So the attributive genitive; as, Od. α, 409 *ἀγγελίης πατὸς φέροι οἰχομένοιο*.—*ἀγγελία τῆς Χίου* Thuc., *de Chio*: Xen. M. S. II. 7. 3 *τὸν τοῦ κοινὸς λόγον*.—*ἐρώτησίς τις* Plat., like *quaestio animorum* Cic. Tusc. I. 23. (generally *περί*): *ἐπειρώτησιν τῶν χρησμῶν* Hdt. IX. 44: Plat. Theæt. p. 164 D *ὁ μῦθος ὁ τῆς ἐπιστήμης καὶ αἰσθήσεως*.

§. 487. 1. Whether the genitive with the verbs in the two last paragraphs expresses the person or the thing, as *ἀκούω Σωκράτους*, or *ἀκούω βορύβου*, the principle of the construction is the same; when the thing heard is alone expressed, it is by a fiction of speech considered as the source whence the hearing, &c. proceeds; but when the person is likewise expressed, this fiction is no longer practicable, as the real source is expressly stated, and then the thing heard, &c. is in the accusative, and the source whence it proceeds in the genitive: Od. μ, 389 *ταῦτα—Καλυψοῦς ἤκουσα*: Xen. Cyr. III, 1, 1 *ὁ Ἀρμένιος, ὡς ἤκουσε τοῦ ἀγγέλου τὰ παρὰ τοῦ Κύρου, ἐξεπλάγη*, as in Latin *audire aliquid ex aliquo*: Eur. Rhes. 129 *μαθύντες ἔχθρῶν μηχανὰς κατασκόπου βουλευσόμεσθα*. So *συνιέναι τινός τι*, as *ἔπος—ἔπα θεῶς: ὁσφραίνεσθαι ὁδὴν*: Hdt. I. 80 *κάμηλον ἵππος φοβίεται, καὶ οὐκ ἀνίχεται οὔτε τὴν ἰδέην αὐτῆς ὀρίων, οὔτε τὴν ὁδὴν ὁσφραυνόμενος*. This is especially the case with the verbs of *understanding, inquiring, examining, saying*; as, *ἐνθυμείσθαι, σκοπεῖν, λέγειν, δηλοῦν*, which are rarely found with the genitive alone^a.

2. All these verbs are, properly speaking, intransitive; the subject being represented, not as acting upon, but as acted upon and receiving something from another. The construction with the genitive is most in harmony with their own force and the genius of the language; but they very frequently take an accusative in a transitive force, especially verbs of *seeing*, which, except in poetry, rarely have a genitive, as in Xen. M. S. I. 1, 10 *οὐδεὶς δὲ πάποτε Σωκράτους οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον οὔτε πρᾶττοντος εἶδεν, οὔτε λέγοντος ἤκουσεν*.

3. Verbs of *hearing, perceiving, observing*, often take an accusative, as well of the person as of the thing: Il. κ, 354 *ἴσση δοῦπον ἀκοῦας*: Od. κ,

^a The double construction of these verbs of sense seems to depend on the following principles. With the Accusative (*αἰσθάνομαι τὸδε*), the *τὸδε* is the *αἰσθητὸν* (Arist. de Anima, ii. 12. *ἡ μὲν αἰσθησις δεκτικὴν ἐστὶ τῶν αἰσθητῶν εἶδων ἄνευ τῆς ὕλης*.) With Genitive *αἰσθάνομαι τοῦδε* = *αἰσθάνομαι αἰσθησιν τοῦδε αἰσθητοῦ*. (Arist. de Anima, iii. 2. 9. *ἐκαστὴ αἰσθησις τοῦ ὑποκειμένου αἰσθητοῦ ἐστίν*.) So that when the acc. is used the *αἰσθητὸν* is supposed to be received into the mind, according to the former view, when the gen., the *αἰσθησις* from the *αἰσθητὸν* according to the second view. Now with verbs of *hearing*, the *αἰσθητὸν* itself would seldom be conceived of as entering into the mind; or more properly speaking, the *αἰσθητὸν* would not be so received, but the *ψῆφος* from the *αἰσθητὸν*. Hence the gen. is most usual: and when the accus. is used it is of the sound, the *ἀκουστόν*; as, Ec. C. 158 *ἀκοῦσαι ἀκουσμα*.

With verbs of *seeing*, on the contrary, the *αἰσθητὸν*, or thing itself, its very image, is received into the eye, so that the accus. is usual, and the gen. very rare, as it would misrepresent the metaphysical relation of the subject and object. The *ὄψις* cannot be separated from the *ὁρατὸν*—it consists in the *ὁρατὸν* being received into the pupil of the eye.

With verbs of *touch*, again; the thing touched is not received into the mind, but an *αἰσθησις* from it conveys the image of it to the mind. Hence the gen. is more usual. If the acc. is used, the thing touched or *αἰσθητὸν* is conceived as implied in the *αἰσθησις*. (ἡ δὲ τῆς αἰσθήσεως ἐνέργεια καὶ τοῦ αἰσθητοῦ ἡ αὐτή.)

Verbs of *taste*.—The thing tasted, *αἰσθητὸν*, is considered as conveying a taste to the sense, rather being itself received into it; hence the genitive.

147 ἐνοπὴν τε πυθοίμην: Xen. Cyr. III. 1. 4 ὥς ᾗσθητο τὰ γινόμενα (but V. 3. 20 ἄρτι ᾗσθημένος τοῦ γεγενημένου): Thuc. V. 32 ἐνθυμούμενοι τὰς ἐν ταῖς μάχαις ἐμφορὰς: Isocr. p. 15 D ἐπειδὴν ἐνθυμηθῶσι τοὺς φόβους καὶ κινδύνους.

4. The verbs of *hearing* take the genitive in the sense of "*obey*," as well as other verbs of obeying which are elsewhere joined with the dative; the person who is obeyed being considered as the source whence the obligation is derived; as, ἀκούειν, ὑπακούειν, κατακούειν, ἀηκουστέιν and ἡκουστέιν, κλύειν Poetic, πείθεσθαι seldom, ἀπειθεῖν. So the adjectives κατήκοος, ὑπήκοος rarely with a dative: Il. ο, 199 οἱ ἔθεν ὀτρύνοντος ἀκούσονται καὶ ἀνάγκη: Ibid. 236 οὐδ' ἄρα πατρός ἀηκούστησεν Ἀπόλλων: cf. π, 676. Od. η, 11 Φαίηκισσιν ἄνασσε, θεοῦ δ' ὥς δῆμος ἀκουειν [ἀκούειν τινί, to listen to, Il. π. 515. an unusual construction instead of a genitive]: Æsch. Prom. 40 ἀηκουστέιν δὲ τῶν πατρὸς λόγων οἶόν τε πῶς: Soph. Elect. 340 τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα: Eur. Or. 436 οἱτοί μ' ὑβρίζουσ', ὧν πόλις τανὺν κλύει (quibus obedit). Prose: Hdt. III. 61 Σμέρδιος τοῦ Κύρου ἀκουστέα (ἐστὶ)—ἀλλ' οὐ Καμβύσῳ: Ibid. 62 προαγορεύει ἡμῖν Σμέρδιος βασιλῆος ἀκούειν: Ibid. 101 Δαρείου βασιλῆος οὐδαμᾶ ὑπήκουσαν: Id. I. 126 νῦν ὧν ἔμεο πειθόμενοι γίνεσθε ἐλεύθεροι: Id. VI. 12 μὴ πειθώμεθα αὐτοῦ: Thuc. VII. 73 πείθεσθαι τινος: Id. II. 62 ἄλλων ὑπακούειν: Xen. Cyr. IV. 5, 19 πῶς χρὴ καλοῦντος ἀπειθεῖν: Demosth. p. 15. extr. κατακούειν τινός. Adjective: Plat. Rep. p. 440 D ὑπηκόους τῶν ἀρχόντων.

Obs. In ὑπήκοός τινος the state of the subject is rather the prominent notion; in ὑπήκοός τινι the benefit enjoyed by the master.

§. 488. Verbs which express the notion of *grief*, *sympathy*, &c. take a genitive of those objects, the antecedent conception of which, as being that whence the feeling arises, is implied in the notion of grief; as, ἀλγεῖν, οἰκτεῖρειν, ὀδυρέσθαι, ὀλοφύρεσθαι: Od. δ, 104 ὀδυρέσθαι τινος: Od. φ, 250 οὔτι γάμου τοσποῦτον ὀδυρόμαι: Il. χ, 169 ὀλοφύρεσθαι Ἑκτορος: Od. π, 17 Ἀργείων ὀλοφύραι: Æsch. Ag. 571 ἀλγεῖν τύχης παλιγκότου: Eur. Hec. 1256 παιδὸς οὐκ ἀλγεῖν δοκεῖς: Thuc. II. 65 ὧν ἕκαστος ἡλγει: (So στένω and οἰκτεῖρω with acc. of object in a transitive force: Xen. Cyr. V. 4, 32 ὁ Κύρος ἀκούσας, τοῦ μὲν πάθους ᾤκτειρεν αὐτόν: Eur. Hipp. 1409 στένω σὲ μάλλον, ἢ μὲ, τῆς ἁμαρτίας.)—πενθικῶς ἔχειν τινός: Xen. Cyr. V. 2, 7 τὴν θυγατέρα, πενθικῶς ἔχουσιν τοῦ ἀδελφοῦ τεθνηκότος, ἐξάγων τάδε εἶπεν. Analogous to this is the construction, Soph. Phil. 715 πώματος ᾗσθη, and the attributive genitive, ἡδοναὶ τέκνων &c.; the genitive expressing the cause whence the pleasure arises. So Soph. OE. R. 234 δέισις φίλου, for his friend.

Obs. 1. So the attributive genitive (§. 464.): ἄλγος ἐταίρων (de amicis), ἄχος τινός Il. ξ, 458. τ, 581. χ, 428: Id. ο, 26 ὀδύνη Ἡρακλῆος: Soph. Phil. 965 οἶκτος—τοῦδ' ἀνδρός: Id. CE. C. 730 φόβος ἐπιστάδου.

Obs. 2. Περὶ is sometimes added: Od. φ. 249 ἡ μοι ἄχος περὶ τ' αὐτοῦ καὶ περὶ πάντων.

Obs. 3. Most of these genitives of the cause or aim of the action were formerly explained by a supposed ellipse of *ἔνεκα* or *χάριν*.

§. 489. Adjectives also which express the notion of *miser*y, especially in exclamations^a: Eur. Hipp. 366 ὦ τάλαινα τῶν δ' ἀλγῶν! Ibid. 564 ὦ τλάμων ὕμενάων! Ibid. 570 ὦ δυστάλαινα τῶν ἐμῶν παθημάτων! Id. Or. 1029 ὦ μέλεος ἦβης σῆς, Ὀρέστα, καὶ πότμου θανάτου τ' ἄωρου! Id. Med. 1028 ὦ δυστάλαινα τῆς ἐμῆς αὔθαδίας! Id. Hec. 661 ὦ τάλαινα σῆς κακογλώσσου βοῆς! Ibid. 783 ὦ σχετλιά σὺ τῶν ἀμετρήτων πόνων! Id. Androm. 1179 ὦ σχετλίος παθέων ἐγώ! Id. Ion. 260 τλήμων σὺ τόλμης. So likewise interjections, either with or without corresponding expressions of feeling: Soph. Œ. C. 149 ἤ, ἔ, ἀλῶν ὀμμάτων: Id. 598 φεῦ τοῦ ξυγαλλάσσοντος ὄρνιθος: Eur. Or. 412 οἴμοι διωγμῶν, οἷς ἐλαύνομαι τάλας! Id. Herc. 899 αἰαῖ κακῶν! Ibid. 1374 οἴμοι δάμαρτος καὶ τέκνων, οἴμοι δ' ἐμοῦ! Id. Hipp. 1454 ὦ μοι φρενὸς σῆς εὖσεβοῦς τε κἀγαθῆς! Xen. Cyr. III. 1, 39 φεῦ τοῦ ἀνδρός! Plat. Rep. p. 509 C Ἀπολλων, δαιμονίας ὑπερβολῆς! Even when the interjection is omitted: Theocr. XV. 75 χρηστῷ κῶκτίρμονος ἀνδρός! Eur. Med. 1051 ἀλλὰ τῆς ἐμῆς κἀκῆς, τὸ καὶ προέσθαι (scil. ἐμέ) μαλθακοὺς λόγους φρενί! (unless this be an expression of wonder, see §. 495. fin.) Xen. Cyr. II. 2, 3 τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν.

Obs. 1. This idiom belongs to the Attic æra. The article is generally prefixed to this gen. in a demonstrative force, pointing out the presence of the misfortune, &c.

Obs. 2. We find the constructions οἴμοι τῶν κακῶν, *alas for the woes*, and οἴμοι τὰ κακά, *I lament* (supplied from οἴμοι) *these evils*. So Æsch. Ag. 1146 ἰὼ, ἰὼ (= θροῶ) λιγείας μόνον ἀηδόνας.

Obs. 3. The verbs expressing *sorrow for* and *sympathy with*, frequently take an acc. in the transitive sense of *lamenting*, *pitying*; the person or thing lamented, &c. being considered rather as the object or patient than the cause or source of the sorrow, &c. Hence they have a passive voice: Plat. Apol. p. 34 C ἵνα—ἐλεθεῖν, *that he might be pitied*.

§. 490. So other verbs expressive of strong mental feeling take a gen. of the antecedent notion of that thing or person which provoked those feelings. So verbs of *anger* and *annoyance*^b; as, χολοῦσθαι, χέσθαι, μνηεῖν, θυμοῦσθαι, κοτεῖν, ἄχθεσθαι, χαλεπαίνειν, &c.: Il. ν, 660 τοῦ δὲ Πάρις μάλα θυμὸν ἀποκταμένοιο χολώθῃ: Il. ξ, 266 Ἡρακλῆος περιχώσατο, παιδὸς ἐοῖο: Il. π, 320 Μάρις—Ἀντιδόχῳ ἐπόρουσε, κασιγνήτοιο χολωθείς: Il. π, 546 Δαναῶν κεχολωμένοι: ν. 553 χωόμενος Σαρπηδόρος: Il. α, 429 χωόμενος κατὰ θυμὸν ἐϋζώνοιο γυναικός: Od. α, 69 Ποσειδάων—Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλά-

^a Elm. Med. 996.

^b Monk Alc. 5.

ωσεν : Il. ε, 178 ἱερῶν μηνίσας : Thuc. II. 43 φθορήσαντες τῆς οὐ βεβαίου δοκίσεως. So Plat. Rep. 501 E ἀγριανοῦσι λεγόντων ἡμῶν : Soph. Ant. 1177 πατρὶ μηνίσας φόνου : Eur. Or. 750 ἴσως σοι θυγαρὸς θυμούμενος : Id. Alc. 5 οὐ δὴ χολωθείς.

Obs. 1. Περὶ is added sometimes to this gen., and also ἐκ : Il. ι, 566 ἐξ ἀρίων μητρὸς κεχολωμένος.

Obs. 2. So in the attributive gen. : χόλος, κότος τινός, *de aliquo*.

§. 491. 1. So verbs expressing the reception of *benefit*, or *advantage*, or *enjoyment*, stand with the genitive only of that whence the benefit is received : δύνασθαι, ἀπολαύειν, ἐπαυρίσθαι, ἀπαυρᾶν^a. So Eur. Hec. 997 δναίμην τοῦ παρόντος, *may I be benefited from* : Id. Alo. 335 σοῦ γὰρ οὐκ ὠνήμεθα : Hdt. VII. 180 τάχα δ' ἂν τι καὶ τοῦ ὀνόματος ἐπαύροτο : Xen. M. S. VI. 3, 11 ἀπολαύειν πάντων τῶν ἀγαθῶν. So verbs of receiving, which take an acc. of the thing received.

2. So verbs expressing states of *prosperity* or *adversity* take a genitive of that whence the state arises : Soph. Electr. 653 ἐδημεροῦσαν τέκνων.

Obs. 1. Sometimes μέρος is joined with ἀπολαύειν Isocr. 203 B ; sometimes χάριν Soph. OE. C. 1042.

Obs. 2. The prepositions ἀπό and ἐκ are sometimes joined with these verbs ; as, Plat. Rep. 395 ἀπολαύειν ἀπὸ τῆς μιμήσεως : Id. Lys. 210 B ὀνησόμεθα γὰρ ἀπ' αὐτῶν^b : always with ὠφελείσθαι ; καρποῦσθαι always has the acc.

§. 492. We frequently find an infin. with the article in the gen. used to express

1. The cause : Thuc. V. 73 καταπατηθέντας τοῦ μὴ φθῆναι τὴν ἐγκατάληπιν, *in consequence of not*.

2. The final cause^c : Thuc. I. 4 Μίνως τὸ ληστικὸν καθήρει ἐκ τῆς θαλάσσης τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ : Id. V. 27 τοῦ μὴ καταφανεῖς γίνεσθαι : Xen. Cyr. I. 6, 40 τοῦ μὴ διαφεύγειν τὸν λόγων—σκοπὸς καθίστης. So often in New Testament, as St. Mark iv. 3 ἐξῆλθεν ὁ σπεῖρων τοῦ σπεῖραι. Cf. St. Luke ii. 77 : Acts xxvi. 18 ἀνοῖξαι τοὺς ὀφθαλμούς τοῦ ἐπιστρέψαι : Rom. vi. 6 τοῦ μηκέτι δουλεύειν τῇ ἁμαρτίᾳ. And also frequently in the LXX^a. So in Latin : Cæs. Bell. Gall. IV. *Naves dejiciendi operis missæ* : Livy IX. 9 *viliâ hæc capita tuendæ sponsionis feramus*.

^a Butt. Lexil. V. ἀπαυρῶν. II.—“With regard to the case which it governs, the difference originally was this, that when the relation of the object to the verb was immediate, i. e. supposed to be an immediate taking, the acc. case followed ; on the other hand, if rather the consequences or

fruits of any thing were to be enjoyed or derived, the genitive ; or, when the construction was complete, (?) ἀπό with genitive.” ^b Ast Lex. Plat. ad voc.

^c Valckn. Hipp. 48.

^d Viner. Gr. Gr. p. 269. Piers. Mær. 426.

3. The result viewed as the cause : Thuc. II. 4 ἐμπίρους ἔχοντες τοὺς διώκοντας τοῦ μὴ ἐκφεύγειν ὥστε διεφθείροντο πολλοί, *so that they did escape*. So Thuc. VII. 21 ξύνεπειθε ὁ Ἑρμοκράτης οὐκ ἤκιστα τοῦ ταῖς ναυσὶ μὴ ἀθυμῆναι, *so that they did not despair*. This is found in the New Testament, and deserves particular notice, as the interpretation of several passages depends on it : Acts xvii. 1 ὥς ἐκρίθη τοῦ ἀποπλεῖν, *result of the decision* : Rom. vii. 2 ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα, *so that she is not*. Cf. xi. 8.

§. 493. 1. So also the notions of *knowing, being skilled in, experienced in, gaining experience in*, and the contrary, take a gen. of the thing in which the person is skilled or experienced, as being that from energising wherein the skill or experience proceeds, and therefore antecedently necessary to the conception of these notions. We cannot form a notion of experience without an antecedent notion of the things with which it has to do : ἔμπειρος, ἀπείρος, ἐπιστήμων, ἐπιστάμενος, ἀνεπιστήμων (rarely σοφός, συνειδέναι), τρίβων, συγγνώμων, ἀδαής, αἰδρις, ἀπαιδευτος, ιδιώτης, also ιδιωτεύειν (Plat. Protag. p. 327 A) &c., πειρᾶσθαι, διαπειρᾶσθαι, ἀποπειρᾶσθαι, πεπειραμένον εἶναι (also πειρᾶν Hdt.), ἀπείρως, ξένως ἔχειν. Ἐμπειρος ὁ ἐπιστήμων εἰμὶ τῆς τεχνῆς : Hdt. II. 49 τῆς θυσίας ταύτης οὐκ—ἀδαής ἀλλ' ἔμπειρος.—Ἀπαιδευτος ἀρετῆς, μουσικῆς Xen.—Xen. Cyr. VI. 1, 37 συγγνώμων τῶν ἀνθρωπίνων πραγμάτων : Lycurg. Leocr. p. 159 πάντων συνειδέναι : Æsch. Suppl. 453 θέλω δ' αἰδρις μᾶλλον ἢ σοφός κακῶν εἶναι (like σοφός τινος Plat. Soph. p. 230 A).—Τρίβων τῆς ἵππικῆς Aristoph. : Eur. Hec. 687 ἀρτιμαθῆς κακῶν. Ἀπείρως ἔχειν τινός Isocr. : Plat. Apol. p. 17 D ξένως ἔχω τῆς ἐνθάδε λέξεως : Il. π, 811 διδασκόμενος πολέμοιο.—Πειρᾶσθαι τινος Il. ω, 390 : Hdt. III. 119 ἀποπειρᾶσθαι γνώμης : Ibid. 134 τῆς Ἑλλάδος ἀποπειρᾶσθαι : Id. VI. 86, 3 πειρηθῆναι τοῦ θεοῦ : Ibid. 128 διεπειρᾶτο αὐτέων τῆς δὲ ἀνδραγαθίης καὶ τῆς ὀργῆς καὶ παιδεύσιός τε καὶ τρόπου.

2. So the notions of being *famous for, glorious in* ; as, Thuc. VII. 69 ὧν ἐπιφανεῖς ἦσαν οἱ πρόγονοι.

§. 494. Connected with this notion of skill are the notions of *capability of, power of, fitness for, talent for*, the notion of capacity, &c. arising from an antecedent notion of the thing, from the peculiar nature of which the notion of capacity for it is formed ; hence the genitive is used with verbal adj. in ικός, and others in which the notion of any capacity is implied : Xen. M. S. III. 1, 6 καὶ γὰρ παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις : Plat. Euthyph. p. 3 C διδασκαλικὸς τῆς αὐτοῦ σοφίας. So Hdt. I. 107 παρθένος ἀνδρὸς ὥραιη :

Id. I. 196 γάμου ὥραιη : Ibid. VI. 122 (θυγατέρες) ἐγένοντο γάμου ὥραιαι : Plat. Legg. p. 643 D τέλειος τῆς τοῦ πράγματος ἀρετῆς, *perfectly versed in*. Also verbal adj. which expresses a transitive action : Hdt. II. 174 ἱποὶ ὅφιος ἀνθρώπων οὐδαμῶς δηλήμονες, *capable of injuring* : Soph. Œ. T. 1437 θνητῶν—μηδενὸς προσήγορος.

§. 495. The verbs of *wondering at*, *congratulating*, *praising*, *blaming*, &c. take a genitive of the cause whence the feeling arises ; and the construction here is twofold : when the quality or action which excites the feeling is distinctly stated, it is in the genitive, and the person who is the patient or object of the feeling in the accusative ; as, ζηλῶ σε τῆς εὐτυχίας, τῆς ἀνοίας : but where the quality is not stated, but is only implied, and represented as being joined to or residing in the person, so that a consideration of the person himself exercising the quality excites the feeling ; as, θαυμάζω σοῦ λέγοντος, or θαυμάζω σοῦ ἃ λέγεις, the person is generally put in the genitive, and the patient or object of the feeling is supplied from the genitive by the mind : so ἀγασθαι, θαυμάζειν, ζηλοῦν, εὐδαιμονίζειν, ἐπαινεῖν, μέμψεσθαι (τινὰ τινος, acc. pers., gen. rei). Ἄγαμαί σε τῆς ἀνδρείας.—Θαυμάζω σε τῆς σοφίας.—Ζηλῶ σε τοῦ πλούτου.—Εὐδαιμονίζω σε τῶν ἀγαθῶν.—Αἰνῶ σε τῆς προθυμίας : Plat. Rep. p. 426 D τοὺς θέλοντας θεραπεύειν τὰς τοιαύτας πόλεις καὶ προθυμουμενούς οὐκ ἀγασαί τῆς ἀνδρείας τε καὶ εὐχερείας ; Hdt. VI. 76 ἀγασθαι μὲν ἔφη τοῦ Ἑρασίνου οὐ προδιδόντος τοὺς πολιήτας : Thuc. I. 84 τὸ βραδὺ καὶ μέλλον, ὃ μέμφονται μάλιστα ἡμῶν, μὴ αἰσχύνεσθε : Id. II. 38 θαυμάζω τῶν προθέντων : Æsch. Theb. 651 κηρυκευμάτων μέμψει : Soph. Electr. 1027 ζηλῶ σε τοῦ νοῦ : Eur. Hec. 962 μέμψει τῆς ἐμῆς ἀπουσίας : Xen. Cyr. III. 1, 15 εἰ μὲν ἀγασαί τοῦ πατρὸς, ἢ ὅσα βεβούλονται, ἢ ὅσα πέπραχε, πάνν σοι συμβουλεύω τοῦτον μμεῖσθαι : Id. Ages. II. 7 τὰδ' αὐτοῦ ἀγαμαί, ὅτι — παρεσκεύασατο (see Obs. 2.) : Ibid. VIII. 4 ἐγὼ οὖν καὶ τοῦτο ἐπαινῶ Ἀγησιλάου, τὸ πρὸς τὸ ἀρέσκειν τοῖς Ἑλλήσιν ὑπεριδεῖν τὴν βασιλέως ξενίαν : Eur. Iph. A. 28 οὐκ ἀγαμαί ταῦτ' ἀνδρὸς ἀριστέος : Plat. Rep. p. 376 A καὶ τοῦτο—ἐν τοῖς κυσὶ κατόψει, ὃ καὶ ἄξιον θαυμάσαι τοῦ θηρίου* : Id. Men. p. 95 C καὶ Γοργίου μάλιστα—ταῦτα ἀγαμαί : Thuc. VI. 36 θαυμάζω τῆς τόλμης : Plat. Theæt. p. 161 B ὃ θαυμάζω τοῦ ἐταίρου σου Πρωταγόρου : Id. Protag. p. 329 C ὃ δ' ἐθαύμασά σου λέγοντος : Demosth. θαυμάζω τῶν εἰωθότων λέγεσθαι : Plat. Criton. p. 43 B ἀλλὰ καὶ σοῦ πάλαι θαυμάζω, αἰσθανόμενος ὡς ἡδέως καθεύδεις : Id. Rep. 367 D τοῦτ' αὐτὸ ἐπαινέσων δικαιοσύνης : Ibid. p. 383 A πολλὰ ἄρα Ὅμηρου ἐπαινοῦντες ἄλλα τοῦτο οὐκ ἐπαινέσόμεθα. After this analogy we find the transitive verb ἐνειδίζω : Hdt. I. 90 τούτων ἐνειδίσαι. So in Hdt. IV. 86 καὶ τὴν Ἀσίην τῇ

* Stallb. ad loc.

Εὐρύπη ποιούντων ἴσῃν—ποιούντων seems to depend on a notion of wonder or blame implied in the preceding sentence. So also adj. which express or imply surprise: Plat. Phædon. p. 58 E εὐδαίμων γάρ μοι ὁ ἀνὴρ ἐφαίνετο καὶ τοῦ τρόπου καὶ τῶν λόγων, ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα. So we must read in Xen. Anab. II. 3, 15 θαυμάσαι τοῦ κάλλους καὶ μεγέθους. And interjections or exclamations; as, εὐδαίμων μοίρας! ὦ σχετλία τόλμης! Aristoph. Av. 61 Ἄπολλον ἀποτρόπαιε τοῦ χασμήματος! Id. Nub. 22 τοῦ δώδεκα μνάς Πασία: Eur. Alc. 832 ἀλλὰ σου! τὸ μὴ φράσαι, where the notion of wonder is conveyed by the form of expression. So Id. Med. 1051 ἀλλὰ τῆς ἐμῆς κἀκῆς! τὸ καὶ προσέσθαι μαλθάκους λόγους φρενί. See §. 489.

Obs. 1. Here also we find περί; as, ὀνειδίζειν περί τινος.

Obs. 2. There are two ways whereby the quality whence the feeling arises may be joined to the person who is properly the immediate object or patient thereof: 1. by a participle in the genitive; as, θαυμάζω σου λέγοντος: 2. by an explanatory sentence, which gives the cause, either simply or by narrating the circumstances which precede the feeling; as, Æsch. Ag. 1399 θαυμάζω σου, γλώσσαν ὡς θρασύστομος: Ibid. 1200 θαυμάζω δέ σου πόντον πέραν τραφεῖσαν ἀλλόθρου πόνιν τυχεῖν λέγουσαν ὥσπερ εἰ παρυστάεις: Id. Alc. 832 σου τὸ μὴ φράσαι: Plat. Hipp. Maj. 27 ἀγαμαί σου ὅτι &c.: Id. Crit. 100 ἀλλὰ καὶ σου πάλαι θαυμάζω αισθανόμενος ὡς ἡδέως καθεύδεις: Id. Legg. 190 Ῥαδαμάνθυος—ἀγασθαι διότι &c.: Hdt. V. 92, 6 θαυμάζειν αὐτοῦ, παρ' ὁλόν μιν ἄνδρα ἀποπέμψει.

Obs. 3. The person is not always put in the genitive when the explanatory sentence is used, as Æsch. P. V. 330 ζηλῶ σ' ὀθύνει' ἐκτὸς αἰτίας κυρεῖς: nor yet with the acc., Eur. Orest. 1674 ζηλῶ δέ σε θεῶν κατοικήσασαν δλβιον δόμον.

Obs. 4. It is but seldom that we find a genitive of the person and the thing, with verbs of admiration, as in Demosth. p. 296 ἀγάσαιτο τῶν ἀνδρῶν ἐκείνων τῆς ἀρετῆς, both being considered, at different moments of the thought, as the cause of the feeling. Things are generally rather regarded as the objects of the action or feeling than as the cause of it, and therefore are generally in the acc.: Thuc. V. 105 μακαρίσαντες ὑμῶν τὸ ἀπειρόκακον οὐ ζηλοῦμεν τὸ ἄφρον: Xen. Cyr. IV. 2, 28 τῶν δὲ πολεμίων, ἐπεὶ φάος ἐγένετο, οἱ μὲν ἐθαύμαζον τὰ ὀρώμενα, οἱ δὲ ἐγίγνωσκον ἦδη. So ἀγασθαι, ἐπαινεῖν, ψέγειν, μέμφεσθαι τι. Sometimes an accusative of the person alone; as, ἐπαινεῖν, ψέγειν, μέμφεσθαι τινα: ἀγασθαι, ζηλοῦν, θαυμάζειν τινά. So also to wonder at a person, not at any particular quality in him: Od. ζ. 168 ὡς σε, γύναι, ἀγαμαί τε τέθιπά τε: Eur. Ion 263 ὡς σε θαυμάζω γυναί: Xen. M. S. II. 1, 19 πῶς οὐκ οἴεσθαι χρὴ τοῦτους καὶ πονεῖν ἡδέως εἰς τὰ τοιαῦτα, καὶ ζῆν εὐφρανομένους, ἀγαμένους μὲν ἑαυτοῦς, ἐπαινουμένους δὲ καὶ ζηλουμένους ὑπὸ τῶν ἄλλων: Id. Œcon. XXI. 10 ἐγὼ μὲν αὐτὸν οὐκ ἂν ἀγαίμην. Double acc.: Xen. Agesil. X. 1 ἐγὼ μὲν οὖν τὰ τοιαῦτα ἐπαινῶ Ἀγησίλαων. (See Double Acc.)

§. 496. Verbs which express the notion of *caring for*, *thinking much of*, or the contraries, which necessarily imply an antecedent notion of the cause (person or thing) whence the care arises; as,

ἐπιμελεσθαι or ἐπιμελεῖσθαι, φροντίζειν, κήδεσθαι, προνοεῖν, προορᾶν, μέλει, μεταμέλει, ἀμελεῖν, ὀλιγωρεῖν, καταφρονεῖν, φείδεσθαι, φυλάττεσθαι, διευλαβεῖσθαι, and the poetic ἐμπάζεσθαι, ὀθεσθαι, ἀλέγειν, ἀλεγίζειν, τημελεῖν : Od. ι., 275 οὐ γὰρ Κύκλωπες Διὸς αἰγιόχον ἀλέγουσιν, οὐθὲ θεῶν μακάρων : Il. α., 181 σθένος δ' ἐγὼ οὐκ ἀλεγίζω, οὐδ' ὄδομαι κοτέοντος : Od. α., 271 ἐμὼν ἐμπάζω μύθων : Od. α., 415 οὔτε θεοπροπίης ἐμπάζονται : Hdt. III. 151 ἐπολιόρκεε (Βαβυλωνίους) φροντίζοντας οὐδὲν τῆς πολιορκίης : Demosth. p. 41, 8 οὐδὲν φροντίζειν ὧν ἔχρην : Plat. Gorg. 512 οὐδὲν ἥττον αὐτοῦ καταφρονεῖς. So παραχρήσασθαι (*to think little of*), τῶν μαχίμων Αἰγυπτίων Hdt. II. 141. But with acc. Id. I. 108. VIII. 20 : Ibid. I. 120 ἡμῖν τῆς σῆς ἀρχῆς προσπτεόν : Id. III. 159 τοῦ σίτου προορᾶν, cf. II. 121 : Thuc. IV. 11 φυλάσσεσθαι τῶν νεῶν : Xen. Cyr. I. 2, 2 οἱ Περσῶν νόμοι (ἄρχονται) τοῦ κοινοῦ ἀγαθοῦ ἐπιμελούμενοι.—Μέλει μοί τιнос : Id. V. 1, 10 Γωβρύα—πειράσομαι ποιεῖν μήποτε μεταμελήσαι τῆς πρὸς ἐμὲ ὁδοῦ : Id. Hell. VII. 3, 6 ὑπεριδόντας τῆς πόλεως. In Hdt. and Thuc. ἀνακῶς ἔχειν τινός for ἐπιμελεῖσθαι : Theocr. I. 53 μέλειται δέ οἱ οὔτε τι πῆρας, οὔτε φυτῶν : Plat. Legg. p. 843 E διευλαβεῖσθαι τιнос. So μεταστρέφειν in which the notion of *caring for* is implied ; Eur. Alc. 1224 οὐδὲ ναυκλήρον χερὸς μεταστρέφουσαι (see also §. 507.). So ἐντρέπειν Plat. Crit. 52 : οὔτε ἡμῶν τῶν νόμων ἐντρέπει : Soph. Aj. 1117 τοῦ δὲ σοῦ ψόφου οὐκ ἂν στραφεῖην. So ἐπιστρέφειν Id. Phil. 599^a : κινδυνεύειν τινός : Demosth. p. 835, 69 εἰ αἰσθοίτο—ὑπὲρ τούτων τῆς ἐπωβελίας τὸν αὐτοῦ υἱὸν ἐμὲ κινδυνεύοντα, where the gen. alone is used, instead of the more usual construction with περί, apparently in consequence of the preceding ὑπέρ, as shortly before we find περί ἀτιμίας κινδυνεύοντας : Demosth. p. 96. §. 27 τῆς πατρίδος κήδεσθαι. Μελετᾶν also, in the sense of *to care for*, has a gen. in Hesiod : Ἔργ. 316 μελετᾷς βίου and 443 ἔργου μελετῶν : but in its usual sense of *to practise*, it always has an acc.

Obs. 1. Many of these verbs take an accusative of the immediate object rather than a genitive of the antecedent cause ; as, Od. ζ., 268 ἔνθα δὲ νῆων ὄπλα μελαινῶν ἀλέγουσιν.—φροντίζειν, *to think on*, Hdt. VII. 8, 16 : ἐμμελεῖσθαι Plat. Legg. p. 752 D : κήδεσθαι Soph. El. 1059 : ἀμελεῖν Eur. Ion 439 : παραμελεῖν Xen. Cyr. I. 6, 14 παρημεληκότα—τὰ τῶν θεῶν^b : Plat. Phæd. p. 98 D ἀμελήσας τὰς ὡς ἀληθῶς αἰτίας : καταφρονεῖν Thuc. and Hdt. : φυλάττεσθαι generally.

Obs. 2. Μέλει sometimes in poetry has the thing cared for as the subject in the nominative : Il. κ., 481 μελήσουσιν δ' ἔμοι ἵπποι : Od. α., 358 μῦθος δ' ἄνδρεςσι μελήσει πᾶσι, μάλιστα δ' ἔμοι : Od. α., 159 τούτοις μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδῇ : Eur. Hipp. 104 ἄλλοισιν ἄλλος θεῶν τε κἀνθρώπων μέλει. So μεταμέλει μοί τι Hdt. VI. 63 τῷ Ἀρίστωνι τὸ εἰρημένον μετέ-

^a Ellendt ad voc.^b Bornemann ad loc.

μελε. Rarely μελεσθαι : Od. κ. 505 μήτι τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ μελίσσω : Eur. Phœn. 758 γάμους—σοὶ χρή μελεσθαι : Hipp. 60 Ἄρτεμιν ᾗ μελόμεσθα.

Obs. 3. These verbs are sometimes further defined by the prepositions περί and ὑπέρ. So in Attic prose : ἐπιμελίσσθαι περί τινος, φροντίζειν περί τινος.

Obs. 4. The attributive genitive : φροντίς τῶν παίδων—ἐπιδός τινος : Hdt. I. 4 μηδεμίαν ὥρην ἔχειν τινός : Id. III. 155 (τῆς στρατιῆς) οὐδεμίῃ ἔσται ὥρῃ ἀπολλυμένης.—ἐπιμελεια τῶν πολεμικῶν ἔργων : Od. ο. 8 μελεδήματα πατρός. So αἰδώς, πρόνοια, προμήθεια σου—περί : Demosth. p. 110, 2 οὐδεμίαν περί τῶν μελλόντων πρόνοιαν ἔχουσιν.—Ἐπιμέλεια, φρόντις περί τινος. So adjective : αἶς, ἐπιμελής τινος.

§. 497. Verbs of pouring libations or drinking in honor of any person. An antecedent conception of that person being that whence the action of the verb arose : Arist. Equit. 106 σπονδὴν λαβὲ δῆ, καὶ σπείσιν ἀγαθοῦ Δαίμονος, in *Dæmonis honorem*. So ἐπιχεῖσθαι τινος : Theocr. II. 151 ἀτὰρ τόσου αἰὲν Ἔρωτος ἀκράτω ἐπεχεῖτο, *merum tibi infundi jussit in Amoris honorem* : Id. XIV. 18 ἔδοξ' ἐπιχεῖσθαι ἄκρατον ὦτινος ἦθελ' ἕκαστος : Callimach. Epigr. XXXI. ἔγχει καὶ πάλιν εἰπέ, Διοκλῆος : Meleagr. Ep. XCVIII. ἔγχει καὶ πάλιν εἰπέ, πάλιν, πάλιν, Ἥλιοδώρας. So Horace : Od. III. 19, 9 *Da Lunæ propere noctæ, Da noctis mediæ, da puer Auguris Murenæ*.

§. 498. Verbs which signify a desire or longing for take a gen. of that whence the desire arises, it being impossible to desire any thing without an antecedent notion of it ; αἶς, ἐπιθυμεῖν, ἐρᾶν, ἔρασθαι, ἐρατίζειν poet., ἰμείρειν, ἰμείρεσθαι, λιλαίεσθαι poet., ἄλδσθαι poet., ποθεῖν—διψῆν, πεινῆν : so also desiderative verbs in εἰώ : Il. ρ, 660 (λέων) κρειῶν ἐρατίζων : Il. ι, 64 πολέμον ἔραται ἐπιδημίον : Od. α, 315 λιλαίεσθαι ὁδοῖο : Il. ψ, 122 ἄλδόμεναι πεδίοιο : Soph. Aj. 50 χεῖρα μαιμῶσαν φόνου : Arist. Pax 497 οἱ κιττῶντες τῆς εἰρήνης : Plat. Rep. p. 403 Α ὁ δὲ ὀρθὸς ἔρως πέφυκε κοσμίῳ τε καὶ καλοῦ σωφρόνως τε καὶ μουσικῶς ἐρᾶν : Ibid. p. 438 Α οὐθεὶς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτου, ἀλλὰ χρηστοῦ σίτου· πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν : Id. Symp. p. 181 Β οἱ φαῦλοι τῶν ἀνθρώπων—τῶν σωμάτων μᾶλλον ἢ τῶν ψυχῶν—ἐρώσιν : Ibid. p. 186 Β τὸ ἀνόμοιον ἀνομοίων ἐπιθυμεῖ καὶ ἐρᾷ : Πεινῆν τῶν σίτων, τῶν ποτῶν, τοῦ ἐπαίνου : Odys. ν, 137 σίτου πεινέμεναι. So in Aristoph. κιττᾶν τινος, *aliquid vehementer concupiscere*,—ἐπιτύφεσθαι τινος. Later writers : κνίζεσθαι, καίεσθαι, ἀλίσκεσθαι τινος : Theocr. IV. 59 τήναν τὰν κνάνοφρον ἐρωτίδα, τὰς ποκ' ἐκνίσθη : Il. ξ, 37 ὀφείοντες αὐτῆς καὶ πολέμοιο.

Obs. 1. So also the attributive genitive : ἐπιθυμία, ἔρως, πόθος τῶν καλῶν Hdt. And also adjectives : Hdt. VII. 6 νεωτέρων ἔργων ἐπιθυμητής.

Obs. 2. These verbs sometimes take an equivalent accusative of that

whereon the desire, &c. for the time rested ; or the elliptic acc. So *ἱμεί-
ρειν*—*ποθεῖν* : Soph. OE. T. 50 *ἱμείροντες γνώτα*, i. e. *requesting known re-
quests* : Od. ι, 452 *ἢ σὺ γ' ἀνακτος ὀφθαλμὸν ποθείεις* : Il. λ, 161 *ἵπποι—
ἡνιόχους ποθέοντες ἀμύμονας* : Od. α, 343 *τοίην γὰρ κεφαλὴν ποθίω* : Hdt.
III. 36 *ἐπόθησέ τε δὴ ὁ Καμβύσης τὸν Κροῖσον (ἐπιζητεῖν)* : Plat. Rep. p.
329 A *ὀλοφύρονται* —, *τὰς ἐν τῇ νεότητι ἡδονὰς ποθοῦντες*.—*ἔλδεσθαι* : Od.
α, 409 *ἢ ἐὼν αὐτοῦ χρεῖος ἐελδόμενος τοῦ* (*huc*) *ἱκάνει* ; Il. ε, 481 *κτῆματα
πολλά, τὰ τ' ἔλδεται ὅς κ' ἐπιδεύης*. *Φιλεῖν, ἀγαπᾶν, στέργειν* always have the
accusative ; the object being considered not as the cause, but as the object
of the feeling ; this latter notion being for the time more immediately
present to the mind of the speaker. The object in the accusative is repre-
sented as receiving the feeling, in the genitive as awakening it.

II.

§. 499. Verbs which take their object in the accusative or dative,
but to which the cause is usually or frequently attached in the
genitive.

1. Verbs of *grudging*, &c. have a genitive of that from the ante-
cedent perception of which the feeling proceeds : *φθονεῖν, μεγαίρειν*
(*τινὶ τινος*, dat. pers., genit. rei) : *φθονεῖν τινι τῆς σοφίας* : Thuc. I. 75
ἐπιφθόνως διακίεσθαι ἀρχῆς τοῖς Ἑλλήσι : Æsch. Prom. 626 *οὐ μεγαίρω
τοῦδέ σοι δωρήματος* : Eur. Hec. 238 *τοῦ χρόνου γὰρ οὐ φθονῶ*.

Obs. 1. So in the attributive genitive *φθόνος τινός*.

Obs. 2. This causal genitive is still more widely used in the attributive
construction, being joined with many substantives, the verbs correspond-
ing to which, though properly expressing an intransitive feeling arising
from some person or thing, yet are used in a transitive force and take an
object in the accusative or dative, the object being considered rather as
the patient, than the cause of the action or the feeling expressed by the
verb, while the substantive expresses not the action but the state of feel-
ing : *φόβοι πολεμίων, μετὺς ἀβ aliquo* (but *φοβείσθαι τινα*) : Eur. Or. 432
τὸ Τροίας μῖσος : Id. Troad. 372 *ἡδονὰς τέκνων, pleasure in the children* :
φιλία τινός.

§. 500. Verbs of *requital, revenge*, &c. take a genitive of that
whence the desire of requital or revenge arises : *τίσασθαι, τιμωρεῖσθαι*
(*τιμωρεῖν* trag.) *τινά τινος* (accus. pers. and gen. rei) : Il. γ, 366 *ἦτ'
ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος* : Od. γ, 206 *τίσασθαι μνηστῆρας
ὑπερβασίης* : Æsch. Ag. 1263 *ἐμῆς ἀγωγῆς ἀντιτίσασθαι φόνον* : Eur.
Orest. 433 *Παλαμήδους σε τιμωρεῖ φόνου*—*Τιμωρεῖσθαι τινα φόνου* :
Hdt. III. 145 *τοὺς ἐπικούρους*—*τιμωρήσομαι τῆς ἐνθάδε ἀπίστους, ob hijus
terræ incursionem* : Ibid. 47 *τίσασθαι τῆς ἀρπαγῆς*.

Obs. 1. The accusative *δίκην*, or dative *δίκη*, is often joined to the geni-
tive ; in which case the genitive becomes attributive : *τῆς σῆς ἀνοίας—
μέτειμι δίκην*^a.—(See *τίσασθαι*, §. 585.)

^a Elm. Heracl. 851. Med. 256.

Obs. 2. Some of these verbs have sometimes a derived sense of "*avenging*," and then the cause of the action of revenge, &c. is considered as the patient thereof.

Obs. 3. Attributive genitive; as, *Od. a.* 40 *τίσις Ἀτρεΐδαι*: *Il. φ.* 28 *ποινὴ Πατρόκλοιο*: *Eur. Or.* 435 *πατὸς δὲ δὴ τί σ' ὠφελεῖ τιμωρία*.

Obs. 4. Ἀντί is sometimes added to this genitive: *Hdt. VI.* 135 *Πάριοι—βουλόμενοι μιν ἀντὶ τούτων* (*hujus rei causa*) *τιμωρήσασθαι θεοπρόπους πέμπουσι εἰς Δελφούς*.

§. 501. Judicial verbs of *prosecution*, and *sentencing*; as, *αἰτιάσθαι*, *ἐπαιτιάσθαι*, *διώκειν*, *ἐπεξίεναι*, *εἰσάγειν*, *ὑπάγειν*, *γράφειν*, *προσκαλεῖσθαι*, *ἐγκαλεῖν*, *ἐπισκῆπτεσθαι*—*φεύγειν*—*δικάζειν*, *κρίνειν*, *κρίδεσθαι*—*αἰρεῖν* and *ἀλῶναι*. Ἐπαιτιάσθαι *τινα* *φόνου*: *Hdt. VI.* 104 (*Μιλτιάδεα*) *οἱ ἐχθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ*.—Ἐπεξίεναι *τινὶ* *φόνου*: *Plat. Euth.* 4 D *ἐπεξέρχομαι τῷ πατρὶ φόνου*.—Γράφεισθαι *τινα* *παρανόμων*.—Φεύγειν *κλοπῆς*, *φόνου*, *ἀσεβείας*.—Κρίνεσθαι *ἀσεβείας*: *Xen. Cyr. I.* 2, 7 *δικάζουσι δὲ καὶ ἐγκλήματος, οὗ ἕνεκα ἄνθρωποι μισοῦσι μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἥκιστα, ἀχαριστίας*: *Id. M. S. I.* 2, 49 *κατὰ νόμον (ἔξεστι) παρανοίας ἐλόντι καὶ τὸν πατέρα δῆσαι*: *Demosth. p.* 846. *extr.* *ἐπισκῆψεσθαι τινι τῶν ψευδομαρτυριῶν*: cf. *Ibid. p.* 857, 41. 848, 13. *Ibid. p.* 861, 58 *φεύγειν ψευδομαρτυριῶν ὑπό τινος*. Ἀλῶναι *κλοπῆς*. So *Arist. Rhet. I.* 15, 17 *οὐχ ἀλίσκεται ψευδομαρτυριῶν*. So *ἔνοχος δειλίας*, like *reus alicujus rei*: *Aesch. Pers.* 692 *ἄμεμπτος χρόνου*.

Obs. 1. The fine or punishment is also in the genitive, the fine being considered as the equivalent of the offence: *Hdt. VI.* 36 *ὑπάγειν θανάτου*: *Xen. Hell. II.* 3, 12. *Plat. Rep. p.* 558 A *ἀνθρώπων καταψηφισθεντῶν (damnatorum) θανάτου ἢ φυγῆς*.—*θανάτου κρίνειν*, *κρίνεσθαι*, *διώκειν θανάτου*.

Obs. 2. Sometimes *περί* or *ἕνεκα* is added: *Xen. Hell. VII.* 3, 6 *διώκειν τινὰ περί φόνου*: *Demosth. p.* 53, 47 *τῶν στρατηγῶν ἕκαστος δις καὶ τρίς κρίνεται παρ' ὑμῖν περί θανάτου*.—*ἕνεκα*: *Hdt. VI.* 136 *Ξάνθιππος—Μιλτιάδεα ἐδίωκε τῆς Ἀθηναίων ἀπάτης ἕνεκεν*.—γράφεισθαι *τινά* *τινος ἕνεκα* *Plat.*: frequently also a substantive; as, *φεύγειν ἐπ' αἰτίᾳ φόνου* *Demosth.*—γράφεισθαι *τινα* *γραφὴν φόνου*, or *δίκην φόνου*.

Obs. 3. This causal genitive sometimes suffers attraction; as, *Soph. Œ.* C. 1291 *ἀ δ' ἦλθου ἤδη σοι θίλω λέξαι*, for *ὣν ἦλθον*.

Obs. 4. The preposition *ἐκ* is sometimes added: *Soph. Œ. C.* 1363 *ἐκ σίβην ἀλώμενος*.

Relative Genitive.

§. 502. When two things or notions are so connected with each other, that the one is a necessary condition of the existence or conception of the other, so that the notion of the one is formed from an antecedent knowledge and consideration of the other, or is con-

ceived as depending on it, the verb takes a genitive of the notion which is thus antecedent to it :

1. Every notion of *greater or less, superiority, inferiority*, arises from the antecedent consideration of that object to which it is superior, or greater or less ; hence,

2. All *comparatives* take a genitive of that object from a comparison with which, the notion of greater or less (in whatever it may consist) arises ; as, ὁ υἱὸς μείζων ἐστὶ τοῦ πατρὸς : Eur. Med. 965 χρυσὸς δὲ κρείσσων μυρίων λόγων βροτοῖς : Ibid. 86 πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φιλεῖ : Plat. Symp. p. 188 D ὁμιλεῖν καὶ φίλους εἶναι καὶ τοῖς κρείττοσιν ἡμῶν θεοῖς.

3. Positive adjectives also, which imply a comparative notion, as the numeral multiples in *άσιος* : as, διπλάσιος, τριπλάσιος, πολλαπλάσιος ; so also the numerals in *πλοῦς*, as διπλοῦς, τριπλοῦς &c. : and δεύτερος, &c. ὕστερος ; περισσός, δις τόσος &c. : Il. ψ, 248 οἳ κεν ἐμείο δεύτεροι ἐν νήεσσι πολυκλήϊσι λίπησθε : Hdt. VII. 48 τὸ Ἑλληνικὸν στράτευμα φαίνεται πολλαπλήσιον ἔσεσθαι τοῦ ἡμετέρου : Id. VIII. 137 διπλήσιος ἐγένετο αὐτὸς ἐωυτοῦ, *twice as great as before*, marking increase in degree : Arist. Equit. 285 τριπλάσιον κεκράξομαι σοῦ : cf. Hdt. VI. 133. Ibid. 120 ὕστεροι δὲ ἀπικόμενοι τῆς συμβολῆς (*prælio*) ἡμείρουτο ὁμως θεήσασθαι τοὺς Μήδους : Id. I. 23 οὐδενὸς δεύτερος, as Plat. Tim. p. 20 A οὐδενὸς ὕστερος : Xen. Cyr. VIII. 2, 21 τῇδὲ γε μέντοι διαφέρειν μοι δοκῶ τῶν πλείστων, ὅτι οἱ μὲν, ἐπειδὰν τῶν ἀρκεύτων περιττὰ κτήσωνται, τὰ μὲν αὐτῶν κατορύττουσι, τὰ δὲ κατασῆπουσιν—ἐγὼ δὲ ὑπηρετῶ μὲν τοῖς θεοῖς καὶ ὀρέγομαι αἰεὶ πλείονων ἐπειδὰν δὲ κτήσωμαι, ἃ ἂν ἴδω περιττὰ ὄντα τῶν ἐμοὶ ἀρκεύτων, τούτοις τὰς ἐνδείας τῶν φίλων ἐξακοῦμαι. So ἡμιόλιος : Hdt. V. 88 τὰς περόνας ἡμιολίας ποιέεσθαι τοῦ τότε κατεστεῶτος μέτρου : Anab. I. 3, 21 μισθὸν ὁ Κῦρος ὑπὸσχνείται ἡμιόλιον πᾶσι δώσειν, οὐ πρότερον ἔφερον.—δις τόσος Eur. Heracl. 293 : δις τόσως El. 1092. So also the superlative, when it expresses a very high degree of superiority arising from a comparison : Od. λ, 481 σείο δ' Ἀχιλλεὺς, οὔτις ἀνὴρ προπάρειθε μακάρτατος οὐδ' ἄρ' ὀπίσσω : Eur. Iph. Aul. 1594 ταύτην μάλιστα τῆς κόρης ἀσπάζεται : St. John i. 15 πρῶτος μοῦ γέγονεν, and xv. 18 ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. So probably St. Luke ii. 1 πρώτη Κυρηναίου κ. τ. λ.

4. So notions of preference : Eur. Med. 1340 ὦν πρόσθεν ἤξλουν ἐγὼ γῆμαί σε.

§. 503. Expressions of *difference*, which notion arises from an antecedent conception and contemplation of that from which any

thing differs ; as, διαφέρειν, διάφορος, ἄλλος, ἄλλοιός, ἀλλότριος, ἀλλόκοτος, ἕτερος,—ἐναντίος, ἔμπαλιν, *e contrario* : Plat. Prot. 329 D οὐδὲν διαφέρει τὰ ἕτερα τῶν ἑτέρων : Id. Phil. 69 D ἐπιστήμη ἐπιστήμης διάφορος : Xen. Mem. Socr. I. 2, 37 ἄλλα τῶν δικαίων : Soph. Phil. 1191 τί ρέζοντες ἀλλοκότῳ γνώμα τῶν πάρος : Hdt. IV. 126 ἐξόν τοι τῶνδε τὰ ἕτερα ποιεῖν : Plat. Men. 87 ἀλλοῖον τῆς ἐπιστήμης : Id. Crat. 402 B ἀλλοτριώτερον Ἡρακλείτου : Id. Charm. 166 A ἑτέρου ὄντος τοῦ περὶ τούτου—τῆς λογιστικῆς : Thuc. I. 28 φίλους ἑτέρους τῶν νῦν ὄντων : Id. Euth. 3 D τὸ ὅσιον παντὸς ἀνοσίῳ ἐνάντιον : Demosth. p. 289, 14 οὐδὲν ἀλλότριον ποιῶν οὔτε τῆς ἑαυτοῦ πατρίδος οὔτε τοῦ τρόπου.

Obs. 1. Sometimes πρό and ἀντί with the genitive, or παρά and πρός with the accusative, are used instead of the comparative genitive, even after ἄλλος.—(See these Prepositions.)

Obs. 2. *H also is used instead of the genitive after comparative notions : as, ὁ πατήρ μείζων ἢ ὁ υἱός : Hdt. VI. 57 διπλήσια νέμονται ἑκατέρῳ τὰ πάντα ἢ τοῖσι ἄλλοισι : so Att. prose : so Plat. Rep. p. 130 C οἱ δὲ κτησάμενοι (sc. χρήματα) διπλῇ ἢ οἱ ἄλλοι ἀσπάζονται αὐτά : Hdt. IV. 30 πολλαπλήσιά ἐστι τοῦ θέρους ἥπερ τοῦ χειμῶνος : Plat. Rep. p. 534 A.—ὕστερος ἢ Demosth. c. Timoth. p. 1193.—ἡμιόλιος, ἡμισυς ἢ : Xen. Hell. V. 3, 21 τὸν ἡμισυν σίτον, ἢ πρόσθεν.—ἐναντίον : Plat. Phædr. p. 275 A τούναντίον εἶπες ἢ δύναται : Demosth. p. 98, 33 τούναντίον ἢ νῦν.—So the adverb ἔμπαλιν : Hdt. IX. 56 Ἀθηναῖοι ἦσαν τὰ ἔμπαλιν ἢ Λακεδαιμόνιοι : Id. I. 207 ἐγὼ γνώμην ἔχω—τὰ ἔμπαλιν ἢ οἱτοί : Xen. Anab. III. 5, 13 ἐπανεχώρου εἰς τοῦμπαλιν ἢ πρὸς Βαβυλώνα.—διαφέρειν ἢ seldom : Plat. Phædr. p. 228 D διαφέρει τὰ τοῦ ἱρώντος ἢ τὰ τοῦ μή. So ἄλλος ἢ.

§. 504. Verbs of *superiority*—*getting the better of*—*being prominent or eminent*, which arise from a comparison, and therefore imply an antecedent notion of some object or standard with which the comparison is made : προέχειν, ὑπερφέρειν, προφέρειν, υπερβάλλειν, υπερέχειν^a, περιγίγνεσθαι, περιεῖναι—πρωτεύειν, poet. : ἀριστεύειν, κρατιστεύειν, καλλιστεύειν (also prose), ὑπατεύειν,—πρεσβεύειν poet. and prose, διαφέρειν, βάλλειν : Plat. Euth. 4 D οὐδὲ ἂν διαφέρει τῶν πολλῶν : Eur. Med. 1092 προφέρειν ἐς εὐτυχίαν τῶν γενομένων : Hdt. VIII. 138 ὁδμῇ ὑπερφέροντα τῶν ἄλλων : Thuc. I. 81 τοῖς ὅπλοις αὐτῶν ὑπερφέρονται : Æsch. Prom. 923 βροντῆς υπερβάλλοντα : Soph. Phil. 137 τέχνα γὰρ τέχνας ἑτέρας προὔχει : Od. σ, 247 περίεσσι γυναικῶν εἰδὸς τε μέγεθος τε : Il. ζ, 460 ὃς ἀριστεύεσκε μάχεσθαι Τρώων : Soph. Aj. 1389 Ὀλύμπου τοῦδ' ὁ πρεσβεύων πατήρ : Hdt. VI. 61 καλλιστεύσει (τὸ παιδίον) πασέων τῶν ἐν Σπάρτῃ γυναικῶν : (Cf. Eur. Hipp. 1009) : Id. VII. 2 τῶν μὲν δὴ προτέρων (παιδῶν) ἐπρέσβευε Ἀρταβαζάνης, τῶν δὲ ἐπιγιγνομένων Ξέρξης : Thuc. VII. 21 αὐτῶν ἐκπλαγέντων περιεσομένους : Xen. Cyr. III. 1, 19 τάχει—περιεγένου αὐτοῦ : Plat. Gorg. p. 475 B

^a Elm. Gr. T. 381.

σκεφώμεθα, ἄρα λύπη υπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, καὶ ἀλγοῦσι μᾶλλον οἱ ἀδικοῦντες ἢ οἱ ἀδικούμενοι : Id. Legg. p. 752 Ε πρσβεύειν τῶν πολλῶν πόλεων : Id. Apol. p. 31 Β ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων^a : Demosth. p. 24, 23 στρατευόμενος καὶ πονῶν—ἡμῶν μελόντων καὶ ψηφίζομένων καὶ πυνθανομένων περιγίγνεται : Ibid. θανμαστόν, εἰ μὴδὲν ποιοῦντες ἡμεῖς—τοῦ πάντα ποιοῦντος, ἃ δεῖ, περιῆμεν : Thuc. V. 97 ἄλλως τε καὶ νησιῶται ναυτοκρατόρων εἰ μὴ περιγίνοισθε. So περιγίγνεσθαι in the sense of *surviving* : Thuc. VI. 8 περιγίγνεσθαι τοῦ πολέμου. So ἐγκράτης, &c., Xen. Cyr. IV. 1, 14 ἡδονῆς ἐγκράτη εἶναι.

Obs. 1. The particular point wherein one thing surpasses another is, generally in prose writers, in the instrumental dative ; as, Hdt. I. 1 τὸ δὲ Ἄργος προεῖχε ἅπασι τῶν ἐν τῇ Ἑλλάδι, but is sometimes expressed by a preposition ; as, ἐν τινι, εἰς τι, κατὰ τι, ἐπὶ τινι. In poetry it also stands in the accusative or infinitive.

Obs. 2. The verbs ἔχειν, φέρειν, βάλλειν, is the above compounds, are neuter (§. 360). The compound verb assumes sometimes a transitive force, and then the thing or person surpassed is considered rather as the object of the transitive, than the cause of the neuter notion of a state : So υπερβάλλειν generally ; προέχειν, υπερέχειν frequently : Eur. Hipp. 1365 : υπερφύντος Hdt. VI. 127. (See Compound Verbs.)

§. 505. Verbs of *being superior to*—*being lords over, masters of*—*governing* ; these being relative notions, and arising from an antecedent conception of their correlatives, which stand in the genitive : κυριεύειν, κοιρανεῖν, δεσπόζειν, τυραννεῖν, τυραννεύειν, στρατηγεῖν, στρατηλατεῖν, ἐπιτροπεύειν, ἀνάσσειν, αἰσυμνᾶν, θεμιστεύειν poet., βασιλεύειν, ἐπιτάττειν (seldom)—ἄρχειν, ἀρχεύειν (poet.), ἐπιστατεῖν, σημαίνειν, κραίνειν (poet.), ἡγεμονεύειν, ἡγεῖσθαι, χορηγεῖν, —κρατεῖν : Il. a, 38 Τενέβοιο ἱφὶ ἀνάσσεις : Il. ξ, 84 σημαίνειν στρατοῦ : Od. ι, 114 θεμιστεύει δὲ ἕκαστος (τῶν Κυκλώπων) παῖδων ἡδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσιν : Soph. Aj. 1050 κραίνει στρατοῦ : Eur. Med. 19 γήμας Κρέοντος παῖδ', δς αἰσυμνᾷ χθονός : Hdt. VII. 7 Ἀχαμένεα—ἐπιτροπεύοντα Αἰγύπτου—ἐφόβησε Ἰνάρως : Ibid. 97 τοῦ δὲ ναυτικοῦ ἐστρατήγεον οἶδε.—99 ἡγεμόνευε δὲ Ἀλικαρνησέων : Id. III. 15 ἐπιτροπεύειν Αἰγύπτου : cf. 82. Ibid. 142 οὔτε γάρ μοι Πολυκράτης ἥρσκε δεσπόζων ἀνδρῶν ὁμοίων ἐωϋτῷ : Xen. Hell. III. 1, 10 ἐσατράπευε αὐτῷ τῆς χώρας : Æsch. Pers. 7 χώρας ἐφορεύειν : Thuc. I. 69 ὁ λόγος τοῦ ἔργου ἐκράτει, *fama superabat rem ipsam* : Xen. Cyr. I. 1, 2 ἄρχοντες μὲν εἰσι καὶ οἱ βουκόλοι τῶν βοῶν, καὶ οἱ ἵπποφορβοὶ τῶν ἵππων, καὶ πάντες δὲ οἱ καλούμενοι νομεῖς ὧν ἂν ἐπιστατῶσι ζῶων, εἰκότως ἂν ἄρχοντες τούτων νομίζονται : Plat. Theæt. p. 179 D χορηγεῖν τοῦ

^a Stallb. ad loc.

λόγου : Demosth. p. 26, 30 εἰ δὲ τοῖς μὲν ὥσπερ ἔκ τυραννίδος ὁμῶν ἐπιτάττειν ἀποδώσετε κ. τ. λ.

Obs. 1. Κρατεῖν, to be superior to, or to get the upper hand of, or to govern, from the relative notion κράτος, power, has a genitive—to conquer, from the positive notion κράτος, strength, it has an accusative; rarely a local dative, as κεύεσθαι Od. λ, 485: ἀνδράσι καὶ θεοῖσι Od. π, 265.

Obs. 2. So the attributive genitive; as, Eur. Hec. 883 καὶ πῶς γυναῖξιν ἀρσένων ἴσται κράτος.

Obs. 3. Many of these verbs of governing take a dative; this is either the dativus commodi, for the benefit of, or the local dative, to which the local prepositions ἐν and μετά are sometimes added: α. στρατηγεῖν (dat. commodi, seldom): Hdt. VI. 72 ἰστρατήγησε Λακεδαιμονίοις ἐς Θεςσαλίην. So στρατηλατεῖν τινι.—β. ἀνάσσειν (dat. loci); in Homer the dative is more usual than the gen.: Od. α, 181 Ταφίοισι φιληρέτμοισιν ἀνάσσω: Il. μ, 242 (Ζεὺς) δε πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει: Il. α, 288 πάντων μὲν κρατεῖν ἐθέλει, πάντεσσι δ' ἀνάσσειν. So in the sense of "to be the master," in Od. α, 1117 κτήμασιν οἷσιν ἀνάσσοι: cf. δ, 309. So Od. α, 402 δώμασιν ἀνάσσειν. Also with dative and genitive: Il. ν, 180 ἐλπόμενον Τρώεσσιν ἀνάξειν ἵπποδάμοισιν τιμῆς τῆς Πριάμου, among the Trojans. With the preposition: μετ' ἀθανάτοισιν, μετ' Ἀργείοισιν ἀνάσσειν, as ἐν Θήβῃ ἀνάσσειν. γ. βασιλεύειν. In Homer, dat. loci; but also, Il. λ, 285, genitive, which construction generally prevailed: βασιλεύειν ἐν Ἰθάκῃ, κατὰ δῆμον in Homer. δ. ἀρχεῖν. generally genitive (in prose always); sometimes dative even in Homer: as, Il. ξ, 133 ἦρχε δ' ἄρα σφιν ἀναξ ἀνδρῶν Ἀγαμέμνων: Il. π, 552 ἦρχε δ' ἄρα σφιν Ἑκτωρ: Od. ξ, 230 ἀνδράσιν ἦρξα: Æsch. Prom. V. 940 δαρὸν γὰρ οὐκ ἄρξει θεοῖς, with ἐν Il. ν, 690. So in Homer: ἀρχεῖν τινί, but later, τινός. ε. ἐπιστατεῖν but seldom, and in prose never, the genitive. ς. σημαίνειν generally with dative: Il. κ, 58 σημαίνει φυλάκεσσι, (transmission.) γ. θεμιστεύειν τινί Od. λ, 569. η. κραίνειν is not found with dative till late Epic writers. ι. ἡγεμονεύειν and ἡγεῖσθαι in the sense of, to precede, shew the way, has the dative; to rule, or lead, gen.; ἡγεμονεύειν, has usually the dative in Homer only: Il. β, 816.—ἡγεῖσθαι in Homer has both genitive and dative; but in other writers, especially in prose, the genitive. We find also, Od. ψ, 134 ἡγεῖσθαι τινι ὀρχηθμοῦ, to lead off the dance (dat. commodi): so χορηγεῖν τινι (dat. commodi); ἡγεῖσθαι and ἐξηγεῖσθαι Thuc., witha ccusative in the sense of, to manage, as III. 93. So also κραίνειν has the accusative: Soph. Trach. 126 ὁ πάντα κραίνων βασιλεὺς. So δεσπόζειν: Eur. H. F. 28 Λύκος τὴν ἐπτάπυργον τήνδε δεσπόμενον πόλιν.

§. 506. Verbs which express inferiority, submission, posteriority, as these equally imply an antecedent standard: ἡττᾶσθαι, μειοῦσθαι, νικᾶσθαι poet., ὑστερεῖν, ὑστερίζειν, ὑστερον εἶναι, κρατεῖσθαι, ἡλαττοῦσθαι, μειοικτεῖν, to come short; ἡττᾶσθαι τῶν ἐπιθυμιῶν: Pind. Nem. IX. 2 ἐνθ' ἀναπεπταμέναι ξείνων νενίκανται θύραι, ab hospitibus victæ patent^a: Eur. Med. 315 ἡδικημένοι σιγησόμεσθα, κρείσσονων νικώμενοι^b: Æsch. Choeph. 1052 μὴ φόβου νικῶ πολὺ. So often in Eur.; as, Iph. A. 1357. Cycl. 454. Id. Heracl. 233 τὴν εὐγέ-

^a Dissen ad loc.

^b Pflugk ad loc.

νειαν τῆς τύχης νικώμενην : Xen. M. S. I. 3, 3 θυσίας δὲ θύων μικρὰς ἀπὸ μικρῶν οὐδὲν ἡγείτο μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θυόντων : Id. Hier. IV. 1 μεγάλου ἀγαθοῦ μειονεκταί.—ὀστερίζειν τῶν καιρῶν, τῶν ἔργων Demosth. p. 50, 35. p. 51, 39. p. 93, 12. Id. p. 120, 36 οὔτε ναυμαχίας οὔτε πεζῆς μάχης οὐδεμιᾶς ἡττάτο (like ἡττάσθαι ἐπιθυμῶν^a). So ἀκράτης, Xen. Cyr. V. 1, 14 τῶν ἐπιθυμῶν ἀκράτης.

Obs. Νικᾶσθαι is also joined with a dative, which represents the instrument whereby the defeat is produced : Eur. Hipp. 458 ξυμφορᾷ νικώμενοι^b : and ἡττάσθαι is joined with ὑπό, frequently in Plato and the other Attic prose writers, which represents the genitive rather as the agent of the inferiority or subjection.

§. 507. Words expressing *relationship—connection—equality—contraposition—community in*, and the contraries, all which notions arise from a previous notion of the person or thing towards which these relations exist : κοινός, ἴσος, ἰσόμενος poet., ἀντίπαλος, ἀντίφθογγος Pind., ἐφέστιος (Æsch. Eum. 577.), ἐπώνυμος, ἡλιξ, ἰσόρροπος, —ἴμοιος and the poetic δμώνυμος, ὁμόστιος, ὁμόστολος—(προσφερής Eur. H. F. 132.) —συνεργός, σύντροφος, συμφυής, συνήθης, συγγενής, σύμφηφος, ξύμφωνος, ξύμφυτος and the Poetic, σύμφορος, σύννομος —also ἀδελφός ἐχθρός (Plato).—the Poetic, ἔνομος, ἔνθεος, ἔντροφος, κληρονομεῖν : Hdt. III. 37 ἔστι δὲ ταῦτα ὁμοῖα τοῦ Ἡφαίστου : Plat. Menex. p. 241 C ἔργον κοινὸν Λακεδαιμονίων τε καὶ Ἀθηναίων (as *communis alicuius rei*) : Theocr. II. 88 καί μεν χρῶς μὲν ὁμοῖος ἐγένετο πολλάκι θάψω : Demosth. p. 690, 14 κληρονομοῦσι τῆς ὁμετέρης δόξης : Soph. Ant. 192 ἀδελφὰ τῶνδε : Plato Phæd. 108 B. Æsch. Choeph. 611 ἡλικα παιδός.

Obs. 1. ἴσος, ὁμοῖος, κοινός generally take the dative ; ἀδελφός generally the genitive.

§. 508. So adjectives and adverbs, expressing *connection, or dependence* ; as, ἐπιχώριος, φίλος, διάδοχος, (frequently with dative) δοῦλος (generally dative) ἀκόλουθος, ἐξῆς, ἐφεξῆς : Plat. Conv. 189 B ἡμετέρας Μούσης ἐπιχώριον : Id. Rep. 604 D δειλίας φίλον : Soph. Phil. 867 ὕπνου φέγγος διάδοχον : Arist. Ach. 438 τάκολουθὰ τῶν ρακῶν—τούτων ἐξῆς : Plat. Tim. 55 τῆς ἀμβλυτάτης—ἐφεξῆς γεγεννηῖαν : Soph. Ant. 479 δοῦλος τῶν πελας.

§. 509. Verbs of *aiming at a mark*, real or imaginary ; as the apprehension of the object to be aimed at is necessarily antecedent to the notion of aiming at it, aiming implies an antecedent conception of the mark ; as, τοξεύειν, ἀκοντίζειν, στοχάζεσθαι (βάλλειν, ἰέναι,

^a Bremi ad loc.

^b Monk ad loc.

τιτύσκεισθαι [like τυγχάνειν τινός] poet.): Il. ρ, 304 Ἐκτωρ δ' αὐτ' Αἴαντος ἀκόντισε δουρὶ φαεινῷ: Ib. 517 καὶ βάλεν Ἀρήτοιο κατ' ἀσπίδα: Ib. 525 Ἐκτωρ δ' Αὐτομέδοντος ἀκόντισε δουρὶ φαεινῷ: Ib. 608 ὁ δ' Ἴδομενῆος ἀκόντισε Δευκαλίδας, δίφρῳ ἐφεστατός: Il. ν, 159 Μηριόνης αὐτοῖο τιτύσκειτο δουρὶ φαεινῷ: Il. δ, 100 ὀστειυσον Μενελάου κυδαλίοιο: Il. θ, 118 τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδέος νιός: Il. ψ, 855 ἥς ἄρ' ἀνάγει τοξέειν: Soph. Ant. 1234 τοξέειτ' ἀνδρὸς τοῦδε: Id. Aj. 154 τῶν γὰρ μεγάλων ψυχῶν ἰεὺς οὐκ ἂν ἀμάρτοι: Arist. Eq. 762 προσκίσθαι σου: Plat. Gorg. 465 Α τοῦ ἡδέος στοχάζεται. So metaphorically, Æsch. P. V. 928 ταῖτ' ἐπιγλωσσῇ Διός.

Obs. Τοξέειν sometimes is used with κατὰ, to define more exactly the nature of the objective relation, and τοξέειν and βάλλειν have a twofold sense, *to cast*, and *to (cast at and) hit*, in which latter sense they take an accus. of the patient of the transitive action: so ἔβαλεν αὐτοῦ, *he cast at him*; ἔβαλεν αὐτόν, *he (cast at and) hit him*.

§. 510. Verbs which properly signify a rapid motion after some object, and thence applied to the mental striving after an object: ἐπείγεσθαι, ὁρμᾶν (intransitive), and ὁρμάσθαι, ἐπιβάλλεσθαι, ἐπαισσειν, ἐσσύμενος Epic; ἐφίεσθαι, ἐπιστρέφεσθαι (στρέφεσθαι and μεταστρέφεσθαι poet.), ἐντρέπεσθαι, ἐπιβατεύειν: Il. τ, 142 ἐπειγόμενός περ Ἄρῃος: Od. α, 309 ἐπειγόμενός περ ὁδοῖο: Id. δ, 335 Τρώων ὁρμᾶν (intransitive): Il. ξ, 488 ὥρμηθη δ' Ἀκάμαντος: Hdt. IV. 135 ἴσαν τῆς φωνῆς: Il. ζ, 68 ὦ φίλοι—μήτις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν μιμνέτω: Xen. Cyr. I. 2, 3 πονηροῦ τινος ἢ αἰσχροῦ ἔργου ἐφίεσθαι.

Obs. Ἐφίεσθαι is sometimes used with an accusative, but very rarely.

§. 511. Verbs of *feeling*, *catching*, *reaching* after an object or aim; as, ἐπιμαίεσθαι (*to feel*), μέμαα poet.^a, ὀρέγεσθαι (*to stretch*), πρ, ἐπιμαίεσθαι σκοπέλου, δώρων, νόστου^b: Il. ζ, 466 ὥς εἰπὼν οὐ παιδὸς ὀρέζατο φαίδιμος Ἐκτωρ: Il. π, 322 τοῦ δ' ἀντίθεος Θρασυμήδης ἐφθῃ ὀρεζάμενος.—ὀρέγεσθαι τῶν καλῶν ἔργων.

Obs. Ἐπιμαίεσθαι with accusative: Od. λ, 531 ξίφος ἐπεμαίετο κόπῃν (*he clasped*): Hymn. Merc. 108 ἐπεμαίετο τέχνην (*to seek after*).

§. 512. 1. Those verbs or adjectives of *obtaining* or *reaching* any thing, which imply the notion of *aiming at* or *reaching after it*; as, λαγχάνειν (seldom), τυγχάνειν, (συντυγχάνειν and ἐντυγχάνειν often in Soph.), κυρεῖν, προσήκει (μοί τινος): ἐπήβολος, &c.: Il. ω, 76 ὥς κεν Ἀχιλλεὺς δῶρων ἐκ Πριάμοιο λάχῃ, ἀπὸ θ' Ἐκτορα λύσῃ: Il. ε, 587 τύχε γάρ ῥ' ἀμάθοιο βαθείης: Il. π, 609 ἔλπετο γὰρ τεύξεσθαι

^a Vide Passow Lex.

^b Vide Passow Lex.

—προβιβῶντος : *Æsch. Choeph.* 932 πολλῶν αἰμάτων ἐπήκρισε : *Ibid.* 1033 πημάτων προσίεται : *Isocr.* p. 22 B C ἐπειδὴ θνητοῦ σώματος ἔτυχες, ἀθανάτου δὲ ψυχῆς, πειρῶ τῆς ψυχῆς ἀθάνατον μνήμην καταλιπεῖν. — Τυγχάνειν, λαγχάνειν χρημάτων, εὐτυχίας — τυχεῖν τελευτῆς, οὐνόματος &c. : *Æsch. Prom. Vinc.* 270 τυχόντ' ἐρήμου : *Ibid.* 649. *Eur. Hec.* 359. 374. *Hdt.* IV. 140 τῆς γεφύρης λελυμένης ἐντυχόντες : *Xen. M. S.* IV. 5, 11 δοκεῖς μοι λέγειν, ὥς ἀνδρὶ ἥττονι γῶν διὰ τοῦ σώματος ἡδονῶν πάμπαν οὐδεμιᾶς ἀρετῆς προστίκει.

Obs. 1. *Λαγχάνειν* and *τυγχάνειν*^a generally have the accusative, in the sense of *to find, meet with, gain*. So *κρεῖν* in this sense in the tragedians ; as, *Eur. Hec.* 698 ἐπ' ἀκταῖς νιν κυρῶ θαλασσίας.

2. So the adverbs : *εὐθύ, ἰθύ(s), straight for any mark, μέχρι(s)* *Homer*, *ἄχρι(s), up to* : *Arist. Eq.* 254 ἐφευγε εὐθὺ τῶν Κυρηβίων *straight for* : *Il.* μ, 254 (θύελλα) ἰθὺς νηῶν κοινὴν φέρεν : *Il.* π, 584 ἰθὺς Λυκίων — ἔσσυο : *Il.* ρ, 233 οἱ δ' ἰθὺς Δαναῶν — ἔβησαν : *Hdt.* VI. 95 ἔχον (*dirigebant*) τὰς νέας ἰθὺ τοῦ Ἑλλησπόντου καὶ τῆς Θερρικής.

Obs. 2. Hence the genitive after *ἐπὶ* in the sense of *towards*.

Obs. 3. In the attributive construction, we find the object or aim of the substantive in the genitive ; as, *ὁδός, κλειυθος, νόστος τινός* : *Od.* ε, 345 ἐπ' αἰμαίοιο νόστου γαίης Φαιήκων : *Eur. Iph. Taur.* 1066 γῆς πατρῆας νόστος.

§. 513. 1. Verbs of *meeting with, or approaching* ; the notion of *striving* or *reaching* after something, as an aim, being implied therein : *ἀντῶν, ὀπαντῶν, ἀπαντῶν, ἀντιῶν, ἀντιβολήσαι*—*πελάζειν*, (neuter) *πελάζεσθαι, πλησιάζειν, ἐμπελάζεσθαι, ἐγγίζειν, ἀνύειν, κατανύειν* &c. : *Il.* π, 423 ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος, ὅφρα δαείω. So *Homer*, *ἀντῶν μάχης, ὀπωπῆς, δαίτης, to meet with, to hit upon* : *ἀντιῶν πολεμοῖο, πόνοιο, μάχης, ἔργων, ἀέθλων*, hence, *to partake of, enjoy* : *Il.* α, 66 αἶ κεν πως ἀνρῶν κίσσης αἰγῶν τε τελείων βούλεται ἀντιάσας ἡμῖν ἀπὸ λαιγὸν ἀμῦναι. So *ἀντιῶν ἱρῶν, ἐκατόμβης* : *Od.* π, 254 πάντων ἀντήσομεν ἔνδον ἐόντων, *we shall meet with all within*^b : *Id.* δ, 342 ἀντιβολήσαι μάχης ; so τάφου, ἐδητύος *Homer* : γάμου *Hesiod* : ὀπαντῶν *Soph. Phil.* 719 : *Id. Aj.* 709 πελάσαι νεῶν : *Soph. OE. C.* 1755 τίνος, ὦ παῖδες, χρεῖας ἀνύσαι : *Electr.* 1451 φίλης γὰρ προβένου κατήνυσαν : *Eur. Hipp.* 364 πρὶν σὺν κατανύσαι φρενῶν : *Id. Phil.* 1327 Χρύσης πελασθεὶς φύλακος : *Xen. Cyr.* III. 2, 4 μᾶλλον ἐπλησίαζον οἱ ἀμφὶ τὸν Κύρον τῶν ἄκρων.

^a *Herm. Vig.* p. 762.

^b *Vide Passow Lex.*

2. When these verbs have not the notion of *striving after any thing*, but the simple one of *meeting, drawing nigh to*, they take the dative; so always ὑπαντᾶν, ὑπαντιάξω in Attic writers: ἀντιᾶν τι Epic: ἀντιάξω and ὑπαντιάξω τινά, *to lay hold on*, Hdt., ἀπατᾶν, *to find*: Il. α., 31 ἐμὸν λέχος ἀντιόωσα: Plat. Phil. p. 42 C ἀπατᾶν ἡδονὰς καὶ λύπας.

§. 514. Words expressing the notion of *failing in, missing, deceived in*, which imply an antecedent notion of an object aimed at, or an opinion entertained: ἀμαρτάνειν, σφάλλῃσθαι, ψεύδεσθαι, more rarely ψεῖδειν, διαψεῖδεσθαι: Il. ψ., 857 θριπτός ἀμαρτῶν: Hdt. III. 81 γνώμης ἀρίστης ἡμάρτηκε. Πεύδεσθαι, σφάλλῃσθαι ἐλπίδος, δόξης, τύχης: Thuc. IV. 108 ἐψευσμένοις τῆς Ἀθηναίων δυνάμεως: Æsch. Eum. 717 ἦ καὶ πάτηρ τί σφάλλῃται βουλευμάτων: Eur. Med. 1010 δόξης ἐσφάλην.

Obs. Πεύδεσθαι in the sense of *to speak falsely* has an acc., Hdt. VI. 32.

§. 515. So all verbs of *remembering and forgetting* take a genitive: these notions arising from and implying an antecedent notion of the thing remembered or forgotten; as, μνησκειν, μνησκεισθαι, μνημονεύειν, μνᾶσθαι—λανθάνεσθαι, ἐπιλανθάνεσθαι, λήθειν poet., ληθάνειν Epic, *to make to forget*: Od. α., 29 μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο: Ibid. 321 ὑπέμνησέν τε ἔ πατρός: Od. η., 221 ἐκ δέ με πάντων ληθάνει, ὅσος ἔπαθον: Il. π., 357 οἱ δὲ φόβοιο δυσκελάδου μνήσαντο, λάθοντό τε θούριδος ἀλκῆς: Eur. Hec. 279 ἐπιλήθομαι κακῶν: Xen. Cyr. VIII. 3, 8 τοῦ μὲν φθόνου ἐπελήληστο: Plat. Symp. p. 180 C λόγων οὐ πάντῃ διεμνημόνευεν. So attributive genitive: μνήμη τῶν κακῶν.

Obs. Μνημονεύειν, *commemorate, to speak of*, generally has an accusative, especially when the object is a thing; a living person being sometimes considered as the source of the remembrance which is implied in the notion of commemorating; while a thing is regarded rather as the patient of the verb, the thing spoken of or commemorated. So also the other verbs take an accusative in the sense of *to keep in the memory, to mention or repeat from memory*; as, Il. ζ., 222 Τυδεία δ' οὐ μέμνημαι: Hesiod. Theog. 503 οἱ οἱ ἀπεμνήσαντο χάριν εὐεργεσιῶν: Hdt. VI. 21 ἀναμνήσαντα οἰκίῃσιν κακὰ: Ibid. 86, 2 οὕτε μνήμῃ τὸ πρῆγμα: Ibid. 136 (τοῦ Μιλτιάδου) ὑπερσπολογίσαντο οἱ φίλοι τῆς μάχης τε τῆς ἐν Μαραθῶνι γενομένης πολλὰ ἐπιμνησμένοι καὶ τὴν Δήμου αἴρεσιν (genitive and accusative): Id. VII. 18 μνησθήσομαι, *I will mention*: Arist. Ran. 662 ἱαμβὸν ἱππώρακτος ἀνεμνησκόμεν: Xen. Cyr. VI. 1, 24 ὅπως ἐν ταῖς ἀγῶγαῖς τὰς τάξεις ὑπομνησκοντο: Id. Anab. III. 2, 11 ἀναμνήσω ὑμᾶς τοὺς τῶν προγόνων τῶν ὑμετέρων κινδύνους: cf. Hell. II. 3, 30. Plat. Phædr. p. 241 Α ὑπομνησκων τὰ πραχθέντα καὶ λεχθέντα: Id. Cratyl. p. 396 C ἐμνημήμην τὴν Ἡσιόδου γενεαλογίαν: Demosth. p. 69 princ. οὐδ' ἀμνημονεῖ τοὺς λόγους οὐδὲ τὰς ὑποσχέσεις, ἐφ' αἷς τῆς εἰρήσης ἐτυχεν. Λανθάνεσθαι always has the genitive,

but ἐπιλανθάνεσθαι sometimes, even in prose, the accusative.—Μνᾶσθαι, *to mention*, sometimes takes περί: Od. η, 191. Hdt. VII. 39. Demosth. p. 30, 6.

§. 516. So also the notions of *beginning something* are formed from and imply an antecedent conception of something not yet begun, of a state different from that of which the verb expresses the beginning: ἄρχειν, ἄρχεσθαι, ὑπάρχειν, κατάρχειν, ἐξάρχειν: Od. α, 28 τοῖσι δὲ μύθων ἤρχε πατὴρ ἀνδρῶν: Eur. Alc. 814 πημάτων ἄρχει λόγος: Æsch. P. V. 199 ἤρξαντο δαίμονες χόλου: Arist. Pax, 605 ἤρξεν αἵτης: Plat. Leg. 892 A μεταβολῆς πάσης ἄρχει: Od. δ, 19 μολπῆς ἐξάρχειν. And in Attic Prose: ὑπάρχειν ἀδίκων ἔργων, εὐεργεσίας &c. This genitive must be distinguished from the separative, where a particular point whence the action proceeds is taken.—(See *Separative Genitive*.)

Obs. These verbs are sometimes joined with the accusative, where the accusative is conceived of as the object or patient of the action begun, (implied in the substantive,) the notion of beginning being kept out of sight. So Il. β, 273 ἐξάρχειν (βουλεύων) βουλὰς: so Eur. Troad. ἐξάρξω (μειλπω) μολπὰν: so Xen. Cyr. III. 3, 58. Plat. Euthyd. 283 B κατάρχειν (λόγων) λόγον: Eur. Hec. 685 κατάρχεσθαι νόμον: Orest. 960. Od. γ, 445.—κατάρχομαι is also used without any case, Eur. Iph. Taur. 40.—ὑπάρχειν is always joined with a genitive in Attic Greek, except Æsch. p. 31, 32.

§. 517. So also verbs of *ceasing, stopping, being relieved from*, imply an antecedent notion of something going on which is stopped: λήγειν, παύεσθαι (παύειν τινά τινος). Sometimes τελευτᾶν, λυφᾶν (neuter and also τινά τινος), ἔχειν, *to stop*: Il. ζ, 107 Ἀργεῖοι—λήξαν φόνοιο; so ἀναπνεῖν, *to take breath from, to cease*; ἀναπνεῖν κακοτήτος, πονοῖο: Eur. Med. 93 οὐδὲ παύσεται χόλου: Thuc. III. 59 τελευτᾶν λόγου: Ibid. 104 ἐτελεύτα τοῦ ἐπαίνου: Xen. Cyr. VIII. 7, 17 τελευτᾶν βίου: Thuc. I. 112 Ἑλληνικοῦ πολέμου ἔσχον οἱ Ἀθηναῖοι: Arist. Pax, 421 πεπαυμέναι κακῶν: (Il. β, 595 Μοῦσαι—Θάμυριν παῦσαν δοιδῆς.) So Soph. Phil. 1334 νόσου μαλάχθης τῆσδε.

Obs. Sometimes in παύομαι the “self” is not accusative, *I stop myself*, but adjectival, and then of course the accusative follows, as in the active voice: Soph. Ant. 882 δοιδᾶς καὶ γόους πρὸ τοῦ θανεῖν ὡς οὐδ’ ἂν παύσαιτ’ ἂν, *no one would stop his lament*.

§. 518. 1. When any thing is spoken of as deriving its characteristic or property from something else, this thing is in the genitive, as it is conceived antecedently to the notion of any person being endowed with it. So when the verb εἶναι expresses the state or being of any one, it is followed by a genitive of that whence the

state arises and which defines it; as, Hdt. IV. 135 *έόντες λόγου*, *being of note*: Thuc. I. 113 *έγώ τής αὐτῆς γνώμης εἰμί*. So the attributive genitives (§. 464. 2.) whereby the notion of the substantive is defined; as, *δοιδός μελέων*. The notion of *δοιδός* as here expressed arises from the *μέλη*.

2. When any thing is spoken or conceived of as the *property*, or *possession* of, or *dependent* on another, this notion of property implies and arises from an antecedent notion of the person of whom it is the property, &c.

a. With the verbs, *είναι*, *γενέσθαι*; as, *τῆς φύσεως μέγιστον κάλλος έστίν* (certainly more correctly written *έστιν*)—*τοῦ Σωκράτους πολλή ἦν ἀρετή*: Il. ψ, 160 *οἱσι μάλιστα κήδεός έστι* (better *έστι*) *νέκυς*, *the subject of mourning*: Demosth. p. 102, 48 *δοκεῖ ταῦτα καὶ δαπάνης μεγάλης καὶ πόνων πολλῶν καὶ πραγματείας εἶναι*. So *έαυτοῦ εἶναι*, *to be his own master*: Ibid. p. 42, 7 *ἦν ὁμῶν αὐτῶν ἐθελήσητε γενέσθαι*, *non ex aliis pendere*. Also, *εἶναι τινος*, *alicujus esse*, *alicui addictissimum esse*, prose and poetry: Soph. Œ. R. 917 *ἀλλ' έστὶ τοῦ λέγοντος*: Thuc. V. 84 *οὐδετέρων ὄντες*, *being of neither party*: Isocr. p. 185 *τῆς πόλεως ὄντας καὶ τῶν τὰ βέλτιστα λεγόντων*: Demosth. p. 125, 56 *εἶναι Φιλίππου*^a. So Ibid. *εἶναι τοῦ βελτίστου*, *studere rebus optimis*. So *έχειν* in its intransitive sense of *being*: Soph. Œ. R. 709 *μαυτικῆς έχον τέχνης*^b: Plato Phædr. 244 *έαυτῆς έχοντα*, *dependent on itself*^c.

b. With many other verbs which express *dependence*, *possession*, &c., though mostly there may be an ellipse of *είναι*: Il. γ, 457 *νίκη μὲν δὴ φαίνεται Ἀρηΐφίλου Μενελάου*: Plat. Protag. p. 343 E *εὐηθες γὰρ τοῦτό γε φανείη ἂν καὶ οὐ Σιμωνίδου*: Demosth. p. 34, 21 *δικαίου πολίτου κρίνω τὴν τῶν πραγμάτων σωτηρίαν ἀντὶ τῆς ἐν τῷ λέγειν χάριτος αἰρεῖσθαι*. Even *ποιοῦ σεαυτῆς* Soph. Antig. 547: Arist. Equit. 714 *τὸν δῆμον σεαυτοῦ νενόμικας*: Soph. Œ. R. 411 *προστάτου γεγράφομαι*.

3. The person or thing, to which belongs some quality essential or peculiar, is put in the genitive, since the notion of this quality is derived from an antecedent notion of that whereof it is the peculiar property; as, *ἀνδρὸς έστιν* (*έστιν*) *ἀγαθοῦ εὖ ποιεῖν τοὺς φίλους*: Hdt. I. 107 *τρόπου ἡσυχίου έστί* (*έστι*): Soph. El. 1054 *πολλῆς ἀνοίας* (sc. *έστι*) *καὶ τὸ θηρᾶσθαι κενά*: Eur. Hec. 844 *έσθλου γὰρ ἀνδρὸς τῇ δίκη θ' ὑπηρετεῖν καὶ τοὺς κακοὺς δρᾶν πανταχοῦ κακῶς αἰέ*: Demosth. p. 54 princ. *κακούργου μὲν γάρ έστι* (*έστι*) *κριθέντ' ἀποθανεῖν, στρατηγού δὲ μαχόμενον τοῖς πολεμίοις*: Ibid. p. 113, 12 *συμμάχων δ' εἶναι καὶ φίλων ἀληθινῶν ἐν τοῖς τοιοῦτοις καιροῖς παρεῖναι*: Ibid. p. 13, 16 *τὸ*

^a Bremi ad loc.^b Ellendt Lex. Soph. p. 732.^c But see Stallb. ad loc.

μὲν ἐπιτιμᾶν (*vituperare*) ἴσως φήσαι τις ἂν ῥάδιον καὶ παντὸς εἶναι (*of any one*), τὸ δ' ὑπὲρ τῶν παρόντων ὅ τι δεῖ πράττειν ἀποφαίνεσθαι, τοῦτ' εἶναι συμβούλου.

Obs. 1. To this genitive however is frequently added the preposition *πρὸς*; as, *πρὸς ἀνδρὸς ἀγαθοῦ ἔστιν εὖ ποιεῖν τοὺς φίλους.*

Obs. 2. In poetry this genitive of the quality is used in the place of an adjective; as, *Eur. Phæn. 1791 στολὴς κροκόσσσα τρυφᾶς* for *τρυφερά*: *Ibid. 1574 τραύμασιν αἵματος* for *αἱματέσσι*: *Id. Bacch. 388 ὁ τᾶς ἡσυχίας βίωτος* for *ἡσυχος*. Compare §. 435. c.

4. So also with adjectives, which express the notion of being *sacred to, peculiar to, suitable to, or the contraries*: *ἴδιος, οἰκείος, κύριος, ἱερός, ἄγιος, πρέπων*: as, *Demosth. p. 26, 28 οἱ δὲ κίνδυνοι τῶν ἐφεστηκότων (ducum) ἴδιοι, μισθὸς δ' οὐκ ἔστιν*: *Ibid. p. 32, 16 καὶ ταύτης κύριος τῆς χώρας γενήσεται*. So *τοῦτό μου ἴδιον, οἱ οἰκείον ἔστι*—*ὁ τόπος ἱερός ἐστι τοῦ θεοῦ*: *Soph. Phil. 943 τὰ τόξω, ἱερὰ τοῦ Ζηνός*: *Id. Aj. 534 πρέπον τοῦδε δαίμονος*: *Hdt. II. 44 ἱερὸν Ἑρακλέος ἄγιον*. Even *πρεπόντως τῶν πραξάντων* *Plat. Menex. p. 239 C*, instead of the usual dative. Cf. *Lat. proprius alicujus*.

Obs. 3. So the attributive genitive (§. 463.); as, *ὁ τοῦ βασιλέως κῆπος, ἡ τοῦ Σωκράτους ἀρετή, πατήρ Νεοπολέμου, μήτηρ τοῦ Σωκράτους, Ἀθήνας ἀγαλμα*: *Od. v. 101 Διὸς τέρας*: *Il. i. 579 τέμενος οἰνοπίδου*.—*τροπαῖα Διὸς poet.*—*Ἑρακλείου Ἥβη Eur.*, as, *Virg. Æn. III. 319 Hectoris Andromache*.—Also with prepositions: *Xen. M. S. II. 7, 9*: *Demosth. p. 74, 34 τῇ παρ' ὑμῶν ὀργῇ περιπέσειν*.

Genitivus Pretii.

§. 519. 1. The *price* of any thing stands in the genitive, as it is only from an antecedent conception of the price, and a comparison between it and the thing, that the notion of equality implied in the value arises. So on the other hand, if the notion of price is stated, the *thing* valued is in the genitive; as in this view it is from the value of the thing that the notion of equality implied in price arises. So *Arist. Nub. 31 τρεῖς μναὶ διφρίσκου καὶ τροχοῖν Ἀμυνίᾳ*.

2. Verbs of *selling and buying, staking, wagering*; as, *ὠνεῖσθαι, ἀγοράζειν, πρίασθαι, κτᾶσθαι, παραλαμβάνειν—πωλεῖν, ἀποδίδοσθαι, περιδίδοσθαι, διδόναι*. As early as Homer: *Il. ψ. 485 τρίποδος περιδόμεθον ἢ ἐλέβητος, to wager a tripod or a caldron*: *Od. ψ. 78 ἐμέθεν περιδόμεσμαι αὐτῆς, I (Eurycleia) will wager the value of myself against the truth*; as in *Aristoph. περιδόσθαι τῆς κεφαλῆς, to wager one's head*: *Hdt. III. 139 ἐγὼ ταύτην πωλέω μὲν οὐδενὸς χρήματος*: *Id. V. 6 (οἱ Θρηῖκες) ὠνέονται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων μεγάλων*: *Xen. M. S. II. 1, 20 τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί*:

Id. Cyr. III. 1, 36 σὺ δὲ, ὦ Τιγράνῃ, λέξον μοι, πόσου ἂν πρίαίω, ὥστε τὴν γυναῖκα ἀπολαβεῖν.—'Εγὼ μὲν, ἔφη, ὦ Κῦρε, καὶ τῆς ψυχῆς πρίαίμην, ὥστε μήποτε λατρεῦσαι ταύτην: Demosth. p. 113, 9 τοῦτο δ' ἐστίν, ὃ τῶν ἀναλισκομένων χρημάτων πάντων Φίλιππος ὠρεῖται, αὐτὸς μὲν πολεμεῖν ὑμῖν, ὑφ' ὑμῶν δὲ μὴ πολεμεῖσθαι: Arist. Pax 1200 οὐδεὶς ἐπρίατ' ἂν δρέπανον οὐδὲ κολλύβου νυνὶ δὲ πεντήκοντα δραχμῶν ἐμπολῶ.

§. 520. Verbs of *exchange* and *barter*, which imply the notion of equality in value; as, ἀμείβειν, ἀμείβεσθαι, ἀλλάττειν, ἀλλάττεσθαι, λύνει &c.: Il. ζ. 236 τεύχε' ἄμειβεν, χρυσέα χαλκείων, ἑκατόμβοι' ἔννεαβοίω. So Il. λ. 547 ὀλίγον γόνυ γυνὸς ἀμείβων: Il. λ. 106 νῆε δ'ὺω Πριάμοιο — ἔλυσεν (Ἀχιλλεὺς) ἀποίων. So Od. λ. 326 Ἐριφύλην, ἣ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήντα. So Xen. Cyr. III. 1, 37 καὶ σὺ δὲ, ὦ Ἀρμένιε, ἀπάγου τὴν τε γυναῖκα καὶ αὐτοὺς παῖδας, μηδὲν αὐτῶν καταθεῖς^a, for them: Eur. Med. 967 sq. τῶν δ' ἐμῶν παῖδων φυχὰς ψυχῆς ἂν ἀλλαξαίμεθ', οὐ χρυσοῦ μόνον: Demosth. p. 68, 10 κέκρισθε—μηδενὸς ἂν κέρδους τὰ κοινὰ τῶν Ἑλλήνων προσέσθαι, μὴδ' ἀνταλλάσσειν μηδεμιᾶς χάριτος μὴδ' ὠφελείας τὴν εἰς τοὺς Ἕλληνας εὐνοίαν.

Obs. 1. So the attributive genitive, with a substantive expressing these notions: Eur. Or. 1136 sq. ἀλόγιστον δέ τι τὸ πλῆθος ἀντάλλαγμα γενναίου φίλου, for ἀλόγιστόν τι ἐστὶν τὸ ἀνταλλάττεσθαι τὸ πλῆθος τοῦ γενναίου φίλου.

Obs. 2. Sometimes ἀντί with a genitive, or πρὸς with an accusative, are joined with verbs of exchange. We also find the instrumental dative representing the thing exchanged as the means or instrument whereby the exchange is brought about; as, Il. η. 472 ἐνθεν ἄρ' οἰνίζοντο κρηκομῶντες Ἀχαιοί, ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἰθωνι σιδήρῳ κ. τ. λ.: Eur. Troad. 35 δάκρυα τ' ἀνταλλάσσετε τοῖς τῆσδε μέλεσι, Τρῳάδες, γαμηλίοις: περιδύσθαι sometimes has περὶ repeated, as Arist. Ach. 772 περὶδον μοι περὶ θυμιτῖδαν ἁλῶν.

§. 521. Verbs and adjectives of *valuing*; as, τιμᾶν, τιμᾶσθαι, ποιεῖσθαι, ἀξιοῦν, ἀξιοῦσθαι, ἀπαξιοῦν, ἄξιος, ἀνάξιος, ἀντάξιος: Il. ψ. 649 τιμῆς τετιμῆσθαι, to be considered worthy of honour. βοδὸς ἄξιος^b: Il. λ. 514 ἡτρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων: Hdt. III. 53 ὃ δὲ Λυκόφρων οὐδὲ ἀνακρίσιος ἤξιώσε τὸν φέροντα τὴν ἀγγελίην: Ibid. 145 ἐμὲ—ἀδικήσαντα οὐδὲν ἄξιον δεσμοῦ δήσας γοργύρης ἤξιώσας. So ἄξιος: Hdt. VI. 112 ἐμάχοντο ἄξιος λόγου: Thuc. III. 39 ἐκολάσθησαν ἄξιος ἀδικίας.—Ἀξιοῦν τινα τιμῆς: Xen. Cyr. II. 2, 17 ἔγωγε οὐδὲν ἀνισώτερον νομίζω τῶν ἐν ἀνθρώποις εἶναι τοῦ τῶν ἴσων τόν τε κακὸν καὶ ἀγαθὸν ἀξιοῦσθαι.—Τιμᾶν τινὶ τινος and τινά τινος, to estimate a person's fine at such a sum; τιμᾶν τινὶ δέκα ταλάντων, τοῦ θανάτου:

^a Bornemann ad loc.

^b Vide Passow Lex.

Plat. Apol. S. p. 36 B τιμᾶταί μοι ὁ ἀνὴρ θανάτου. Εἰέν' ἐγὼ δὲ δὴ τίνος ὑμῖν ἀντιτιμῆσομαι, ὦ ἄνδρες Ἀθηναῖοι; ἡ δὴλον, ὅτι τῆς ἀξίας;— So the midd. τιμᾶσθαι τιτι ἀργυρίου, θανάτου, τῶν ἐσχάτων, *to attach the penalty of fine, death, &c. to the indictment*: Plat. Apol. p. 37 init. εἰ οὖν δεῖ με κατὰ τὸ δίκαιον τῆς ἀξίας τιμᾶσθαι, τούτου τιμῶμαι, ἐν πρυτανείῳ σιτήσεως.—Τιμᾶσθαι πολλοῦ.—Ποιεῖσθαι in the phrases, πολλοῦ, ὀλίγου ποιεῖσθαι (but often also with περί and the genitive): Plat. Legg. p. 728 A πᾶς ὁ τ' ἐπὶ γῆς καὶ ὑπὸ γῆς χρυσὸς ἀρετῆς οὐκ ἀτάξιος: Demosth. p. 862, 60 διὸ τούτῳ τῶν δέκα ταλάντων ἐτίμησαν. So Hdt. III. 95 τὸ ψῆγμα εὐρίσκεται ἐδὼν ταλάντων ὀγδώκοντα κ. τ. λ., *is found to be of the value*.

Obs. So the attributive genitive which defines quantity: that which defines the quantity is antecedent to a conception of the quantity. So σιτία τριῶν ἡμερῶν, *provisions for three days*: Thuc. II. 34 λάρνακας—φυλῆς ἐκάστης μίαν. So also definitions of size: Hdt. I. 178 εὖρος διηκοσίων πηχέων. So of time after εἶναι: πολλοῦ χρόνου εἶναι, *to be of long standing*: Demosth. 814. 4 ἐμὲ πέντ' ἐτῶν ὄντα.

Genitivus Loci.

§. 522. 1. The genitive of the place is almost wholly confined to poetry. The place in this construction seems to be conceived by the speaker as a *necessary condition* to the notion of the verb, and therefore antecedent to it, whence it in some sort arose: Il. ρ, 72 νέφος δ' οὐ φαίνεται πάσης γαίης οὐδ' ὀρέων: Il. ι, 219 αὐτὸς δ' ἀντίον ἴξεν Ὀδυσσεύς θεοῖο τοίχου τοῦ ἐτέρου: Od. α, 23 Αἰθίοπας, τοὶ διχθὰ δεδαΐαται, ἔσχατοι ἀνδρῶν, οἱ μὲν δυσομένου Ὑπερίονος, οἱ δ' ἀνιόντος: Od. γ, 251 ἡ οὐκ Ἄργεος ἦεν Ἀχαιϊκοῦ, ἀλλὰ πη ἄλλη πλάζेत' ἐπ' ἀνθρώπων: Od. φ, 108 οἷη νῦν οὐκ ἔστι γυνὴ κατ' Ἀχαιίδα γαίαν, οὔτε Πυλου ἱερῆς, οὔτ' ἠπείροιο μελαίνης: Æsch. Ag. 1056 ἐστίας μεσομφάλου ἔστηκεν ἤδη μῆλα: Soph. El. 900 ἐσχάτης ὀρῶ πυρᾶς νευρῇ βόστρυχον τετμημένον: Plat. Symp. p. 182 B τῆς δὲ Ἰωνίας καὶ ἄλλοθι πολλαχοῦ αἰσχροὺν νερόμισται.

Obs. 1. Hence the local adverbs in the genitive form: οὐ, πού, ποῦ, ὅπου, αὐτοῦ, ὑψοῦ, τηλοῦ, ἀγχοῦ, ὁμοῦ, οὐδαμοῦ, ἀλλαχοῦ, and the local adverbs with the suffix *θεν*, apparently for the local adverbs with the suffix *θι*; as, ἐνδοθεν, ἐγγύθεν, τηλόθεν, ἔκτοσθεν, ὀπισθεν, πάροιθεν, πρόσθεν, ἀνωθεν, κάτωθεν, ὑπερθεν, ἔξωθεν, ἔσωθεν; as, Il. ρ, 582 Ἑκτορα δ' ἐγγύθεν ἰστάμενος ὤτρυνεν Ἀπόλλων.

2. Hence, especially in Epic, we find verbs of motion with a genitive of the way over which the motion proceeds, and which is conceived of as a necessary condition, or as giving opportunity for the motion: Il. δ, 244 ἔκαμον πολλὸς πεδίοιο θέουσαι: Il. β, 801 ἐρ-

χονται πεδίοιο: Il. β, 785 διέπρησσον πεδίοιο: Il. ν, 820 κονίοντες πεδίοιο: Il. χ, 23 θέειν πεδίοιο: Il. ε, 597 ἰὼν πολέος πεδίοιο: Il. κ, 353 ἐλκόμεναι νειοῖο βαθείης—ἄροτρον: Il. ν, 64 πεδίοιο διώκειν ὄρειον: Il. ω, 264 ἵνα πρήσσωμεν ὁδοῖο: Il. ζ, 38 ἵππῳ ἀνυχομένῳ πεδίοιο: Æsch. Choeph. 710 ἡμερεύοντας μακρᾶς κελεύθου: Soph. Œ. T. 1478 ἀλλ' εὐτυχοῖς, καὶ σε τήσδε τῆς ὁδοῦ Δαίμων ἄμεινον ἢ 'μὲ φρουρήσας τύχοι! So Hesiod. ἔργ. 577 ἡὼς τοι προσφέρει μὲν ὁδοῦ, προσφέρει δὲ καὶ ἔργου. So in prose, ἵεναι τοῦ πρόσω.

Obs. 2. There are various other ways of explaining this very difficult construction, one of which is to take the genitive as partitive; it seems certainly so in such phrases as *προλαμβάνειν τῆς ὁδοῦ*.

Obs. 3. So we may explain the genitive in the phrases as a genit. loci: *κατεάγη, ξυνετρίβη τῆς κεφαλῆς* Arist.: Plat. Gorg. p. 469 D.; Eur. Troad. 1173 *κρατὸς ὡς σ' ἔκειρε*—*βύστρυχον*. And so perhaps also the passage in Plat. Gorg. p. 496 E *ἢ οὐχ ἅμα τούτῳ* (sc. *λυπούμενον χαίρειν*, *cum voluptate dolorem esse conjunctum*) *γίγνεται κατὰ τὸν αὐτὸν τόπον καὶ χρόνον* (*eodem loco et tempore*), *εἴτε ψυχῆς εἴτε σώματος βούλει*, i. e. *sive illud λυπούμενον χαίρειν in animo, sive in corpore fieri vis*.

Obs. 4. Possibly also the genitives such as *ποδὸς λαβών*, which are referred to the partitive genitive, might be considered as coming under this local genitive.

Genitivus Temporis.

§. 523. 1. The moment of time in which an action takes place is sometimes conceived of as a necessary condition of the action, and therefore antecedent to it. This temporal genitive occurs both in prose and poetry: *Ἀνθη θάλλει τοῦ ἔαρος*, the spring being conceived of as a condition of the production of the flowers. So *θέρους, χειμῶνος, ἡμέρας, τῆς αὐτῆς ἡμέρας, νυκτός, δαίλης, ὁπώρας, μηνός, ἐνιαυτοῦ, &c.* with the attributives, as *τοῦ αὐτοῦ, τοῦ προτέρου, ἐκάστου &c.*: hence the adverbial expressions, *ἀρχῆς, at the beginning*, and *τοῦ λοιποῦ, for the future* (in later writers generally *λοιπόν*, or *τὸ λοιπόν*): Od. η, 118 *τάων οὔποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει χείματος οὐδὲ θέρους*.—Poetic, *ἡοῦς, νηνεμῆς &c.*: Il. ε, 522 (*νεφέλας*) *Κρονίων νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν*: Il. θ, 470 *ἡοῦς δὴ καὶ μάλλον ὑπερμενέα Κρονίωνα ὄψεαι*: Hdt. IV. 48 *Ἴστρος ἴσος αἰὲ αὐτὸς ἐωῦτ' ῥέει καὶ θέρεος καὶ χειμῶνος*: Id. VI. 12 *τοῦ λοιποῦ μὴ πειθώμεθα αὐτοῦ*: Eur. Iph. T. 1265 Chor. *ὑπνου, somni tempore*: Plat. Phæd. p. 59 D *ἐξήλθομεν τοῦ δεσμωτηρίου ἐσπέρας*: Demosth. p. 44, 5 *οὐκέτι τοῦ λοιποῦ πάσχοιμεν ἂν κακῶς*. So with adverbs: Arist. Equites 250 *πολλάκις τῆς ἡμέρας*: Id. Aves 1498 *πηνίκα τῆς ἡμέρας*.

2. A space of time is also considered as the necessary condition of the notion of the verb, and is in the genitive: Il. λ, 691 *ἐλθὼν*

γὰρ ῥ' ἐκάκωσε βίη Ἡρακλεΐη τῶν προτέρων ἐτέων: Æsch. Ag. 285 ποίου χρόνου δὲ καὶ πεπóρθηται πόλις; *how long?* Soph. El. 478 οὐ μακροῦ χρόνου, σο συχνοῦ, πολλοῦ, πλείστου, ὀλίγου χρόνου (also χρόνου alone, Arist. Eq. 950.), πολλῶν ἡμέρων, ἐτῶν &c.: Hdt. III. 134 ταῦτα ὀλίγου χρόνου ἔσται τελεύμενα: Id. VI. 58 ἐπεὰν δὲ θάψωσι, ἀγορὴ δέκα ἡμερέων οὐκ ἴσταται σφι: Thuc. I. 3 χρόνον οὐ εἶχον σιτία: Xen. Anab. I. 7, 18 βασιλεὺς οὐ μαχεῖται δέκα ἡμέρων: Plat. Gorg. p. 516 D ἵνα αὐτοῦ δέκα ἐτῶν μὴ ἀκούσειαν τῆς φωνῆς: Id. Phæd. prince. οὔτε τις ξένος ἀφίκεται χρόνου συχνοῦ ἐκείθεν: Id. Symp. p. 172 C πολλῶν ἐτῶν Ἀγάθων ἐνθάδε οὐκ ἐπιδηδήμηνεν.

Obs. 1. To define this relation more clearly, prepositions are sometimes used: ἐκ, ἀπό, ἐπὶ, which represent the time, as it were, as something on which the action rests or depends: διὰ,—ἐντός and ἔσω, *infra*; as, ἐκ νυκτός, like *de nocte*, ἐκ πολλοῦ χρόνου, ἐξ ἀρχῆς, ἀφ' ἑσπέρας, ἐπὶ Κύρου, *Cyri ætate*, ἐπ' ἑμοῦ, (ἑμοῦ representing the space of life,) *mea ætate*, generally with a participle present; as, ἐπὶ Κύρου ἄρχοντος Hdt. III. 89, διὰ πολλοῦ χρόνου — ἐντός, or ἔσω πολλοῦ χρόνου. So ἐκ χειρός, ἐκ ποδός, ἐξ ἀγκυμολοιο, (Il. ω, 352) ἐξ ἀπροσδοκῆτου, ἐξ ἐτοίμου, ἀπὸ τοῦ προφανοῦς, &c.

Obs. 2. "The temporal force of the genitive is clearly seen in such adverbs as ἐπιπολῆς, ἐξῆς, ἐφεξῆς, ποῦ, αἴφνης, or (with the preposition) ἐξαίφνης, ἐξαπνίης, like *de subito*:"

Position.

§. 524. 1. Closely connected with the relative genitive is the *Genitive of Position*, which is used when the notion of position (local, moral, or temporal), is determined by its relation to something else, which is in the genitive.

2. Adjectives and adverbs which express the actual *local position*, take a genitive of the object from the existence or conception of which the notion of the particular position arises; as in πέλας οἴκου, the position of οἶκος must be in the mind before the notion of anything else being either πέλας or τηλοῦ to it, can be conceived.

§. 525. So adjectives of being *opposite, corresponding in position to, near to*, take a genitive of the correlative spot or person; as, ἀντίος, ἐναντίος, μέσος, ἀντίστροφος (Plat., Aristotle), παραπλήσιος (Plat. Soph. p. 217 B.): Il. λ, 214 ἐναντίοι ἔσταν Ἀχαιῶν: Ibid. 219 πρῶτος Ἀγαμέμνονος ἀντίος ἦλθεν: Il. ρ, 31 ἀντίος ἴστασ' ἐμεῖο: Eur. Or. 1460 γυναικὸς ἀντίοι σταθέντες: Hdt. II. 34 ἡ Αἴγυπτος τῆς ὀρευνῆς Κιλικίης μάλιστά κη ἀντίη κέεται, so Id. VII. 36 ἐπικαρσίας τοῦ Πόντου, *at right angles to the Pontus*. So metaphorically of something mentally contrary: Æsch. Pers. 223 ἐμπαλιν τῶνδε.

§. 526. So adverbs which express *position in relation or prox-*

imity to, or distance from ; the notion of proximity, &c. being derived from the antecedent perception of the object to which it is near, &c. : as, ἄντα, ἄντην, ἄντία, ἄντίον (also with dative, Hdt. II. 34.) ἄντικρύ(ς), ἀπαντικρύ(ς), ἐναντίον, καταντίον, ἐνώπιον, μεταξύ, πρόσθεν, ἔμπροσθεν, πρόπαρ, προπάροιθε — ὀπίσθεν, πέλαι (also with dative, poet. : see §. 592. 2.), πλησίον, ἐγγύς (also with dative : Eur. Heracl. 37.), ἐγγύθι, ἐγγύτατα, ἐγγυτάτω (also with dative), ἄσσον, ἄγχι (also with dative), ἀγχοῦ, σχεδόν, χωρίς, τῆλε, τηλόθι, ἐκάς, ἀπόπροθεν, ἀπρόθοι, ἀνευθε (at a distance), ἀπάνευθε, and also the prepositions, ἀντί, πρό. So also the genitive after ὑψόθεν, καθύπερθε, ἄνω, κάτω, νέρθε, ἀμφίς, ἔξω, ἔκτος, ἔσω (εἴσω), πέρα, πέραν (on the opposite side—beyond—opposite) : Il. ρ, 29 εἴ κε μεῦ ἄντα στήης : Ibid. 69 ἄντίον ἐλθέμεναι Μενελάου κυδαλίμοιο : Od. κ, 156 ὅτε δὴ σχεδόν ἦα κίων νεδὸς ἀμφιελίσσης : Il. ρ, 468 στῇ δ' ὀπίθεν δίφροιο : Hdt. III. 144 κατεναντίον τῆς ἀκροπόλιος ἐκατέατο : Id. VI. 77 ὥς δὲ ἀγχοῦ μὲν ἐγίνοντο τῆς Τίρυνθος : Soph. El. 900 τύμβου προσεῖρπον ἄσσον : Eur. H. F. 1109 πέλαι ἐλθεῖν τῶν κακῶν : Demosth. p. 117, 27 πλησίον Θηβῶν καὶ Ἀθηνῶν : Id. p. 99 init. ἀπαντικρὺ τῆς Ἀττικῆς : Il. ρ, 192 στὰς ἀπάνευθε μάχης : Il. π, 539 τῆλε φίλων καὶ πατρίδος αἰῆς : Plat. Apol. p. 38 C θανάτου ἐγγύς : Hdt. VIII. 144 ἐκάς χρόνου : Demosth. p. 49, 34 τοῦ πάσχειν—ἔξω γενήσεσθε : Od. π, 267 ἀμφίς φυλοπίδος : Il. ψ, 393 ἱπποὶ ἀμφίς ὁδοῦ δραμέτην : Il. θ, 444 ὁ Διὸς ἀμφίς : Æsch. Ag. 183 Χαλκίδος πέραν (opposite) : Hdt. VI. 103 πέρην τῆς ὁδοῦ : Soph. Ant. 334 πολλοῦ πέραν πόντου : Xen. Anab. VI. 5, 5 πέρα μεσοῦσης ἡμέρας : Thuc. II. 77 μεταξύ τοῦ τείχους καὶ τῆς προσχώσεως : Plato Phædo 71 A μεταξύ τῶν ἐναντίων : Hdt. I. 181 μεσοῦντι τῆς ἀναβάσιος. So when the position is signified by a preposition and substantive, such as πρὸς νότον &c. : Id. VI. 139 ἡ γὰρ Ἀττικὴ πρὸς νότον κέεται πολλὸν τῆς Λήμνου (*procul a Lemno*). So Ibid. 22 ἡ δὲ Καλὴ αὕτη Ἀκτὴ καλεομένη ἔστι μὲν Σικελῶν, πρὸς δὲ Τυρσηνῶν τετραμμένη τῆς Σικελίης : Id. II. 112 τέμενός ἐστι—καλὸν—τοῦ Ἡφαιστηίου πρὸς νότον ἀνεμὸν κείμενον. So in Attic writers, ἐγγύτατα, or ἐγγυτάτω γένους expresses relationship.

§. 527. So also the adverbs^a ποῦ, πού, πῇ, πόθεν, οὐ, ἧ (ἴνα, τῇδε poet.), οὐδαμοῦ, πανταχῇ &c. : Od. α, 170 τίς, πόθεν εἰς ἀνδρῶν ; unde *terrarum* ? Od. β, 131 πατὴρ δ' ἐμὸς ἄλλοθι γαίης ζῶει δγ' ἡ τέθηκε : Hdt. I. 163 τῆς ἐωϋτοῦ χώρας οἰκῆσαι ὅκου βούλονται : Id. II. 43 οὐδαμῇ Αἰγύπτου : Xen. Cyr. VI. 1, 42 ἐμβαλεῖν που τῆς ἐκείνων χώρας : Ibid. 19 χρημάτων—μυῆμην ἐτέρωθι τοῦ λόγου ἐποιησάμην : Plat. Rep. p. 403 Ε εἰδέναι ὅπου γῆς ἔστι.—Πανταχοῦ τῆς γῆς, *ubique terrarum*.

^a Lobeck Phryn. 279.

So ὁπὲ τῆς ἡμέρας, τοῦ χρόνου, τῆς ἡλικίας—τῆς τῆς ἡμέρας—πολλάκις τῆς ἡμέρας—ἄνω νυκτῶν, τῆς νυκτός &c. : Hdt. IX. 101 πρῶτ' τῆς ἡμέρας : Arist. Eccles. 291 πρῶ τοῦ νυκτός, *early in the night* : Plat. Protag. p. 326 C πρῶτατα τῆς ἡλικίας, *at a very early age* : Theocr. II. 119 ἦνθον γὰρ—ἀτὰρ νυκτός, h. e. *ut primum nox appetebat*. So metaphorically : Æsch. Eum. 301 τὸ χαίρειν μὴ μαθόνθ' ὅπου φρενῶν : Soph. El. 390 ποῦ ποτ' εἰ φρενῶν : Id. Aj. 386 οὐχ ὄρας, ἴν' εἰ κακοῦ : Plato Symp. p. 181 E τὸ γὰρ τῶν παίδων τέλος ἄδηνον, οἱ τελευτᾷ κακίας καὶ ἀρετῆς ψυχῆς τε πέρι καὶ σώματος. Ἐνταῦθα τῆς ἡλικίας, τοῦ λόγου, δεῦρο τοῦ λόγου Plat. : Demosth. p. 42, 9 ὁρᾶτε —, οἱ προελήλυθεν ἀσελγείας.

Obs. This genitive might perhaps be considered also as partitive.

§. 528. So also the adverbs and adjectives εὖ, καλῶς, μετρίως, ὡς, πῶς, ὅπως, ἥ, ὅπη, οὕτως, ὥδε, ὡσαύτως, καλῶς, &c.^a, when joined with the verb ἔχειν, (ἦκειν Hdt., less frequently Attic), sometimes also εἶναι and κείσθαι, take a genitive of that from the antecedent conception whereof, and relation whereto, the notion of the good or bad state or position arises ; as in εὖ ποδῶν εἶχεν, it is from a notion of the properties of the πόδες that the notion of the state expressed by εὖ εἶχεν is formed. This construction is more common in poetry than in prose : Hdt. VI. 116 Ἀθηναῖοι δὲ ὡς ποδῶν εἶχον τάχιστα ἐβοήθειον ἐς τὸ ἄστυ : Id. V. 62 χρημάτων εὖ ἦκοντες. Also without εὖ Hdt. VII. 157 σὺν δὲ δυνάμει τε ἦκεις μεγάλης, *magna præditus es potentia*. Εὖ, καλῶς, μετρίως εἶχεν βίον, φρενῶν, γένους, δυνάμειος : Thuc. I. 36 καλῶς παράπλου κείσθαι : Id. III. 92 τοῦ πρὸς πόλεμον καλῶς αὐτοῖς ἐδόκει ἡ πόλις καθίστασθαι and immediately afterwards, τῆς τε ἐπὶ Θράκης παρόδου χρησίμως κείσθαι. Οἱ Ἕλληνες οὕτως εἶχον ὁμοιοῦς πρὸς ἀλλήλους : Xen. Cyr. VII. 5, 56 οὕτω τρόπου ἔχεις : Id. Hell. IV. 5, 15 ὡς τάχους ἕκαστος εἶχεν : Thuc. I. 22 ὡς ἐκατέρων τις εὐνοίας—ἡ μνήμης ἔχει (where ἐκατέρων depends on εὐνοίας) : Il. i. 605 ὁμῶς τιμῆς ἔσται : Plat. Rep. p. 576 D εὐδαιμονίας ὡσαύτως ἔχεις : Id. Legg. p. 869 D κατὰ ταῦτα ἔστω τοῦ καθαρὸς εἶναι : Lucian Somn. c. II. ὡς ἕκαστος γνώμης ἢ ἐμπειρίας εἶχεν. Poetry : Eur. El. 751 πῶς ἀγῶνος ἦκομεν : Id. Hel. 313 πῶς δ' εὐμενείας τοῖσιδ' ἐν δόμοις ἔχεις : Ibid. 1253 ὡς ἂν παρούσης οὐσίας ἕκαστος ἦ : Arist. Lys. 1125 οὐ κακῶς γνώμης ἔχω : Eur. Heracl. 213 ἦκειν ὥδε γένους. So with ἦκον impersonally : Id. Alc. 291 καλῶς μὲν αὐτοῖς καταναεῖν ἦκον βίου.

Obs. Sometimes where the substantive stands first the adjective is used instead of the adverbial adjective, and agrees with the substantive ; as, Hdt. VII. 157 δυνάμειος ἦκεις μεγάλης for μεγά.

^a Lobeck Phryn. 280.

Privative Genitive.

§. 529. 1. The notion of being without any thing, implies and arises from an antecedent conception of that thing: hence the genitive is used after verbs, substantives, or adjectives, expressing the notion of *being without, freedom from, wanting, being deserted, falling short of, &c.*; also after verbs expressing transitive actions, which produce such state; as, στερεῖν, ἀποστερεῖν, χηροῦν, ἔρημοῦν, μουνοῦν (poet.), and their middle forms, &c.: ἀπορεῖν, πένεσθαι, δεῖ, δεῖν, δεῖσθαι, (*to be in need of*; thence, *to ask for*;) δεύεσθαι poet., λείπεσθαι poet., λείπειν, also ἀπολείπειν, ἐλλείπεσθαι, ἐπιλείπεσθαι, σπανίζειν, χρή, ἐλεύθερος, μόνος, καθαρός, κενός, ἔρημος, γυμνός, ὄρφανός, πένης, φίλος: and most compounds of a privative: Demosth. p. 845, 3 οὗτος ἐμὲ τῶν πατρώων ἀπάντων—ἀπεστέρηκε: Ibid. p. 108, 73 δεῖ δ' ἔργων τῇ πόλει καὶ πράξεώς τινος: Hdt. III. 65 τῆς βασιλῆϊκος ἐστέρημαι: Il. σ, 100 ᾗσεν ἐμείω, *he wanted me*: Soph. Œ. R. 406 εὐβουλίας δεῖ: Thuc. VI. 13 ὠφελίας δεηθέντες: Id. VIII. 7 νῆες μιᾶς δεοῦσαι τεσσαράκοντα, *forty minus one*: Id. V. 105 εὐμενείας λελείψεσθαι. So Hdt. II. 7 καταδεῖ πεντήκοντα σταδίων: Eur. Med. 960 σπανίζειν πέπλων. Often Attic: πολλοῦ, ὀλίγου (seldom μικροῦ), δεῖ: Æsch. P. V. 993 γυμνός εἰμι προπόμπων: Eur. Med. 513 φίλων ἔρημος: Ibid. 51 σοῦ μόνῃ. So Id. Alc. 407 μονόστολος ματρός: Id. Hec. 869 ἐλεύθερον φόβου: Plat. Epist. 332 C πένης ἀνδρῶν φίλων: Hdt. II. 38 ἦν δὲ τούτῳ πάντων ἢ καθαρός: Pind. Isthm. VI. 10 ὄρφανὸν ἐτέρων: Ibid. III. 26 ὄρφανοὶ ὕβριος: Eur. El. 387 αἱ δὲ σάρκες αἱ κεναὶ φρενῶν ἀγάλατ' ἀγορᾶς εἰσιν: Id. Hec. 230 παρέστηκεν ἀγῶν μέγας πλήρης στεναγμῶν, οὐδὲ δακρύων κενός: Hdt. I. 155 πόλιν—ἀναμάρτητον ἐοῦσαν τῶν τε πρότερον καὶ τῶν νῦν ἐστεῶτων: Id. I. 32; III. 147 ἀπαθὴς κακῶν: Soph. Ant. 583 κακῶν ἀγευστος αἷων: Eur. Supp. 82 ἀκλαυστος γόνων: Id. Troad. 1313 ἄτας ἄϊστος: Xen. Cyr. III. 3, 55 ἀπαίδευτος μουσικῆς. So ἄτιμος ἐπαίωνων. So Soph. Œ. C. 49 μή μ' ἐπιμάσης—ὦν σε προστρέπω φράσαι: Soph. Œ. C. 1147 ἀκραφνεῖς τῶν κατηπειλημένων. Substantives: Il. λ, 605 (and elsewhere) τί δέ σε χρὴ ἐμείω: Eur. Hec. 976 τίς χρεια σ' ἐμοῦ (sc. ἔχει): Hdt. VI. 135 ἡσυχίᾳ τῆς πολιορκίης: Ibid. 139 λύσει τῶν παρόντων κακῶν: Plat. Rep. p. 329 C τῶν γε τοιούτων ἐν τῷ γήρᾳ πολλῇ εἰρήνῃ γίγνεται καὶ ἐλευθερία.—ἔνδεια χρημάτων, ἀπορία ἐφοδίων Demosth. So also participles which express deprivation: Æsch. Ag. 479 φρενῶν κεκομμένος: Eur. Hel. 274 φίλων τητωμένη: Æsch. P. V. 472 ἀποσφαλεῖς φρενῶν.

Obs. 1. Δείσθαι, to request, takes a genitive of the person only, as Demosth. p. 67, 3 δεθῆναι πάντων ὑμῶν; or a genitive of the person as well as of the thing. Hdt. III. 157 τῶν ἐδίετο σφῶν: Id. I. 59 ἐδίετο τοῦ δήμου φυλακῆς τινος. The one genitive depending on the notion of *wanting*, the other on that of *asking*; or the preposition παρά is sometimes joined with the genitive of the person, and sometimes we find an accusative of the person: Thuc. V. 37 ἐδίοντο Βοιωτοὺς; and an accusative of the thing when it is considered, not as something wanted, but as the request made: ἦν τι (δέημα) δεῶνται.—(See *Accusative*, §. 548. c.)

Obs. 2. Adjectives compounded with a privative in poetry, and sometimes in prose, take a cognate substantive in the genitive, though the substantive generally has some attributive. This fulness of expression is very becoming to the lofty diction of tragedy, and it is sometimes used even in prose: Soph. Œ. C. 1383 ἀπάτωρ ἐμοῦ: Id. Aj. 321 ἀφόφητος ὀξίων κυκμάτων: Id. Trach. 247 χρόνος ἀνήριθμος ἡμερῶν: Ibid. 36 ἄσκευος ἀσπίδων: Id. Œ. C. 677 ἀνήμερος πάντων χειμῶνων: Ibid. 865 ἄφωνος ἀρᾶς: Eur. Phœn. 324 ἀπεπλος φαρῶν λευκῶν: Id. Hipp. 546 ἄβυξ λέκτρων: Ibid. 146 ἀνίερος ἀθύτων πελάγων^a: Id. Hel. 526 ἄφιλος φίλων: Id. Ilerc. 114 πατὴρ ἀπάτορα: Id. Andr. 714 ἀπαιδας τέκνων. Prose: Hdt. III. 66 ἀπαιδα—ἰόντα ἔρσινος καὶ θήλειος γόνου, and in other passages in Hdt.: Id. VI. 12 ἀπαθές ἰόντες πόνων τοιούτων: Thuc. II. 65 χρημάτων ἀδωρότατος γενόμενος: Xen. M. S. II. 1, 31 τοῦ πάντων ἡδίστου ἀκούσματος, ἐπαίνου σεαντῆς, ἀνήκοος εἰ, καὶ τοῦ πάντων ἡδίστου θεάματος ἀθέατος: Id. Cyr. IV. 6, 2 ἀπαις δὲ εἰμι ἀρρίνων παίδων.

Obs. 3. So also passive compounds with a privative: Soph. Œ. C. 1519 ἐγὼ διδύξω—ἃ σοὶ γήρως ἄλυπα (untouched by old age) τῇδε κείσεται πόλις: Id. Antig. 847 φίλων ἀκλαυστος: Id. Œ. C. 1521 ἀδικτος ἡγητήρος: Id. Phil. 867 ἀπιστον ἐλπιδων: Eur. Hipp. 949 κακῶν ἀκήρατος: Arist. Nub. 1413 ἀθῶος πληγῶν: Demosth. p. 316, 17 ἀθῶος τῆς Φιλίππου δυναστείας: Soph. El. 231 οὐδέποτε ἐκ καμάτων ἀποπαύσομαι ἀνάρητος ὧδε θρήνων.

2. So adverbs which express *privation*, *absence*, *want*, or *exception from*: ἀνευ, ἀνευθεν, *without*: ἄτερ, ἄτερθε, νόσφιν, χωρίς, πλὴν, δίχα, &c.: Il. ε, 473 ἄτερ λαῶν: Soph. Œ. R. 1415 πλὴν τοῦ δαίμονος, *except*: Id. Phil. 115 οὐτ' ἂν σὺ κείνων χωρίς οὐτ' ἐκεῖνα σοῦ: Ibid. 31 ὁρῶ κενὴν δόκησιν ἀνθρώπων δίχα: Arist. Ran. 102 ἰδίᾳ τῆς φρενός: Hdt. V. 66 πάρεξ Αἰάντος.

Separative Genitive.

§. 530. 1. The notion of motion, removal or separation, implies the antecedent conception of a point whence the motion began; hence all verbs expressing any notion of *coming*, *going*, *removal*, *separation*, *departure*, *rising from*, may have a genitive of the point whence these began; hence all verbs of motion: βαίνειν poet., ἀπιέναι, ἀναδύναι poet., τρέπεσθαι (*se avertere*) poet., φέρειν, ἀγειν, αἶρειν poet., χωρεῖν (*cedere*) poet., παραχωρεῖν, συγχωρεῖν rarely, ὑπο-

^a See Monk Hipp. 146.

χωρεῖν, εἶκειν and ὑπεῖκειν prose, χάζεσθαι and ἀναχάζεσθαι poet., ἀλύσκειν poet., φεύγειν often in the dramatists: ὑπανίστασθαι and ἐξίστασθαι Attic prose: ροσφίζειν, χωρίζειν, διορίζειν, διέχειν and ἀπέχειν (*to be at a distance*), &c. *a.* Poetic use: Il. μ, 262 οὐδέ νυ πω Δαναοὶ χάζοντο κελεύθου: Il. ρ, 129 "Ἐκτωρ δ' ἄψ' ἐς ὄμιλον ἰὼν ἀε-χάζεθ' ἐταίρων: Il. σ, 138 ὥς ἄρα φωνήσασα πάλιν τράπεθ' υἱὸς ἰοῖο: Il. α, 359 ἀνέδου πολίης Ἀλκός: Il. ε, 348 εἶκε, Διὸς θύγατερ, πολέμου καὶ δημοσίου: Od. α, 18 οὐδ' ἔνθα πεφυγμένος ἦεν Ἀέθλων (also with acc., Il. ζ, 488): Il. π, 629 νεκροῦ χωρήσουσι: cf. μ, 406: Il. ρ, 422 μήπω τις ἐρωεῖτω πολέμοιο! Here also belongs the Homeric δέχεσθαι τινος: cf. Il. ξ, 203: ω, 305. So Eur. Hipp. 89 δέξαιό τι μοῦ: Æsch. Ag. 27 εὐνῆς ἐπαντείλασαν, *from*: Soph. Phil. 1044 τῆς νόσου πεφευγέαι: Id. El. 627 θράσους οὐκ ἀλύξεις: Id. Antig. 418 χθονὸς αἰέρας (*coming from the earth*): Id. Phil. 630 νεὼς ἄγοντα (*from the ship*): Id. El. 324 δόμων—φέρουσιν: Id. C. T. 24 ἀνακουφίσαι κἄρα βυθῶν: Ibid. 152 Πυθῶνος βῆναι: Ibid. 229 γῆς ἀπέναι: Id. Phil. 194 κακὰ πρὸς αὐτὸν τῆς ὠμόφρονος Χρύσης ἐπέβη. So Arist. Nub. 1240 ἐμοῦ κατα-προίξεται. So Soph. El. 324 ὥς δόμων ὀρῶ τὴν σὴν ὀμαιμον (*from the house*): Arist. Ran. 174 ὑπάγεθ' ὑμεῖς τῆς ὁδοῦ: Pind. Ol. I. 58 εὐ-φροσύνας ἀλάται. *b.* Poetry and prose: Hdt. II. 80 οἱ νεώτεροι αὐτέων τοῖσι πρεσβυτέροισι συντυγχάνοντες εἰκουσι τῆς ὁδοῦ καὶ ἐκτρά-πονται: Id. VII. 161 συγχωρήσομεν τῆς ἡγεμονίης: Xen. Cyr. II. 4, 24 ὑποχωρεῖν τοῦ πεδίου. (Cf. Arist. Ran. 798:) Id. Hier. VII. 2 παρα-χωρεῖν ὁδοῦ: Id. Symp. IV. 31 ὑπανίστανται δέ μοι ἤδη καὶ θάκων καὶ ὀδῶν ἐξίστανται οἱ πλούσιοι: Id. Vectig. IV. 46 ἀπέχει τῶν ἀργυρεῶν ἢ ἐγγύτατα πόλις Μέγαρα πολὺ πλείων τῶν πεντακοσίων σταδίων: Plat. Menex. p. 246 Εἰς ἐπιστήμη χωριζομένη δικαιοσύνης.

Obs. 1. Here also belong the expressions δεξιᾶς χειρός, or δεξιᾶς alone, ἀριστεράς, λαῖᾶς, *from the right, left hand, right, left*: Hdt. V. 77 τὸ δὲ (τέθριππον χάλκεον) ἀριστερῆς χειρὸς ἔστηκε: Æsch. Pr. 714 (Sch.) λαῖᾶς δὲ χειρὸς οἱ σιδηροτέκτονες οἰκοῦσι Χάλυβες: Eur. Cycl. 681 ποτέρας τῆς χειρὸς; but ἐκ is generally added.

Obs. 2. Some of these verbs, as φεύγειν, have an accusative, when the notion is rather of the person whom they fly, than of the point whence the motion begins; and very frequently, especially in poetry, the exact point of the motion is further defined by the prepositions.—(See *Pre-position*.)

Obs. 3. The adverbial genitive in *θεν* is sometimes used with these verbs instead of the inflected genitive; as, οὐρανόθεν: but even to these the prepositions ἀπὸ and ἐκ are added: Hesiod. Op. 763 ἐκ Διόθεν.

2. Here belongs the genitive after verbs of *beginning*, where the point whence the action commences is expressly marked: Od. θ, 499 ὀρμηθεὶς θεοῦ ἤρχετο, *from the god*: Od. φ, 142 ἀρξάμενος τοῦ

χάρου ὅθεν οἶνοχοεῦει : Pind. Nem. V. 25 ἔμνησαν Διὸς ἀρχόμεναι : Thuc. I. 1 ἀρξάμενος εὐθὺς καθισταμένου, *from its very commencement*.

3. So also after other verbs where the point whence the action begun is expressed : Soph. Œ. R. 808 ὄχου (*from the chariot*) κάρα μοῦ καθίκετο. This perhaps might be considered as a local genitive.

Obs. 4. The prepositions ἀπὸ and ἐκ are sometimes added to this genitive, to define it more accurately : Xen. M. S. II. 1, 1 σκοπῶμεν ἀρξάμενοι ἀπὸ τῆς τροφῆς, ὥσπερ ἀπὸ τῶν στοιχείων. So Latin *incipere ab aliqua re* : Plat. Legg. 701 A ἤρξε—ἐκ μουσικῆς.

§. 531. All intransitive verbs of *leaving off, ceasing, &c.* which imply the notion of *removal* or *departure from*, take a genitive of that whence the motion, real or supposed, began ; or transitive verbs, of *driving away from, keeping off, delivering from, deviating from*, may take a genitive, though it need not be expressed to make up the objective construction, as these verbs take an accusative of that which is the immediate patient of the transitive action : *ἵεναι, desistere* Homer, *μεθίεναι* Homeric, dramatic, and prose : *μεθίσθαι, ἀφίεναι* τινά τινος, *ἀφίσθαι, ὀφίεναι* in Hdt. : *ὀφίσθαι, ἀνίεναι* dramatic, in Thuc., and some other prose writers : *παρίεναι* Aristoph., Plat. : *προίεσθαι* Demosth. (generally acc.) : *κωλύειν, ἐρητύειν, εἰργεῖν, βλάπτειν, εἰργεσθαι, ἔχειν* and *ἀπέχειν, to keep off* : *ἀπέχεσθαι, ἀλαλεῖν, ἀμύνειν, λύειν, ἐλευθεροῦν, ἀπαλλάττειν, ῥύεσθαι* (Eur.) : *σώζειν* (Trag.) : Il. δ, 130 μήτηρ παιδὸς ἔεργει μυῖαν : Il. ν, 525 ἐεργόμενοι πολέμοιο : Od. ε, 397 τόγγε θεοὶ κακότητος ἔλυσαν : Od. α, 195 τόγγε θεοὶ βλάπτουσι κελεύθου : Thuc. I. 136 ἐναντιωθῆναι (= βλάπτειν) χρείας τινός, *to be hindered from* : Od. α, 69 ὀφθαλμοῦ ἀλάωσεν ἀντίθεον Πολύφημον, *cæcando privavit* : Il. ο, 731 Τρῶας ἄμυνε νεῶν : Od. κ, 288 ὃς κρατὸς ἀλάλησιν κακὸν ἦμαρ : Od. δ, 380 εἰπέ—, ὅστις μ' ἀθαράτων πεδάα καὶ ἔδησε κελεύθου : Æsch. Ag. 120 βλαβέντα λοισθίων δρόμων : Eur. Or. 1515 σ' ἀπαλλάξει κακῶν : Ibid. 767 σωθῆναι κακῶν : Hdt. I. 60 εὐηθείης ἀπηλλαγμένον. So Arist. Aoh. 201 κακῶν ἀπαλλαγείς : Id. Pax 772 καὶ μὴ μ' ἀφαίρει γενναιοτάτου τῶν ποιητῶν : Hdt. V. 62 τυράννων ἐλευθερώθησαν : Thuc. VII. 43 ἀνίεναι τῆς ἐφόδου, *to leave off advancing* : Id. V. 83 κατέκλησαν—Μακεδονίας Ἀθηναῖοι Περδίκκαν. Ἀφίεναι τινὰ τῆς αἰτίας, τῶν ψευδομαρτυριῶν : Demosth. p. 18, 2 μὴ μόνον πόλεω καὶ τύπῳ—φαίνεσθαι προίεμενους, ἀλλὰ καὶ τῶν ὑπὸ τῆς τύχης παρασκευασθέντων συμμάχων καὶ καιρῶν (αἰσχρόν ἐστι).

Obs. 1. Many of these verbs may fall under the head of privative genitive.

Obs. 2. The verb *φείδομαι* takes a genitive, following, as it would seem, the analogy of *ἀπέχεσθαι* ; as, Eur. Med. 1057 φείσαι τέκνων ; though from

our not knowing the force of the active voice, we cannot define its construction with any accuracy.

Obs. 3. In prose and not unfrequently in poetry, some of these verbs are joined with *ἐκ* or *ἀπὸ*—*ἐλευθεροῦν*, *λύειν*, *σώζειν*—*εἰργεῖν*, *ἀπείργειν*, *ἐξείργειν*, *ἐρητύειν* : Thuc. II. 71 Πανσανίας ἐλευθερώσας τὴν Ἑλλάδα ἀπὸ τῶν Μήδων : Plat. Rep. p. 571 C ἀπὸ πάσης λελυμένοι τε καὶ ἀπηλλαγμένοι αἰσχύνῃς : Id. Gorg. p. 511 C D ἐκ κινδύνων σώζειν. Even *παύειν*, like Soph. El. 231, 987. Eur. Hec. 917. Med. 333. El. 1108.

Obs. 4. Ἀμύνω is more commonly found with the dat. commodi, (ἀμύνω τόνδε σοι) than with the genitive ; the notion attached to the verb being rather that of benefit resulting to the person defended than of the driving away of the person attacking.

Obs. 5. So attributive genitives, as Eur. Med. 1285 δωμαίων ἄλῃ : Hdt. IX. 85 ἀπειστοὶ τῆς μάχης.

Obs. 6. Recipient verbs take a genitive of the person or thing whence any thing is received ; as, *δέχομαι* *et similit.* Eur. Hipp. 89 δέξαιό τι μου : Id. Sup. 848 τῷμα λόγῃς πολεμίων ἰδέσσο : Id. Phœn. 521 πῶς τέρψιν παλαιῶν λάβω χαρμονῶν.—(See *Accusative Case—Recipient Verbs.*)

Temporal Separation.

§. 532. From this genitive of local separation is derived a genitive of temporal separation—the point whence a space of time begins, but this is rare ; and the most usual construction is with *ἐκ* or *ἀπὸ* : see Hdt. III. 155, VI. 40 τρίτῳ γὰρ μὲν ἔτι τούτων, *in the third year from this—reckoning from this point* ; whether it is *before* or *after* the context will determine : Xen. Hell. I. 1, 2 μετ' ὀλίγον δὲ τούτων, *after this* ; ἀπὸ is more frequently used : Hdt. VI. 69 νυκτὶ τρίτῃ ἀπὸ τῆς πρώτης : Ibid. 86 κατὰ τρίτην γενεὴν τὴν ἀπ' ἑμῶ : ἐκ, Thuc. I. 2 ἐκ τοῦ (χρόνου sc.) ἐπὶ πλείστον : Ibid. εὐθὺς ἀπὸ παλαιοῦ. So also the suffix *θεν* is used of time : Xen. Anab. IV. 4, 8 ἰωθεν, *immediately from day-break*. So *de tertid vigilid*, &c.

Partitive Genitive.

§. 533. The notion of the whole being antecedently necessary to the very notion of part, those words which have or imply a partitive sense, take the word expressing the whole in the genitive :

1. The verbs *εἶναι* and *γίγνεσθαι* : Hdt. III. 141 ἀπέστελλε — στρατηγὸν Ὀτάνεα, ἀνδρῶν τῶν ἑπτὰ γενόμενον : Thuc. I. 65 καὶ αὐτὸς ἤθελε τῶν μενόντων εἶναι : Xen. Anab. I. 2, 3 ἦν δὲ καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων : Id. Cyr. I. 2, 15 οἱ δ' ἂν αὐ ἐν τοῖς τελείοις (ἀνδράσι) διαγέγωνται ἀνεπληῆτοι, οὗτοι τῶν γεραιτέρων γίνονται : Demosth. p. 122 ἡ γὰρ Ζέλειά ἐστι τῆς Ἀσίας : Plat. Euthyd. p. 277 C τῶν λαμβανόντων ἄρ' εἰσὶν οἱ μαθάνοντες : Id. Phæd. p. 68 D τὸν θάνατον ἡγούνται πάντες οἱ ἄλλοι τῶν μεγίστων κακῶν εἶναι. So with an ellipse of *εἶναι* : Thuc. IV. 18 σωφρόνων δ' ἀνδρῶν (εἰσὶ) οἱ τινες κ. τ. λ., *they are of the number &c.* So with singular words

which imply a plurality of parts : Hdt. VII. 101 ὡν πόλις : Id. VI. 35 ὡν οἰκίης τεθριπποφόρον.

Obs. To distinguish more accurately the part from the whole, *ἐκ* is sometimes used. This partitive relation is also more distinctly expressed by *τίς* or *εἷς*, though there is no ellipse of either of these where the genitive stands alone.

2. The verbs *τίθηναι*, *τίθεσθαι*, *ποιεῖσθαι*, *ἡγεῖσθαι* : Plat. Rep. p. 376 Ε μουσικῆς δ', εἶπον, τίθης λόγους : *ad musicam referre sermones*^a ? Id. Phileb. p. 60 D φρόνησιν καὶ ἀληθῆ δόξαν τῆς αὐτῆς ἰδέας τιθέμενος : Ibid. p. 66 D ἃ τῆς ψυχῆς ἔθεμεν αὐτῆς, ἐπιστήμας τε καὶ τέχνας κ. τ. λ. : Id. Rep. p. 424 C καὶ ἐμὲ τοίνυν — θῆς τῶν πεπεισμένων : Ibid. p. 567 E ποιεῖσθαι τινα τῶν δορυφόρων. So ἀριθμεῖσθαι : Eur. Bacch. 1316 τῶν φιλάτων ἀριθμήσει τέκνων : Theocr. XIII. 72 οὕτω μὲν κάλλιστος Ὑπας μακάρων ἀριθμεῖται.

3. Any verb^b whose operation extends only to part of the objects signified by the objective substantive may be followed by a partitive genitive : Il. ξ, 121 Ἀδρήστοιο δ' ἔγημε θυγατρῶν : Od. ξ, 211 ἡγαγόμεν δὲ γυναῖκα πολυκλήρων ἀνθρώπων : Hdt. I. 67 ἐξ οὗ δὴ Αἰχῆς τῶν ἀγαθοεργῶν καλεομένων Σπαρτιητέων ἀνεῦρε : Id. III. 157 ὁ δὲ ἐπιλεξάμενος τῶν Βαβυλωνίων ἐξήγαγε : Id. VII. 6 κατέλεγε τῶν χρησμῶν, *recitabat vaticiniorum sc. partem* : Aristoph. Ach. 181 ἐνελέγοντο τῶν λίθων : Thuc. IV. 90 ταύτην τε εἰργάζοντο καὶ τὴν τετάρτην καὶ τῆς πεμπτῆς μέχρι ἀρίστου.

§. 534. The attributive genitive—*a.* joined with a substantive ; as, στάγONES ὕδατος—σώματος μέρος : Hdt. III. 136 ἀπίκοντο τῆς Ἰταλίας εἰς Τάραντα : Id. VI. 95 ἀπίκοντο τῆς Κιλικίας ἐς τὸ Ἀλῆιον πεδίον.—*b.* with adjectives used as substantives, especially superlatives—pronouns and numerals used as substantives ; as, οἱ χρηστοὶ τῶν ἀνθρώπων. (See §. 442. *a.*) This construction is less frequent with adj. than with participles and the article, (the article giving the distinctive and partitive force,) and more in prose than poetry : οἱ εὖ φρονούντες τῶν ἀνθρώπων : Xen. Cyr. I. 3, 2 Περσῶν μὲν πολὺν κάλλιστος ὁ ἐμὸς πατήρ, Μήδων μέντοι—πολὺν οὗτος ὁ ἐμὸς πάππος κάλλιστος : Eur. Med. 1228 θνητῶν γὰρ οὐδεὶς ἐστὶν εὐδαίμων ἀνὴρ : Æsch. Ag. 809 τὸν τε δικαίως καὶ τὸν ἀκαίρως πόλιν οἰκουροῦντα πολιτῶν : Eur. Heracl. 594 οἱ θανούμενοι βροτῶν : Hipp. 1282 μόνα τῶνδε : Med. 476 Ἑλλήνων ὅσοι : Plat. Gorg. 525 C τοὺς ἀκριβῶς τῶν νόμων ἀναγεγραμμένους. So especially superlatives : ἡ πλείστη γῆς, πλείστοι τῶν Ἑλλήνων : Hdt. III. 60 μέγιστα τῶν ἀπάντων Ἑλλήνων ἐξεργασμένα.—*c.* πολλοὶ, ὀλίγοι, τινὲς τῶν ἀνθρώ-

^a Stallb. ad loc.

^b Stallb. Soph. 232 B. 247 B.

πων,—εἰς, ἕκαστος, πᾶς,—οἱ μὲν—οἱ δέ, ἄλλοι, ἕτεροι &c., with genitive; often οἱ τοιοῦτοι with genitive: Xen. M. S. II. 8, 3 τοῖς τοιοῦτοις τῶν ἔργων. Relative: Hdt. VI. 8 Αἰολίων οἱ Λέσβον νέμονται: Eur. Hec. 864 οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος. See also §. 442. c.

Obs. 1. Of course the adjective signifies only a part of the whole, not the whole itself: thus οἱ θνητοὶ ἄνθρωποι—πολλοί, or ὀλίγοι ἄνθρωποι, signifies a whole, composed of many or few individuals: πολλοί, ὀλίγοι ἀνθρώπων, a large or small part of the whole.

Obs. 2. Here belong also the Homeric phrases, wherein the adjective has a partly superlative force: δία, πρέσβα, πάντα θεῶν: Od. ξ. 443 δαιμόνι ξείνων.—ὦ φίλα γυναικῶν, ὦ τάλαινα παρθένων Eurip.: Od. ξ. 443 δαιμόνι ξείνων: Theog. 1307 δβριμε παίδων. The tragedians strengthen an adjectival notion by adding a partitive genitive of the same adjective: δειλαία δειλαίων, ἄρρητ' ἄρρητων, ἰχθροὶ ἰχθρῶν—ἔσχατ' ἐσχάτων κακά Soph. Phil. 65.

§. 535. Verbs of *participation, share, communication, community*, since all these notions imply part of something, especially those compounded with σύν or μετά; as, μετέχειν, ἔνεστι, μέτεστί μοι, διδόναι, μεταδιδόναι, προσδιδόναι (sometimes προδιδόναι, Eur. Suppl. 350.), διαδιδόναι, κοινωνεῖν, κοινουῖσθαι, ἐπαρκεῖν, *to communicate*: μεταλαμβάνειν—συλλαμβάνειν—sometimes συλλαμβάνεσθαι—συναίρεσθαι &c. (the preposition giving to most of these verbs their partitive force): Soph. Œ. C. 567 τῆς ἐς αὔριον οὐδέν—μοι—μέτεστιν ἡμέρας: Eur. Med. 303 τῇσδε κοινωνῶ τύχης: Id. Or. 430 sq. μετάδος φίλοισι σοῖσι τῆς εὐπραξίας: Xen. Cyr. I. 2, 15 καὶ ἀρχῶν καὶ τιμῶν μετέχειν: Id. Rep. Lac. I. 9 τῆς δυνάμεως κοινωνεῖν: Id. Cyr. VII. 5, 78 sq. θάλπους μὲν καὶ ψυχούς καὶ σίτων καὶ ποτῶν καὶ ὕπνου ἀνάγκη καὶ τοῖς δούλοις μεταδιδόναι—πολεμικῆς δ' ἐπιστήμης καὶ μελέτης—οὐ μεταδοτέον: Id. M. S. I. 2, 60 πᾶσιν ἀφθόως ἐπήκει τῶν ἑαυτοῦ: Id. Cyr. I. 3, 7 τῶν κρεῶν διαδιδόναι τοῖς θεραπευταῖς. So Homer: χαριζομένη παρεόντων, *giving of what there was*: Soph. Philoct. 282 συλλαμβάνειν νόσου, *to take share in, to relieve by bearing part of*: Med. 946 συλλήψομαι δὲ τοῦδε σοι κἀγὼ πόνου: Id. Iph. A. 160 σύλλαβε μόθων: Thuc. IV. 10 ἄνδρες οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου: Æsch. Pers. 724 γνώμης δὲ που τις δαιμόνων ξυψάτο. Here belong also: Med. 284 συμβάλλεται δὲ πολλὰ τοῦδε δειμάτος, *conferre aliquid*. So Lysias 184, 31 τοῦ μὲν γὰρ καὶ φυγεῖν ὑμᾶς μέρος τι καὶ οὗτος συνεβάλετο: Thuc. III. 36 προσυνεβάλετο τῆς ὁρμῆς.

Obs. 1. Sometimes the partitive notion is expressed by μέρος, or μοῖρα in the accusative, the verb being no longer partitive with respect to its object μέρος, which is itself partitive in relation to the substantive which follows

it in the genitive : a person who shares any thing with another, takes the whole of the part (μέρος in accusative), part of the whole (substantive in genitive) : Aesch. Ag. 507 μετέχειν φιλόπαιτον πάφου μέρος : Eur. Iph. T. 1299 μέτεστιν ὑμῖν τῶν πεπραγμένων μέρος : Arist. Vesp. 972 τούτων μεταίτεϊ τὸ μέρος : Hdt. IV. 145 μοῖραν τιμῶν μετέχοντες : Id. VII. 157 μοῖρά τοι τῆς Ἑλλάδος οὐκ ελαχίστη μέτα : Eur. Suppl. 1078 μετέλαχες τύχας Οἰδιπόδα, γέρον, μέρος. So also ἴσος, which implies μέρος in it : Thuc. VI. 40 ἴσον μετασχεῖν : Arist. Plut. 1145 μετέιχες τὰς ἴσας πλῆγας. So also τι—something, or some part of, Hdt. 16, 3 ἀλλά τι τοῦ θεοῦ μετέχον : κοινοῦσθαί τι—μεταδιδόναι τι Xen. Anab. IV. 5, 5. So another construction—the part. is in the nominative : μέτεστί τι μοι.

Obs. 2. So also the phrases τί μοι τινός ; Il. φ. 360 τί μοι ἔριδος καὶ ἀρωγῆς ; Eur. Hipp. 221 τί κυνηγεσίων καὶ σοὶ μελέτης ;

§. 536. Verbs of actual or imaginary contact, *to take hold of, to be in dependence or connection with*, as it is a part and not the whole which is touched ; as, θιγγάνειν, ψάτειν, ἀπτεσθαι, ἐφάπτεσθαι, δράττεσθαι—λαμβάνειν rather poet., λαμβάνεσθαι (λάβυσθαι poet.) : ἐπιλαμβάνεσθαι, ἀντιλαμβάνεσθαι—ἔχεσθαι, ἀντέχεσθαι, περιέχεσθαι (ἰσχανῶν poet.), γλίχεσθαι (properly, *to stick to*)—very rarely ἔπεσθαι, συνέπεσθαι, ῥεῖδεσθαι : Il. δ, 463 τὸν δὲ πεσόντα ποδῶν ἔλαβεν : Il. θ, 371 ἔλλαβε χειρὶ γενείου : Il. π, 486 κόνιος δεδραγμένος αἵματοέσσης : Il. ω, 357 γούνων ἀψάμενοι : Il. ι, 102 σέο δ' ἔζεται : Od. θ, 288 ἰσχανῶν φιλότῆτος : cf. Il. ψ, 300. Hdt. VI. 13 προφάσιος ἐπιλαβέσθαι : Ibid. 91 ἐπιλαμβάνεσθαι τῶν ἐπιπαστήρων : Ibid. 31 ἀνὴρ ἀνδρὸς ἀψάμενος τῆς χειρός : Id. I. 93 λῖμνι δ' ἔχεται τοῦ σήματος μεγάλη : cf. VI. 8. Id. III. 72 ἔργου ἐχώμεθα, *opus aggrediamur*. Id. VII. 5 τοιούτου λόγου εἶχετο, *amplexari*.—Περιέχεσθαί τινος often in Hdt., *cupide aliquid amplecti* : cf. Id. III. 53. Ibid. 72 τοῦ γὰρ αὐτοῦ γλιχόμεθα : Thuc. I. 140 τῆς γνώμης τῆς αὐτῆς ἔχομαι : Xen. VI. 3, 17 κοινῇ τῆς σωτηρίας ἔχεσθαι : Hdt. III. 25 πάντα τὰ σιτίων ἐχόμενα : Plat. Rep. p. 329 A ἄλλ' ἅττα, ἃ τοιούτων ἔχεται (*quæ cum his conjuncta, his similia sunt*)^a : Ibid. p. 362 A ἀληθείας ἐχόμενον, *cum veritate conjunctum* : Id. Symp. p. 217 D ἀνεπαύετο οὖν ἐν τῇ ἐχομένῃ ἐμοῦ κλίῃ, *lecto mihi proximo* : Eur. Med. 55 φρενῶν ἀνθάπτεται, *mentem tangit*^b : Id. Or. 502 τοῦ νόμου ἔχεσθαι, *legi obedire* : Ibid. 452 ἀντιλάζου καὶ πόνων ἐν τῷ μέρει : Ibid. 792 δυσχερὲς ψάτειν νοσοῦντος ἀνδρός : Demosth. p. 15, 20 ἀντιλάβεσθε τῶν πραγμάτων. So Hom., μέσσου δουρὸς ἔλιν, *taking the spear by the middle* ; where μέσσου is not attributive but predicative—δουρὸς signifying a part of the spear, and μέσσου defining it.

Obs. 1. Ἀντιποιεῖσθαι takes a genitive, seemingly after the analogy of γλίχεσθαι.

^a Stallb. ad loc.

^b Pfugk ad loc.

Obs. 2. Here also belongs : Hdt. VIII. 90 προσεβάλετο πάθος (*vulgata e conji. προσελάβετο*).

Obs. 3. In the phrases λαβείν τινα γούνα—ἀπτεσθαι τινα γενεῖον, we must not conceive that the genitive signifies the part of the person touched. The partitive genitive does not signify a part taken as the whole, but the whole considered as one of its parts, so that γούνων would not be the knee, which is part of a man, but some part of the knee, viz. that from whence the touching object as it were hangs or depends.

Obs. 4. Many of these verbs have an accusative : the notion of *touching* or *taking hold of the part*, being exchanged for that of *seizing* or *occupying the whole* ; as, Il. δ, 357 λάξυσθαι μῦθον.—ἐφάπτεσθαι Plat. Legg. p. 664 E. Demosth. p. 16, 24 συνάρασθαι τὰ πράγματα.—γλίχισθαι Plat. Hipp. p. 226 E—θιγγάνειν and ἀπτεσθαι are joined in Pindar with the local dative : Pyth. IV. 296 ἄσυχία θιγμένῃ : Id. VIII. 24 ; IX. 43. Isthm. III. 30. Ol. I. 86 ἐφάψατ' ὧν ἔπεισι. (See §. 590.)

Obs. 5. The preposition ἐκ sometimes defines this relation of dependence more accurately : ἀνάπτεσθαι ἐκ τινος. So ἐπὶ with verbs of holding by, leaning on : ἐπὶ μολῆς ἐρείσθεις Il. χ, 225 : ἔχισθαι ἐπὶ τινος Hdt. VI. 11. Soph. Ant. 1142. Hence ἐφ' ἑαυτοῦ, ἑαυτῶν, *leaning on oneself—independ- ent*. So γλίχισθαι περὶ τινος.

Obs. 6. After this analogy verbs of praying or vowing are joined with a genitive of the person or thing by whom or which any one implores or vows ; such as, λίσσεσθαι—ἱκετεύειν—ἱκεῖσθαι : the person praying being conceived as touching the knee or the image of the divinity : Od. β, 68 λίσσομαι ἥμιν Ζητὸς Ὀλυμπίου ἠδὲ Θέμιστος. So λίσσεσθαι πατρός, τοκῆων. So Hdt. VI. 68 ἐγὼ ὦν σε μετέρχομαι τῶν θεῶν (*per deos te obsecro*)^a. The following passages support this explanation : Il. κ, 454 f. ὁ μὲν μιν ἔμελλε γενεῖου χειρὶ παχείῃ ἀφάμενος λίσσεσθαι : Il. χ, 345 μή με, κύον, γούνων γυνάεο, μηδὲ τοκῆων : Il. ε, 451 ἢ δ' αἰὲν ἐμὲ λισσέσκετο γούνων : Il. ψ, 584 ἱππῶν ἀφάμενος γαῖοχος Ἐννοσίγαιον δμῶνθι : Hdt. VI. 68 ὁ μῆτερ, θεῶν σε τῶν τε ἄλλων καταπτόμενος ἱκετεύω καὶ τοῦ Ἑρκείου Διὸς τοῦδε : Id. VIII. 65 Δημαρίτου τε καὶ ἄλλων μαρτύρων καταπτόμενος : Eur. Hec. 752 ἱκετεύω σε τῶνδε γυνάτων καὶ σοῦ γενεῖου δεξιᾶς τ' εὐδαίμονος. When ἀντί is added to the genitive it expresses the notion of the person being before the image of the god. The person or thing by which any one prays may be considered as the cause and origin of the prayer, in which case πρὸς or ὑπὲρ is used with the genitive : Od. λ, 67 νῦν δέ σε τῶν ὀπιθεν γυνάξομαι, οὐ παριόντων, πρὸς τ' ἀλόχου καὶ πατρός : Il. ο, 665 τῶν ὑπὲρ ἐνθάδ' ἐγὼ γυνάξομαι οὐ παριόντων.

§. 537. Verbs of *eating*, *drinking*, have a partitive genitive ; as, ἰσθίειν, φάγειν, πίνειν, γεύεσθαι, γεύειν, βοφεῖν : as, ἰσθίειν κρεῶν : Od. ε, 102 μήπω τις λωτοῖο φαγὼν νοστοῖο λαβήται : Hdt. I. 188 τοῦ μούνου πίνει βασιλεύς : Xen. Cyr. I. 3, 4 (ἀνάγκη σοι) ἀπογεύεσθαι τούτων τῶν παντοδαπῶν βρωμάτων : Ibid. 10 καὶ τί δή, ὦ Κύρε, γὰρ μιμούμενος τὸν Σάκαν, οὐκ ἀπερρόφησας τοῦ οἴνου : Id. M. S. IV. 3, 11 γεύεσθαι τιμῆς—γεύειν τινα τιμῆς : Plat. Phædr. p. 227 B ἡ δὴλον ὅτι τῶν λόγων ὑμᾶς Ἀυσίας εἰστία ; for the usual instrumental dative ; Id. Rep. 352 B εὖωχού τοῦ λόγου *fruere sermone* (like Theophr.

^a Valck. ad loc.

c. 8 δοκῶ μοί σε εὐωχῆσιν καινῶν λόγων for the usual καινοῖς λόγοις). Here perhaps is to be referred, Hdt. VII. 138 ἀρυσάμενος τοῦ ἡλίου, *drawing in unto himself of the sun, as it were drinking it in.*

• *Obs.* The verbs of eating and drinking not unfrequently take an accusative; the partitive notion arising from the particular action of eating and drinking being lost sight of, and the more vague notion of eating in general being substituted, as is clearly the case in the two first examples. II. μ, 319 ἔδουσί τε (ἡμέτεροι βασιλῆες) πίονα μῆλα, οἶνον τ' ἔξαιτον μελιηδία : Od. κ, 101 οἵτινες ἄνδρες εἶεν—σίτον ἔδοντες : Od. ι, 347 Κύκλωψ, τῇ, πίε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα : Xen. Cyr. I. 3, 9 οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον : Ibid. 6 κρέα γε εὐωχοῦ. So ἐσθίειν κρέα and κρέω, πίνειν οἶνον and οἶνον. As in English, *he eats meat—he eats some meat, he drinks wine—he drank some wine*; so in the old proverb : ὕδωρ δὲ πίνων οὐδὲν ἂν τέκοις καλὸν (ὕδωρ πίνων=ὕδροπότης).

Material Genitive.

§. 538. The notion of any thing being made implies the antecedent existence of some material out of which it is made, which, if expressed, is accordingly in the genitive :

Verbs of *making, forming, being made, formed, &c.* : II. η, 222 σκυτοτόμων ὄχ' ἄριστος—ἐποίησεν σάκος αἰόλον, ἑπταβόειον, ταύρων λατρεφών : II. κ, 262 ἀμφὶ δέ οἱ κυνέην κεφαλῇφω ἔθηκεν, βουὸ ποιητήν : Hdt. V. 82 χαλκοῦ ποιεῖσθαι τὰ ἀγάλματα : Id. II. 138 ἐστρωμένη ἐστὶ ὁδὸς λίθου : Eur. Hel. 1360 κισσοῦ τε στεφθεῖσα χλόα.

Obs. 1. This construction is often expanded by the prepositions ἐξ, ἀπό, and διὰ; and the instrumental dative is also used. The view in which the speaker looks at it determines the case.

Obs. 2. The attributive genitive of the material belongs here; as, ἔκπωμα ξύλου—τράπεζα ἀργυρίου—στέφανος ὑακίνθων : Thucr. I. 58 ἔδωκα—τυροίντα μέγαν λευκοῦ γάλακτος : Id. II. 73 βύσσου καλὸν σύροισα χιτῶνα.

§. 539. 1. Verbs of *being full, or transitive verbs of filling, &c.*; as πληθῶ, πληρῶ, πίμπλημι, μεστόω rather Poetic : γέμειν, βρίθειν, βρύειν, —νάσσειν, ἐπινάσσειν,—σάττειν, εὐπορεῖν : II. ι, 224 πλησάμενος δ' οἶνιο δέπας : Od. ι, 219 f. ταρσοὶ μὲν τυρῶν βρίθον, στείνοντο δὲ σηκοὶ ἀνρῶν ἡδ' ἐρίφων : II. α, 148 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο : Od. σ, 22 στήθος καὶ χεῖλεα φέρσω αἵματος : Hesiod. Sc. 290 βριθόμενα σταχύων : Æsch. Ag. 659 ὀρώμεν ἀνθρώπων πέλαγος Αἰγαίου νεκροῖς ἀνδρῶν Ἀχαιῶν ναυτικῶν τ' ἐρείπιων (both dative and genitive), like *florere frugum* Lucret. I. 256. Soph. Œd. C. 16 χώρος—βρύων δάφνης : Xen. Symp. IV. 64 σαγμένος—πλούτου τὴν ψυχὴν ἔσομαι : Plat. Apol. p. 26 D τὰ Ἀναξαγόρου βιβλία—γέμει τούτων τῶν λόγων : Demosth. p. 33, 29 τῶν ἀπόντων εὐπορῆσαι. So words which imply such notions : Arist.

Vesp. 1386 εὐωχημένον κακχρών: Soph. Electr. 851 πανσούρῳ παμμήνῳ δεινῶν στυγνῶν τ' ἀχέων αἰῶνι.

Obs. 1. So also the attributive genitive: as, πίθος μέλιτος, δέπας οἴνου: Od. i, 196 αἶγιον ἀσκήν ἔχον μέλανος οἴνοιο.

2. So also adjectives expressing *fulness*; as, πλῆος, ἔμπλεος, πλήρης, μεστός, πλούσιος, δασύς—and the Poetic ἀφνειός, ἐπιστεφής, πολυστεφής, περιστεφής, ἄτος Epic: ἀπληστος Trag.: Od. α, 165 ἀφνειότεροι χρυσοῖό τε ἐσθῆτός τε: Od. β, 431 ἐπιστεφής οἴνου: Soph. Cē. R. 83 πολυστεφής δάφνης: Id. El. 895 περιστεφής ἀνθέων: Xen. Cyr. III. 1, 3 διαθεόντων καὶ ἐλαυνόντων τὸ πεδίον μεστόν: Id. Anab. II. 4, 14 δασύς δένδρων. So Horace: *generosæ fertile testæ*. So ὑπουλος Soph. Cē. R. 1396.

Obs. 2. The instrumental dative is sometimes found with these words, especially βρύειν and δασύς.

§. 540. Verbs of *being satisfied*, or *satisfying*; as, ἄσαι, ἄσασθαι, κορίσασθαι: Il. ε, 289 αἵματος ἄσαι Ἄρηα: Il. ι, 489 ὄψου τ' ἄσαιμι: Il. λ, 562 ἐκορίσσατο φορβῆς. So Il. ι, 705 τεταρπόμενοι φίλον ἦτορ σίτου καὶ οἴνοιο: Hesiod. Sc. 255 ἀρέσαντο φρένας αἵματος: Plat. Symp. p. 203 B μεθυθείς τοῦ νέκταρος. So the adverbs ἄδην, ἄλις.

Obs. The poets use a material genitive with many other verbs; the material being considered as the antecedent condition of the production or action. The Epic is very rich in this idiom, which is more and more lost in the latter language; as while the Greek mind in its primitive freshness regarded the action as springing into life from the materials of which it was composed or the cause as actively working, the later Greeks regarded it rather as a mere lifeless work: Od. γ, 408 ἀποστίλβοντες ἀλείφατος: Plat. Phæd. p. 113 Α λίμνην ποιεῖ—ἔλουσιν ὕδατος καὶ πηλοῦ. Verbs of *burning*: Il. ι, 242 αὐτὰς δ' ἐμπρήσειν μαλεροῦ πυρός: Il. π, 81 μὴ δὴ πυρὸς αἰθομένοιο νῆας ἐνιπρήσωσι: Od. ρ, 23 ἐπεὶ κε πυρὸς θερέω: Il. ζ, 331 ἀλλ' ἄνα, μὴ τάχα ἄστν πυρὸς δηῖοιο θίρηται: cf. Il. λ, 667. Il. η, 410 (νέκρας) πυρὸς μειλίσσμεν. Verbs of *bathing, wetting, washing*: Il. ε, 6 λελουμένος Ὀκεανοῖο: Il. ζ, 508 λούεσθαι ἑυρρεῖος ποταμοῖο: Od. β, 261 χεῖρας νιψάμενος πολυῆς ἁλός: though here the genitive may be local. Also Il. ι, 214 πάσσε δ' ἁλός.—καταπάσσειν Arist. Eq. 99: Plat. Lys. p. 210 Α τοὺς ὀφθαλμοὺς ἐμπάσαι τῆς τέφρας: Il. ι, 491 κατέδυσας οἴνου: Eur. Phœn. 674 αἵματος ἔδευσε γαῖαν: Soph. Trach. 661 παγχρίστη πειθοῦς.

Genitive absolute.

§. 541. 1. The so called genitive absolute is also to be referred, either to the *causal genitive*—the action expressed by the substantive and participle in the genitive being considered as the antecedent cause, or condition, of the action of the verb or the sentence with which it is joined. So Thuc. IV. 11 ὁρῶν τοῦ χωρίου χαλεποῦ ὄντος τοὺς τριηράρχους—ἀποκνοῦντας, here τοῦ χωρίου χαλεποῦ ὄντος expresses the cause of the hesitation of the Trierarchs.

2. Or the *genitive of time*: Κύρου βασιλεύοντος, *while Cyrus was reigning*: ὀρθρον γενομένον, though this notion is frequently more accurately defined by ἐπὶ: ἐπὶ Κύρου βασιλεύοντος &c.

3. Or the *genitive of place*: Hdt. I. 208 ὡς αὐτοῦ διαβησομένου.

Genitive with Substantives and Adjectives.

§. 542. 1. When two substantives are so joined together, that the one seems to depend upon and derive its force and meaning from the other in any one of the relations given above, that substantive on which the one depends is in the genitive, as being in some respect antecedent to the proper conception of its state or nature, and hence arises the rule, that when two substantives are joined together, the one that explains and more accurately defines the other is in the genitive, as it is the expression of some notion whence the notion of the other substantive sprang, (see §. 521. *Obs.*) And when verbal notions, which take an accusative or dative, take the form of a substantive, they may have their object in the genitive.

2. The same holds good of adjectives; even many whose verb takes the accusative are joined with the genitive: Æsch. Ag. 1156 ἰὼ γάμοι Πάριδος δλέθριοι φίλων (*which have ruined his friends*): Eur. Hec. 235 καρδίας δηκήτρια: Ibid. 1135 ὑποπτος ὢν δὴ Τρωϊκῆς δλώσεως^a.

3. A genitive is sometimes found with participles, and seems to depend on an adjective or substantive implied on that participle; as, Soph. Œd. C. 437 ἔρωτος τοῦδ' ἐφαίνετ' ὠφελῶν: and perhaps Ibid. 1084 ἀγώνων ἐωρήσασα, *spectator of the contest*.

Double Genitive.

§. 543. 1. We sometimes find a substantive followed by two genitives, see §. 465. In this construction the substantive and one of the genitives form one compound notion, on which the other genitive grammatically depends: as, Hdt. VI. 2 Ἰστιαῖος ἐπέδυνε τῶν Ἰώνων-τὴν-ἡγεμονίαν τοῦ πρὸς Δαρεῖον πόλεμον: Ibid. 67 κατὰ μὲν δὴ τὴν Δημαράτου κατάπαυσιν-τῆς-βασιληΐης.

2. So also adjectives, derived from verbs which take or might take a double accusative^b, are followed by a genitive of each of these objects: Soph. Antig. 1185 Παλλάδος θεᾶς ὅπως ἰκοίμην εὐγμάτων προσήγορος.

ACCUSATIVE.

§. 544. 1. Every verbal expression of a state or action implies one or more notions as parts of the whole, necessary to and existing coincidently with itself as parts of the principal notion:

^a Pflugk ad loc.

^b Herm. Ant. 1170.

thus the notion of beating contains in itself the notions of a person striking, of a blow, and of a person struck; and these two last notions are coincident with and implied in the notion of striking expressed by the verb, and are in the accusative.

2. This principle varies in its application according to the sense of the verb. All verbs active, passive or middle, imply coincidently their cognate notion—the feeling or state, or the act or thing done, or the effect or thing produced: but in those verbs which express this feeling or act or production as taking effect on, or in some other person or thing, as the patient thereof, there is a further coincident notion of this patient: (Arist. Phys. III. 3, 4 τὸ γὰρ ποιεῖν καὶ πάσχειν ἐστὶ τὸ αὐτό): so that in these verbs there are two coincident notions, as will be seen below.

Obs. A neuter verb sometimes has a transitive force when its effect on some thing or person is considered; and a transitive verb is sometimes neuter when it is not considered in its effect on its patient.

3. As the cognate notion, being already implied in the verb, is readily supplied by the mind, it is not expressed in the sentence except for the sake of emphasis, as *βουλὰς βουλεύειν*, or, more generally, when the nature, character, or manner of the verbal operation is to be more exactly defined, as *ἀρίστην βουλὴν βουλεύειν*, or where a question is asked *τίνα βουλὴν βουλεύεις*, or where a relative represents the cognate substantive in a dependent sentence, as *βουλὴν ἣν ἐβούλευον*: hence verbs of state and feeling, and neuter action, are not, except in such cases, joined with an accusative.

4. So in transitive verbs also the objective sentence is perfect without the accus. of the cognate notion; as, *τύπτω σε*: but where it is wished to define the nature or manner of the verbal operation on the patient, the verb takes a double accusative. This happens with different verbs more or less frequently, according to the requirements of language or the usages of speech; with some verbs it is found once, with others oftener, others generally, and some never; but where the verb is so general and vague, that without further definition it conveys no accurate notion of the way in which the patient is affected, as *ἐργάζομαι σε—διδάσκω σε*, the cognate accusative is used (except where the action is purposely left indefinite); as, *ἐργάζομαι κακόν σε, διδάσκω δικαιοσύνην σε*. And on the other hand, where the verbal notion is in itself express

and definite, so that it stands in need of no further definition, as *νικάω σε*, the verb is frequently or always, found with a single accusative of the patient.

5. So also when no person is stated as the patient of the action (the action of the verb being alone considered) a transitive verb is joined with an accus. of the cognate notion only; as, *αἰτέω τόδε*, *I make this request*. And some transitive verbs, though they are not joined with a double accus. in any one passage of the writers who remain to us, yet have an accus. of the cognate action in one passage (the patient being omitted), as *ἀρκεῖν τοῦτο*; and of the patient in another (the cognate notion not being expressly stated), as, *ἀρκεῖν ἄνδρα*, and these separate uses of the two accus., together with the double accus. being used with analogous verbs, shew that such verbs are capable of being followed by the double accus., though language, as far as we know from the small portion of Greek authors which we possess, has not so used them.

§. 545. 1. Transitive verbs.—The notion of *beating* implies as its parts—

Agent and his operation.	Act.	Patient.
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The verbal form expresses the agent (by the ellipse of the pronoun) and his operation, while the other two notions, coincident with it, and together with it completing the whole notion, are in the accusative; as,

Agent and operation.	Act or thing done,	Patient,
τύπτω.	τύμμα (πληγῆς).	τυπτόμενον (σέ).

From which it is clear that every verb, which implies a patient as well as the act, *may* have a double accusative case.

Obs. 1. The notion of the act or thing done is not always, nor even generally, expressed by the noun cognate to the verb, as *τύμμα*, but more frequently by a word expressing the same or an equivalent notion; as, *πληγή*=*τύμμα*, and very frequently it is represented by an adjective in the neuter singular or plural, agreeing with the notion of the verbal act in the neuter, and expressing the mode or character thereof, or sometimes in the masculine or feminine, if a masculine or feminine substantive suggests itself most readily to the mind of the speaker; as, *Soph. Electr. τὸν αἰὶ πατρὸς (sc. στόνον) στενάχουσα*: *Eur. Phœn. 325 δακρυέσσαν λίσσα*: *Soph. CE. R. 810 οὐ μὲν ἴσῃν ἔτισιν*.

2. In neuter verbs and those which have no patient, there

is only one coincident notion, viz. of the state, or act, or thing done, &c.

The state of *joy* implies—

Subject and his operation,	State,
χαίρω.	χαράν.

The intransitive action of *labour* implies—

Subject and his operation,	Act or thing done,
πονῶ.	πόνους (or μοχθούς, or ταῦτα).

So production implies—

Agent and his operation,	Production or thing produced,
ποιῶ.	ταῦτα sc. ποιήματα.

3. In passive and middle verbs the agent and patient being one and the same, there remains only one coincident notion, viz. of the act—

Agent (Patient) and his operation,	Act,
τύπτομαι.	πολλάς (sc. πληγάς).

So Eur. Rhes. 537 τίς ἐκηρύχθη πρώτην φυλακὴν : κηρύσσω φυλακὴν (= κήρυγμα) : Plato Phædr. 240 E φυλαττομένην φυλακάς. So Thuc. I. 126 ἐπιτετραμμένοι τὴν φυλακὴν = ἐπιτροπήν : Id. V. 37 ταῦτα ἐπεσταλμένοι : so περιτίθεσθαι κυνὴν, ἐσθῆτα, &c. : Arist. Ach. 1 ὅσα δὴ δέδηγμαι : Id. Pax 644 πληγὰς ἅς ἐτύπτοντο : Id. Ran. 636 τύπτει τὰς ἰσας πληγὰς : Æsch. Ag. 1343 πέπληγμαι πληγῇν : Arist. Ran. 357 βακχεῖον ἐτελέσθη : Thuc. VIII. 5 ὑπὸ βασιλείῳ πεπραγμένος τοὺς φόρους (πράσσω τὸν φόρον.) These instances are sufficient to illustrate the principle of a construction which is so frequently met with, that it is needless to accumulate passages.

Obs. 2. Neuter verbs have properly no accus. of the patient, as the agent and patient unite in the subject ; but many neuter verbs both of state and feeling have an object wherein and whereon the state or feeling consists, operates, rests, and is completed ; as, φοβέομαι σε ; these semi-transitive verbs seldom have a double accusative, (only when it is required to mark some peculiar manner in which the verbal notion operates on the object) as in reality the object is substituted for the state or feeling which is the cognate notion of the verb ; this substitution may be clearly seen in such instances as Soph. Phil. 1250, ΟΔ. στράτον δ' Ἀχαιῶν οὐ φοβεῖ πράσσω τάδε ; where στράτον is the object on which the φόβος rests, which Philoctetes in his answer substitutes for it, ΦΙ. ξὺν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ φόβον : and in most languages the sub-

stantives, which primarily signify the feeling, are used equally for the object wherein the feeling for the time consists ; as, αἰδώς, ἔλπις, φόβος, χαρά &c.

4. In verbs in which the notion of the object is, or is viewed as being rather antecedent or consequent, as δέχομαι σου, there is only an accusative of the cognate notion of the thing received, &c. : δέχομαι σου τόδε = τὸ δεχόμενον δῶρον.

5. So in transmissive verbs, where something is spoken of as transmitted from one person to another, the notion of the person affected by the operation of the verb is not coincident with but consequent on that operation, as receiving is consequent on giving ; and the grammatical patient of the verb, i. e. the passive participle, the thing given, is the same as the act of the verb or gift, so that there is only one accus., viz. of the gift or thing given.

Thus the notion of *giving* implies—

Agent and his operation,

δίδωμι.

Gift or thing given,

δῶρον or διδόμενον.

6. When the operation of the verb is more exactly defined by stating the exact part or parts where it operated, this is also in the accusative as being merely another way of expressing by a sort of apposition the operation of the verb ; as, τύπτω σε κεφαλὴν, σε not being a sufficiently accurate expression for the patient (τυπτόμενον) κεφαλὴν is added, as being the part really struck. So in neuter verbs ; as, τρέμουσα κῶλα = τρόμον κώλων, μογοῦντα πλεῖρα, the accusative is of the equivalent notion, the part wherein the feeling, &c. consists, and is substituted for the feeling, &c. itself : Od. α, 208 ὄμματα ἕοικας αὐτῷ, the resemblance consisted in the eyes ; τὰ ὄμματα καλλιστεύει, the eyes were the κάλλος. So πόδας ὥκους Ἀχιλλεύς.

§. 546. Hence the following rules may be laid down :—

1. The accusative case represents the coincident notions of the verb.

2. All verbs which imply the two coincident notions of the act or effect (or its equivalent), and of the patient, may have a double accus. ; either of these notions may be omitted at the will of the speaker, and therefore these transitive verbs are frequently found with a single accus. of the patient, or, more rarely, of the act or effect.

3. All verbs which do not imply a patient have one coincident notion—the state, or act, or effect,—and therefore have one accus. case.

4. All passive verbs may have an accus. of the state, or act, or effect of the verb.

5. All verbs whose object is either antecedent (as receptive), or consequent (as transmissive verbs), imply but one coincident notion, of the thing received or transmitted, and therefore have only one accus. case.

6. All verbs may have an accus. of the part to define more accurately the operation of the verb.

Obs. The cognate subst. is sometimes placed in a different part of the sentence from its verb; as, Plat. Rep. 567 C πολεμίᾳ εἶναι καὶ ἐπιβουλεύειν ὥστε ἂν καθήρῃ τὴν πόλιν—Καλὸν γε, ἴφη, καθαρμὸν.

§. 547. For the better examination of the functions of the acc. case the following division of verbs according to their notions will be useful:—

A. Verbs with one Accusative case :—of Cognate notion.

1. Neuter verbs of state or feeling, implying a cognate notion of that feeling or state: ἡδονὰς ἡδεσθαι, νόσον νοσεῖν.

2. Verbs of neuter motion, implying a cognate notion of the road; as, βαίνειν ὁδόν, or of the place arrived at, βαίνειν πόλιν.

3. Verbs of action, implying a cognate notion of the act or thing done; as, πράττω πρᾶγμα, πονέω πόνους.

4. Verbs of production, implying a cognate notion of the production or thing produced; as, ποιέω ποίημα, δέμω δόμον.

5. Verbs of transmission, implying a cognate notion of the thing transmitted; as, δωρέω δῶρον.

6. Verbs of reception, implying a cognate notion of the receipt; as, λαμβάνω λήψιν.

7. Verbs of perception, implying a cognate notion of the perception or thing perceived; as, αἰσθάνομαι αἴσθησιν.

8. Verbs of possession, implying a cognate notion of the possession or thing possessed; as, κτήματα κέκτημαι.

B. With two Accusative cases :—of Cognate notion, and patient.

Verbs of action or active motion, implying an accus. of the patient and a cognate acc. of the act; as, διδάσκω σε διδάγματα.

Verbs with one Accusative.

§. 548. 1. This accus. is used to define the operation of the verb, and in many of these constructions the Latin and modern languages would use an ablative or dative case, or an adverb. This is done either by the cognate substantive and an adjective, as ἀρίστην βουλήν βουλευεῖν, or by a neuter adjective agreeing with the verbal notion, as ἄριστα βουλευεῖν, or by an equivalent substantive, which is to be resolved into a cognate substantive and an adjective, as τιτρώσκειν φόνον=φόνιον τραῦμα, or into a cognate substantive and genitive: as, ῥέειν ὕδωρ=ρόον ὕδατος. For the use of this accusative, see §. 544. 3.

Obs. 1. A good many verbs exchange their neuter for an equivalent sense, and thus take a corresponding accusative; as, ἀσεβεῖν εἰς θεούς, and ἀσεβεῖν (to dishonour) τοὺς θεούς; so that, when they have an accus., they must be explained by the corresponding expression. So ἐξίναί τὴν γῆν: Æsch. P. V. 713 ἐκπερᾶν χθόνα; so ἀποδιδράσκειν τὸν δεσπότην. So Eur. Phœn. 873 θεοὺς ὑπεκδραμούμενοι: Thuc. VIII. 102 ἐκπλεῦσαι ναῦς: Soph. Electr. 1378 προῦστην σε: Eur. Hipp. 470 ἐκνεῦσαι; Il. o. 227 νεμεσηθεὶς ὑπόκειν χεῖρας ἐμᾶς: ὑποχωρεῖν τὸν ὄχλον (cf. Thuc. II. 88.), ἀποχωρεῖν Xen. Cyneg. V. 18, ἐξαναχωρεῖν τὰ εἰρημένα Thuc. IV. 28: Soph. Trach. 505 ἐξήλθον (=sought) αἰθήλα: ἐκστήναι κίνδυνον, reformidare, ὑπεκστήναι Plat.: ἀποστρέφειν Xen. Eur.: ὑπεκτρέπεται—ἐκτρέπεται Demosth.: ἀφίστασθαι Xen. Cyneg. III. 3: ἐγκλίνειν τινα Id. Cyr. III. 3, 65. So Eur. Hec. 812 ποί μ' ὑπεξάγεις πόδα: so ὑπέρχεσθαι τινα, and οἰχέσθαι τινα: Arist. Av. 86 ὁ κολοῦς μ' οἰχεται ὑπὸ τοῦ δέους: Theocr. XV. 8 τὸ δ' ἑαστοτέρω ἔμ' ἀποικεῖς. So especially verbs of sound signify the action which that sound implies; as, κτυπεῖν τὴν γῆν, to sound the ground, to beat it with a noise: Hom. κροτάλιζον ὄχρα, they rattled them along: Eur. Ion 1151 ὄχημ' ἑπαλλεν, rattled the chariot along. So Theocr. τὸ χαλκίον ἤχει, sound the gong.

Obs. 2. So also passive verbs: Soph. Electr. 1645 ἐκπλαγίσά σε.

Obs. 3. Analogously to this usage the verbal notion implied in a periphrasis (see §. 360. *Obs. 3.*) takes its proper accusative: Soph. Electr. 556. ἐξήρχες λόγοις ἐμέ. So. Hdt. IV. 88 ζῶα γραψάμενος (=ζωγραφάμενος) τὴν ζεύξιν: cf. Id. 87 ἐντάμνων γράμματα ἔθνεα.

Obs. 4. Some verbs have a double sense arising from two different relations implied in the original notion (see §. 352. 5. b.), each of which may have its proper accusative; as, ἀμείβεσθαι, ἀλλάσσειν, to exchange; hence to give and receive; τίσασθαι, to avenge and to punish; ἐπείδειν, to put one thing against another, to keep it up, or push it down. So σπίνδεσθαι εἰρήνην, to make a peace; σπίνδεσθαι νίκος, to end a quarrel.

Obs. 5. It is evident that the sense of the equivalent notion often reflects back a meaning to the verb, by defining in different ways its generic meaning; thus τίνω, Æsch. Choeph. 650 τίνει μύσος Ἑρινύς, pays back the accursed deed, i. e. punishes it: τίνειν δίκην, to pay the penalty, to suffer punishment: τίνειν χάριν, to be grateful.

2. So that this accusative is either^a,

a. Accusative of cognate substantive; as, βουλὴν βουλεύω, χαίρω χαράν:

Obs. 1. Many verbs, which are not in good writers followed by their cognate substantives, are in later writers found with them^b.

Obs. 2. Adjectives also sometimes take this cognate accus.; as, Plat. Rep. 490 D κακοὺς πᾶσαν κακίαν: Ibid. 579 D δούλος μεγίστας θωπείας καὶ δουλείας: Id. Apol. 22 E σοφὸς τὴν ἐκείνων σοφίαν, μήτε ἀμαθὴς τὴν ἀμαθίαν.

b. Accusative of cognate notion, the proper cognate substantive being generally wanting or obsolete; as, κειμένη θέσιν, κοιμήσατο ὕπνον:

c. Accusative of equivalent notion, the accus. not being the cognate subst., nor expressing the actual cognate notion of the verb, but a notion substituted for it, as being that wherein the action, or state, or effect of the verb for the time consists, and being in a sort of apposition to it; as, ἀντικαθανεῖν δίκην=θάνατον, which is the δίκην. As stated above, this equivalent substantive would follow the real cognate subst., if expressed, in the genitive; as, ἀντανγεῖ φόνον=αὐγὴν φόνον, or *vice versa*, as ἀντικαθανεῖν δίκην=δίκην θανάτου; or it would assume an adjectival form. And sometimes the cognate notion is joined in an adjectival form to the equivalent acc.; as, προρέειν καλλιρροὺν ὕδωρ=ρόον ὕδατος. This equivalent accus. is very common with verbs of saying, &c.; the words spoken being substituted for the λόγος, (see verbs of saying) and is most generally used with verbs of production, reception, perception, transmission, possession, &c. where the act or effect implied in the verb requires to be especially defined:

d. Accusative cognate to a notion implied in the verb; as, σιγᾷ (=οὐ λέγει) λόγους:

Obs. 3. This accusative may either be the cognate substantive to the notion so implied, as σιγᾷ λόγους; or the equivalent notion to it, as σιγᾷ τύχας; or the elliptic accus., as σιγᾷ ταῦτα.

e. Elliptic accus., where an adjective in the neuter gender, sometimes masculine or feminine, is joined to a verb, agreeing with the coincident state, or act, or effect implied therein (see §. 891. 893.); as, πράττειν τὰ ἐπεσταλμένα, sc. πράγματα, μέγα (sc. χάρμα) χαίρειν: here belong all relatives; as, ὁ (sc. πρᾶγμα) πράττουσι.

f. Derived from this is the *adverbial accus.*, which is joined to almost all verbs in a purely adverbial sense.

^a Lobbeck Paral. 509.

^b Lobbeck l. c.

Obs. 4. We sometimes find two adverbial accusatives, as Eur. Ion 255 *τί χρήμα δ' ἀνερευνητὰ δυσθύμει*.

g. Accusative of duration in space or time—the conditions of an action (space or time) may be considered to be (as they really are) coincidently implied in the action.

Obs. 5. One or more forms of these conditions may be required at the same time, so that more than one such accusative may be joined to a verb. Further, these conditions (space or time) may be considered expressly as the condition of the action, and be in the genitive, or as the instrument thereof, and be in the dative.

Obs. 6. In verbs of action which have no patient, the cognate act or effect may be expressed by the passive voice as well as by a substantive ; as, *λέγω λόγον*, or *λεγόμενον* ; while in transitive verbs the passive voice is the proper expression of the patient ; as, *τύπτω σε τυπτόμενον*, not *τύμμα τυπτόμενον*.

Obs. 7. On the use of the cognate substantive we may remark, that if the verb conveys a sufficiently definite notion, as *χαίρω*, *πολεμῶ*, *νοσῶ*, the cognate notion is added only when some further definition is required ; and this is done in three ways : by affixing the adjective or adjectival pronoun containing the required notion to the cognate substantive, as *δεινὴν νόσον νοσεῖν* ; or the adjective alone agreeing with the neuter notion of the verb, as, *δεινὰ νοσεῖν* ; or by substituting for the cognate notion a substantive equivalent to it, but containing, besides, the notion whereby the verb is to be defined ; as, *νοσεῖν ἀλγος* = *ἀλγώδη νόσον*. In most verbs which express indefinite production or action, the cognate or equivalent accus. is added to give to the verb a definite sense ; as, *ποιέομαι τείχος*, or *δόμον* = *ποίημα* ; *πράττω τάφον*, or *εἰρήνην* = *πράγμα*.

Obs. 8. Instead of the cognate or equivalent accus. the instrumental dat. is sometimes used, expressing that whereby the feeling or action or state of the verb is produced, rather than the operation of the verb ; as, Soph. OE. R. 65 *ὑπὸ γ' εὐδοντα* : Id. Trach. 168 *ζῆν ἀλυπτήρ βίῃ* : Hdt. III. 130 *ἰδωρίετο—δραψιλῆϊ δωρεῇ*^a : Plat. Phil. p. 21 B *μεγίσταις ἡδοναῖς χαίροις ἄν*. So Hdt. I. 87 *ὑσαι ὕδατι* ; and this dative gives neuter verbs a passive sense (see §. 359. 3.).

Obs. 9. Adjectives expressing a verbal notion are often followed by the same accusative as the verb would have : so *ἄπορα πόριμος*.

§. 549. Verbs of being *pleased*, *sorry*, *despondent*, of *pity*, *love*, *madness*, *content*, *discontent*, *displeasure*, *anger*, *envy*, *grudging*, *may* have an accus. of the feeling, or that wherein the feeling consists : *ἡδομαι*, *χαίρω*, *γηθῶ*, *έρῶ*, *ἄχομαι*, *οἰκτεῖρω*, *οἰκτίζω*, *γελῶ*, *μαίνομαι*, &c.

a. Accus. of cognate subst. : Plat. Phil. p. 63 A *ἡδονὰς ἡδισθαι*. (So Plaut. *mea gavisurum gaudia*) : Eur. Hipp. 32 *έρῶς ἔρωτα* : Æsch. Eum. 490 *οἶκτον οἰκτίσασθαι* : Eur. Med. 1041 *τί προσγέλᾳτε τὸν πανύστατον γέλων* : Arist. Thesm. 793 *μανίας μαίνεισθαι* : Eur. Bacch. 1261 *ἀλγίστ' ἄλγος* : Hipp. 337 *ἡράσθης ἔρον*.

^a Lobeck Paral. p. 523. Bernh. Gr. Syn. 107.

b. Accus. of cognate notion: Arist. Rhet. I. 2, 9 *χαίρειν ἡδονήν*: Eur. Orest. 1043 *τέρπου δυνῶσιν*: Æsch. P. V. 979 *μεμνηνὸτ' οὐ σμικρὰν νόσον*: Soph. Trach. 982 *βάρος ἀπλετοῦ ἐμμέμονεν φρήν*: Xen. Eph. II. 1, 31 *ἐρᾶν ἐπιθυμῶν*.

c. Accus. of equivalent notion: *ἄχθομαι ἔλκος* = *ἄχθος ἔλκος*: Eur. Hel. 831 *τί χρῆμ' ἄθυμεις*: Theocr. XIV. 26 *κατατήκετο τήνον ἔρωτα* = *τῆξιν ἔρωτος*: Eur. Hipp. 1340 *χαίρω θνήσκοντας* = *χαρὰν θνησκόντων*. The particular *χαρά* was their *θάνατος*: Med. 888 *νύμφην τε κηδεύουσαν* (= *κῆδος νύμφης*) *ἦδεσθαι σέθεν*: cf. Thuc. IV. 47: Soph. Phil. 1314 *ἦσθην πατέρα τε τὸν ἐμὸν εὐλογοῦντά σε*: Id. C. R. 936 *τὸ δ' ἔπος τάχ' ἂν ἡδοίο*: Id. Aj. 136 *σέ μὲν εὖ πράσσουντ' ἐπιχαίρω*: Eur. Ion 541 *τοῦτο τερφθεῖς, σὺ χαίρω τοῦτο*: Soph. Aj. 790 *ἀλγεῖν πράξιν*: Ibid. Phil. 906 *ταῦτ' ἀνιδῶμαι*. So Plat. Menex. p. 89 D *δυσχεραίνειν αὐτό*: Id. Legg. p. 908 B *δυσχεραίνειν θεούς*: Id. Soph. 229 E *τὰ μὲν χαλεπαίνοντες*: Demosth. p. 68, 24 *τὸ λυσitteλοῦν ἀγαπήσοντας*. So Xen. Cyr. I. 3, 5 *μυσταττόμενον ταῦτα τὰ βρώματα*: Soph. C. T. 310 *φθονήσας φάτιν*: Plat. Euth. p. 4 D *ἀγανακτῶ ταῦτα*: Id. Phæd. p. 62 D *ἀγανακτεῖν τοὺς φρονιμωτάτους ἀπίοντας*: Thuc. II. 51 *ἐξέκαμνον τὰς ὀλοφύσεις* = *καμάτους*.

Obs. 1. Properly speaking, it is not the person which constitutes and is equivalent to the cognate feeling of joy, dislike, &c., but some thing or act; wherefore we do not find *χαίρω, δυσχεραίνω*, &c. with an accus. of a person, except with a participle, or an explanatory sentence introduced by *ὅτι*, &c. whereby his act is denoted, or unless the same is implied in the context, as *δυσχεραίνειν θεούς, the notion of the gods*. Indeed it would seem that this construction arose from the substitution of the participle for the infinitive, as in *σέ μὲν εὖ πράσσουντ' ἐπιχαίρω* might be, and probably originally was, followed by *σέ εὖ πράσσειν*, so that the acc. really belongs to the infinitive, and remains when the infinitive is altered. The notions of *hating, loving, pitying*, as distinguished from *feeling dislike, desire*, &c. &c. imply a patient separate from the feeling, and hence they have an accus. of the patient, and some a double accus. case, while verbs of *anger, envy*, take the patient in the Dativus Incommodi.

Obs. 2. Some verbs signifying *contentment, acquiescence*, have an accus. derived from their primary sense; as, *στέργειν, to love*: Æsch. P. V. 10 *τυραννίδα στέργειν*: Id. Ag. 1551 *στέργειν τάδε δύσκλητα*. So Demosth. 68, 24 *τὸ λυσitteλοῦν ἀγαπήσοντας*: Plat. Rep. p. 399 C *ἀγαπῶντα τὰ ἀποβαίνοντα*; so *αἰνέω, I praise*: Eur. Alc. 2 *θῆσαν τράπεζαν αἰνέσαι, to deign to*; cf. Id. Phæn. 481.

d. Adverbial accus.: Arist. Nub. 817 *τί δὲ τοῦτ' ἐγελάσας*: Il. ζ, 484 *δακρύνειν γελάσασα*: Od. β, 270 *ἡδὺ γελᾶν*: Il. ι, 77 *τίς ἂν τάδε γηθήσειεν*; so Arist. Ach. 7 *ταῦθ' ὥς ἐγανώθην*: Il. ε, 181 *τάδε μαίνεται*: Eur. Ion 255 *ἀνερעύνητα δυσθυμεῖ*: Æsch. Theb. 373 *τοιαῦτ' ἀλύνων*: Arist. Ach. 10 *ᾠδυνήθην ἕτερον αὐτὸν τραγῳδικόν*.

§. 550. Verbs expressing *fear, hope, confidence, wonder, shame*, &c.

take an accus. of the feeling or that wherein it consists : φοβέομαι, δείδω, δειμαίνω, θαρρῶ, θαυμάζω, &c.

a. *Accus. of cognate subst.* : Plat. Prot. p. 361 B φοβούς φοβούνται, cf. Eur. Suppl. 548 : Plat. Symp. p. 198 A δέος δεδιέναι : Eur. Andr. 869 δέμ' δ δειμαίνεις : Plat. Prot. p. 360 B θάρρη θαρροῦσιν : Demosth. p. 426, 20 οὔτε ἡσχύνοντο αἰσχύνῃν, *they were not ashamed of the shame* : Arist. Rhet. I. 9, 20 τὰ αἰσχρὰ αἰσχύνονται.

b. *Accusative of equivalent notion* : Soph. Phil. 1250 στρατόν δ' Ἀχαιῶν οὐ φοβεῖ. (The στρατός was the φόβος :) then φοβεῖσθαι τι or τινα, considered as, and substituted for, the φόβος : Il. ρ, 175 ἔργα μάχην. So Soph. Œ. C. 604 πάθος δέισαντες : Plat. Rep. p. 382 D δεδιώς τοὺς ἐχθρούς. (Cf. Demosth. p. 10, 2 τοῦτό ἐστι μάλιστα δέος ; hence δεδιέναι τοῦτο = δέος, cf. Lys. 105, 9 :) Eur. Hec. 54 φάντασμα δειμαίνουσα : Id. Med. 39 δειμαίνω νιν. (Cf. Eur. Herc. F. 700 πέρσας δείματα θηρῶν = δεινούς θήρας.) Eur. Ion 1280 οὐ βωμόν ἐπηξεν θεοῦ : Æsch. Eum. 38 οὐδὲν δέισασα : Eur. Andr. 362 ἐν δέδοικα : Id. Suppl. 179 τὰ οἰκτρὰ δεδοικέναι : Æsch. p. 42, 7 δεδιέναι τὰ δεινὰ : Plat. Phæd. p. 88 B θαρροῦντι θάνατον = θάρρος θανάτου. (Cf. Plat. Prot. p. 361 B οὐκοῦν αἰσχρὰ θάρρη θαρροῦσιν ;—'Ὡμολόγει. —θαρροῦσι δὲ τὰ αἰσχρὰ καὶ κακά. Hence θαρρεῖν τι or τινά.) So Eur. And. 994 θάρσει γέροντος χεῖρα : Od. θ, 197 θάρσει τόνδε γ' ἀέθλον : Xen. Cyr. V. 42 ἵνα σε θαρρήσωσι : Eur. Hec. 875 τὰ δ' ἄλλα θάρσει : Demosth. p. 30, 7 οὔτε Φίλιππος ἐθάρρει τούτους οὔθ' οὔτοι Φίλιππον : Soph. Trach. 110 ἐλπίζοντες αἶσαν : Il. ο, 539 ἤλπετο νίκαν : Thuc. VI. 78 βούλησιν ἐλπίζει : Soph. Trach. 367 προσδόκα τόδε : Eur. Hipp. 244 αἰδούμεθα τὰ λελεγμένα = αἰδῶ : Plat. Symp. p. 216 B αἰσχύνομαι τὰ ὁμολογούμενα. So frequently Infin. with article : Plat. Rep. p. 414 E ἡσχύνου τὸ ψεῦδος λέγειν : Soph. Œ. R. 1079 δυσγένειαν αἰσχύνεται : Demosth. p. 174 θαυμάζωμεν αὐτά : Plat. Gorg. p. 458 E ἃ (sc. θαύματα) θαυμάζω : Id. p. 428 D θαυμάζω σοφίαν : Æsch. Ag. 853 θαυμάσῃς τόδε : so Eur. Orest. 890 ἐκπαγλούμενος πατέρα, the person being the θαῦμα : so ἐκπλήττεσθαι, &c.

§. 551. 1. Verbs of *thinking, willing, caring, considering, calculating, deliberating, dreaming, hesitating, shuffling, pretending, &c.* take an accus. of the thought, &c. or that wherein it consists : σοφίζομαι, δοκέω, δοξάζω, νοέω, φρονέω, λογίζομαι, βουλεύω, μήδομαι, μητίομαι, μερμηρίζω, μερμινῶ, ὀρμαίνω, μερρινῶ, &c.

a. *Accus. of cognate subst.* : Eur. Hel. 120 δοκεῖτε δόκησιν : Plat. Rep. p. 493 A δόγματα ἃ δοξάζουσιν : Demosth. p. 1364, 17 λογισμὸν ἀνθρώπινον λογιζόμενος : Il. ι, 74 ἀρίστην βουλήν βουλεύειν : Il. ι, 104

νόον νοήσῃσι: Plat. Parm. p. 132 C νόημα νοεῖ: Id. Prot. p. 325 C ἐπιμελοῦνται ἐπιμέλειαν: Id. Rep. p. 405 C πάσας στροφὰς στρέφεισθαι.

b. *Accus. of cognate notion*: Il. v, 153 βουλὰς μητιόωντες: Æsch. Choeph. 549 μήσατο πρόνοιαν.

c. *Accus. of equivalent notion*: Plat. Rep. p. 413 A τὰ οὗτα δοξάζειν: Id. Theæt. p. 209 B σὲ (=δόξαν σοῦ) δοξάσω: Xen. Hell. VI. 1, 5 λογισάμενοι τὰς ἔξω μοίρας (which formed the λογισμός): Plat. Phil. p. 18 C τοῦτον τὸν δεσμὸν λογισάμενος: Eur. Phœn. 181 προσβάσεις τεκμαίρεται, the calculation being the προσβάσεις: Hdt. VIII. 4 ἐβούλευον δρησμόν (=βουλὴν δρησμοῦ): Æsch. Choeph. 985 τοῦτ' ἐμήσατο στύγος: Od. ζ, 14 νόστον μητιόωντες: Soph. Trach. 289 φρόνει νιν ὡς ἤξοντα (his arrival was the φρόνημα): Od. τ, 2 φόνον μερμηρίζων: Id. ω, 127 δόλον μερμήριζε: Soph. C. R. 1124 ἔργον μερμνῶν: Od. δ, 732 ὁδὸν ὀρμαίνειν, so πόλεμον, πλοῦν, φόνον: Od. β, 275 ὁδὸν ἦν συ μερινῶς: Il. α, 549 μύθον νοήσαι: so σκήψασθαι νόσον &c. the disease, &c. being the pretence: Thuc. V. 54 προφασίσαντο τὸν μῆνα, (the month was the πρόφασις.)

d. *Accus. of notion contained in verb*: Thuc. V. 105 πιστεύει (=πιστῶς δοκεῖ) δόξαν.

e. *Elliptic accus.*: Plat. Phædr. p. 228 C ἀληθῇ δοκῶ: Id. Rep. p. 380 D τοιαῦτα δοκεῖν: Id. Menex. p. 243 ἀληθῇ (δόξαν preceding) ἔδοξε: Xen. Apol. I. 1, 3 ταῦτα δοξάζειν: Plat. Conv. p. 194 ἄγροικον (sc. δόγμα) δοξάσω: Od. ρ, 570 τοῦτ' ἐνόησε: Plat. Prot. p. 347 Εἰ ἕτερα νοεῖ: Il. ξ, 221 ταῦτα μερινῶς: Od. δ, 533 ἀεικέα μερμηρίζει: Il. ξ, 20 διχθᾶδια (sc. ὀρμήματα) ὀρμαίνει: Xen. Ap. 15 ταῦτα πιστεύετε: Plat. Tim. p. 90 C τὰ θεῖα φρονούντες: Soph. Phil. 77 αὐτὸ τοῦτο σοφισθῆναι: Xen. Hell. VII. 5, 5 τὰ ἡμέτερα φρονούσαι: and Thuc. So ταῦτα πάντα γινώσκειν: Hdt. V. 102 τὸ σκηπτόμενοι: Plat. Rep. p. 533 A τόδε ἀμφισβητεῖ: Id. Lach. p. 196 B τοιαῦτα στρέφεισθαι: so θέλω, βούλομαι ταῦτα.

f. *Adverbial accus.*: Plat. Phæd. p. 65 C λογίζεται κάλλιστα: Xen. Apol. III. 5, 23 πολλὰ μερμνῶν: Il. ο, 703 ἀταλὰ φρονέοντες: Eur. Med. 1129 φρονεῖς ὀρθά: Soph. Phil. 1006 ἐλεύθερον φρονεῖν: Æsch. Ag. 221 τὸ παντότολμον φρονεῖν: Hdt. VIII. 10 καταφρονήσαντες ταῦτα, *thinking thus meanly of them*.

Obs. So after words which imply the notions of *thinking*, &c. we find an accusative with a participle; as, Thuc. VI. 24 τοῖς μὲν γὰρ πρεσβυτέροις ὡς ἡ καταστρεφόμενοις ἐφ' ἃ ἐπλεον, ἡ οὐδὲν ἂν σφαλεῖσαν μεγάλην δύναμιν: δύναμιν depends on νομίσασιν implied in ὡς, see §. 703. 4. So Plato Rep.

345 Ε ὥς οὐχὶ αὐτοῖσιν ὠφέλειαν ἰσομένην. ὥς=νομίσαντες². It will be observed that this seemingly anomalous construction arises partly from the notion arising from ὥς, and partly from the substitution (see §. 549. Obs. 1.) of the participle for the infinitive. Phædo 109 D ὥς διὰ τούτου οὐρανοῦ τὰ ἄστρα χωροῦντα : Hdt. IX. 42 ὥς περιεσομένους ἡμέας Ἑλλήνων : Soph. CE. T. 101 ὥς (δοκῶν) τόδ' αἶμα χεῖμαζον πόλιν : Eur. Ion 963 σοὶ δ' ἐς τί δόξης ἦλθεν ἐκβαλεῖν τέκνον ; ὥς (δοκῶν) τὸν θεὸν σώσοντα τὸν γ' αὐτοῦ γόνον : cf. Thuc. IV. 5. It must be remembered that we ought not to say that νομίζω, or δοκεῖν, is understood, but rather that it is represented by ὥς.

2. Verbs of *conceiving, knowing, believing, knowing from memory, holding, concluding, or the contraries*, take an accus. of the knowledge, &c. or thing known, &c. : ἐπίσταμαι, γινώσκω, οἶδα, νομίζω, ἡγούμαι, ἀπορῶ, ἀμηχανῶ &c.

Accus. of equivalent notion, of that wherein the knowledge, &c. consists : Plat. Crat. p. 409 C τὸ πῦρ ἀπορῶ : Æsch. Ag. 1177 τέρμ' ἀμηχανῶ : Plat. Men. p. 93 A ἀρετὴν ἐπίσταντο : Id. Gorg. p. 484 B ἄσμα οὐκ ἐπίσταμαι (*recollect*) : Id. Leg. p. 908 C νομίζω θεούς : cf. Eur. Suppl. 732. So Id. Hec. 800 ἡγεῖσθαι θεούς : cf. Arist. Eq. 32. Plat. Parm. p. 134 E γινώσκουσι τὰ ἀνθρώπινα πράγματα : Id. Prot. p. 337 D εἰδέναι τὴν φύσιν τῶν πραγμάτων : Æsch. Pers. 242 εἴσει λόγον : Id. Choeph. 101 ἐχθος νομίζομεν : Soph. CE. R. 1525 αἰνύματα ἦδη : Demosth. p. 69, 3 ἀμνημονεῖ τοὺς λόγους : Plat. Crat. p. 409 D ἂ ἀπορῶ : Id. Euth. p. 301 B τοῦτο ἀπορήσαι : Eur. Ion 548 ταῦτ' ἀμηχανῶ : Plat. Hipp. p. 285 C ἂ ἐπίστασαι : Id. Rep. p. 285 A ὁμοῖα νομίσαντες : Id. Apol. p. 24 E τοῦτο αὐτὸ οἶδε : Id. Euth. p. 2 B οὐκ ἐκείνο καταγνώσομαι, *I will not believe this*.

Obs. 1. In the usual construction of νομίζω, γινώσκω &c. the accus. of the knowledge, or opinion, &c. is resolved either into a substantival sentence with ὅτι, &c. (see *Substantival Sentences*) ; as, νομίζω ὅτι οἱ θεοὶ εἰσὶ =νομίζω θεούς : or the accus. and infin. ; as, νομίζω εἶναι θεούς.

Obs. 2. Νομίζω in Hdt. is used with a dat.—(See *Dative*.)

Obs. 3. We find an accusative after some of these verbs which may be classed with the constructions mentioned in §. 549. Obs. 1. ; as, Eur. Hipp. 1251 τὸν σὸν πιθέσθαι παῖδ' ὅπως ἐστὶν κακός=παῖδα εἶναι κακόν, or παῖδα κακὸν ὄντα.

§. 552. Verbs of *living, faring well or ill, suffering, being ill, being liable to, in danger, dying, perishing, &c.* take an accus. of the state or that wherein it consists.

a. *Accus. of cognate subst.* : Hdt. IV. 112 ζῶν ἐξων : Plat. Prot. 355 A καταβῖναι βίον : Id. Phæd. 114 A βιώσιν βίον : Id. Rep. p. 444 C ζῶει ζωήν : Æsch. 22, 35 διατριβὰς διέτριβον : Hdt. III. 147 πάθος μέγα Πέρσας πεπονθότας : Il. ε, 386 πῆματ' ἔπασχον : cf.

^a Stallb. ad Phæd. 109 D. Elmsl. Heracl. 693.

Æsch. P. V. 470. Soph. Cē. C. 361 παθήμαθ' ἃ ἔπαθον; Plat. Rep. p. 451 Α κινδύνευμα κινδυνεύειν: Demosth. p. 139, 9 κινδυνεύσαντες τοὺς ἐσχάτους κινδύνους: Plat. Alc. p. 139 Ε νόσον νοσεῖν: cf. Eur. Andr. 220. Andoc. p. 114, 31. Arist. Aves 31. Od. ι, 303 ἀπωλόμεθ' αἰπὺν ὄλεθρον: Plut. Crass. XXV. ὄξυν θάνατον ἀποθνήσκειν: Plat. Prot. p. 324 D ἀπορία ἦν ἀπορεῖς.

b. *Accus. of cognate notion*: Eur. Med. 248 ἀκίνδυνον βίον ζῶμεν: cf. Soph. El. 599. Plat. Rep. p. 465 D. Arist. Aves 161 ἔητε βίον: Isæus p. 36, 31 ἀσθενῶν νόσον: Plat. Rep. p. 408 Ε νόσους κάμνειν: Od. γ, 220 ἄλγεα πάσχομεν: Æsch. Choeph. 433 ἄλγεα πάθομεν: Soph. Cē. C. 564 ἡθλησα κινδυνεύματα: Eur. Med. 581 ζημίαν ὀφλισκάνει: Æsch. Ag. 534 δίκην ὀφλῶν: Plat. Apol. p. 39 Β θανάτου δίκην ὀφλῶν: Od. α, 166 ἀπόλωλε κακὸν μόρον: Il. γ, 417 κακὸν οἶτον ὀλίσθαι: Il. ν, 384 φθίσεσθαι.

Accus. of equivalent notion: Isocr. 315 C βεβίωκα τὸν παρελθόντα χρόνον=χρόνον βίου: Arist. Aves 609 πέντε γενεὰς ἀνδρῶν ζῶει: Demosth. p. 520 πράγματα αἰσχιστα (=πάθη) ἐπάθομεν: Plat. Gorg. p. 495 Ε νοσεῖ ὀφθαλμούς=νόσον ὀφθαλμῶν: Soph. Phil. 1320 νοσεῖς ἄλγος=ἀλγῶδη νόσον: Arist. Aves 1481 ἀσπίδας φυλλόρροει: Eur. Ion 620 ἀπαιδεῖαν (ἀπαιδεία Dind.) νοσεῖν: Id. Phœn. 763 ὀφλισκάνεις ἀμαθίαν=ὀφλημα ἀμαθίας: Id. Med. 404 γέλωτα ὀφλεῖν: Andoc. p. 18, 7 βλαβὴν ὀφλεῖν: Isæus p. 117, 7 ὀφλουσιν τὴν διαίταν=δίκην τῆς διαίτης: Plat. Apol. p. 36 Α ὀφλε χιλίας δραχμάς=ζημίαν: Demosth. p. 835, 15 κινδυνεύειν τὴν ἐπωβελίαν=κίνδυνον: Ibid. p. 1033, 1 ψευδομαρτυρίαν: Eur. Hel. 76 ἀπόλαυσιν εἰκοὺς ἔθανες ἀν Διὸς κόρης, ἀπόλαυσιν is in apposition to θάνατον, implied in ἔθανες.

d. *Accus. cognate to the notion implied in the verb*: Eur. Orest. 207 βίοντον ἔλκω=βίωμι ἔλκων, *protract*. So Id. Phœn. 1534: Eur. Hipp. 898 ἀντλήσει βίον: Thuc. II. 44 εὐτυχεῖτε βίον: Æsch. Choeph. 1003 νομίζων (*habitually living*) βίον: ἔλκεις μακρόπνουν ζῶαν: Plat. Rep. p. 534 C ὀνειροπολοῦντα (=ἐν ὀνείρῳ βιοῦντα) βίον, so ἄγειν βίον, ἡμέρας &c.

Obs. ἄγειν in its neuter sense signifies *to do any thing continuously*: thus Soph. Aj. 382 ἀγεις γέλωτα.

e. *Elliptic accus.*: Demosth. p. 760, 14 ζῶμεν τὰ καθ' ἡμᾶς αὐτοὺς: Eur. Troad. 615 νοσεῖς ἕτερα: Soph. Cē. C. 595 πέπονθα δεινὰ: Plat. Rep. p. 318 Α θεῖον πεπόνθατε. cf. Phædr. p. 238 C: so ταῦτα πάσχειν, *to be similarly affected*: Eur. Med. 953 ἐν εὐδαιμονίῃ, so πάντα εὐδαιμονεῖν: Eur. Hec. 429 πάντα δυστυχῶ: Demosth. p. 1460, 23 ἐν τούτῳ εὐτυχεῖσαι: Eur. Hel. 1213 τὰδ' εὐτυχεῖν: Thuc. I. 6 ὁμοιότροπα διατώμενων.

f. Adverbial accus. : Eur. Ion 632 μέτρια ἔην : Soph. Frag. 326 ἔην ἄνοσον : Plat. Rep. p. 495 C οὐδ' ἀληθῆ ἔωσι : Od. χ, 472 οἴκιστα θάνουιν : Eur. Med. 349 πολλὰ διέφθορα.

§. 553. Verbs which express a man's *position*, or *condition in the world*, *serving public offices*, *slavery*, *age*, &c. take an accus. of the condition, &c. or that wherein it consists : ἄρχω, χορηγέω, τριηραχέω, λειτουργέω, πρεσβεύω, δουλεύω, βασιλεύομαι &c.

a. Accus. of cognate subst. : Arist. Av. 308 ἄρχειν ἀρχήν : Demosth. p. 836 χορηγεῖ καὶ τριηραχεῖ καὶ τὰς ἄλλας λειτουργίας λειτουργεῖ : Ibid. p. 92, 11 πρεσβείας πρεσβεύειν : Xen. Apol. 3, 12 δουλεύειν δουλείαν : Plaut. *servio servitutem* : Plat. Legg. p. 676 Β πολιτείας πεπολιτευμένοι : Ibid. p. 680 Ε βασιλείαν βασιλεύόμενοι : Æschin. 3, 30 ἱεράσθαι ἱερωσύνην : Eur. Iph. A. 1364 αἰρεθεὶς αἵρεσιν. So Plat. Rep. p. 404 Α μεταβολὰς μεταβάλλοντες. So Thuc. III. 13 ἀποστήσεται διπλὴν ἀπόστασιν.

b. Accus. of cognate notion : Soph. Aj. 435 ἀριστεύσας καλλιστείᾳ.

c. Accus. of equivalent notion : Soph. CE. C. 869 βίον (= γήρας βίον) γηρᾶναι : Eur. Hero. F. 436 ἦβων σθένος = σθεναρὰν ἦβην : Eur. Electr. 131 τίνα οἶκον, τίνα πόλιν (= τίνος οἴκου λατρείαν) λατρεύεις.

d. Elliptic accus. : Demosth. p. 62, 25 τὰ προσταττόμενα (λειτουργήματα) λειτουργῶν : Eur. Hel. 283 πολὺ παρθευέεται : Soph. Electr. 950 ἄλεκτρα γηράσκουσιν : Demosth. p. 440, 16 τοιαῦτα πεπρεσβευκότος : Ibid. p. 535, 12 χορηγεῖν Διονύσια.

e. Adverbial accus. : Antiph. p. 117 ἀριστα χορηγήσω : Eur. Rhes. 405 ὑπηρετεῖν ταῦτα.

Obs. Λατρεύω also has a transitive sense of *waiting on*, like θεραπεύω.

§. 554. Verbs of *eyeing*, *looking*, *having the aspect of*, &c. take an accus. of the look, &c. or that wherein it consists.

a. Accus. of cognate notion : Eur. Cycl. 509 καλὸν ὄμμα δεδορκότας : Æsch. Pers. 79 κυανοῦν λεύσσων δέργμα : Id. P. V. 903 ἔρως ἄφυκτον ὄμμα προσδράκει με. So probably Soph. CE. C. 1081 τῶνδ' ἀγώνων ἐωρήσασα (= θεωρήσασα) τουμὸν ὄμμα.

b. Accus. of equivalent notion : Od. τ, 446 πῦρ ὀφθαλμοῖσι δεδορκώς = πυρὸς δέργμα. So the Homeric phrases : βλέπειν, δέρκεσθαι Ἄρην, ὄραν ἀλκήν = ὄραμα ἀλκῆς : Æsch. Sept. c. Theb. 500 βλέπων φόβον = βλέμμα φόβου : Eur. Ion 1263 ἀναβλέπων φλόγα = βλέμμα φλογός. So in the comedians : βλέπειν νᾶπν, ὑπότρυμμα, ὄμφακας (*sour grapes*), αἰκίαν, ἀπιστίαν, συρμαίαν. Sometimes with the infin. used as a subst. : Arist. Vesp. 847 τιμᾶν βλέπω.

c. *Accus. cognate to notion implied in the verb*: Eur. Med. 92 ταυρουμένην (= ταυρικὸν βλέπουσαν) ὄμμα: Ibid. 187 ἀποταυροῦται δέργμα.

d. *Adverbial accus.*: φθορερὰ βλέπειν: Theocr. XX. 13 λοφὰ βλέποισα: Hom., &c. δερκόμενος δεινόν, σμερδαλέον, τακερά, so ἐλεεινὸν ὄραν: Il. β, 269 ἀχρεῖον ἰδών: Eur. Alc. 773 τί σεμνὸν οὕτω καὶ πεφρουτικὸς βλέπει. So Arist. Vesp. 900 κλέπτου βλέπει.

§. 555. Verbs which express the notion of *flowing, springing forth, flourishing in, shining, burning, breathing*, &c. take an accus. of the stream, &c. or that wherein it consists.

a. *Accus. of cognate subst.*: Plat. Alcib.: φύσημα φυσώντων. So Il. δ, 27 ἰδρῶσ' ἰδρῶτα: Theocr. II. 134 αἶθον σέλας.

b. *Accus. of cognate notion*: Eur. Phœn. 225 λάμπουσα σέλας= λαμπάδα: Hom. Hymn. Apol. προρέειν καλλίρροον ὕδωρ: Eur. Hipp 1210 καχλάζων ἕφρον.

c. *Accus. of equivalent notion*: Soph. Aj. 413 φυσῶσι μένος: Id. El. 1385 φυσῶν αἶμα: Eur. Orest. 1512 ἀνταυγεῖ φόνον= αὐγὴν φόνου: Hom. πνέοντες μένεα= πνεύματα μένεος, so Ἄρεα πνεῖν: Eur. Hipp. 1246 πνέον σμικρὸν βίον: Pind. Pyth. IV. 225 πνεῖν φλόγα= πνεῦμα φλογός. So Id. πῦρ πνεῖν: Soph. Ant. 1146 πῦρ πνέοντων ἄστρων: Id. Trach. 845 τέγγει ἄχραν: Anacr. XXXVII. 2 βρούειν ῥόδα: Æsch. Pers. 622 θαλλούσης βίον= θάλλος βίον: Pind. Ol. III. 23 δένδρε' ἔθαλλεν γῇ: Theocr. XXV. 16 ποίην θαλέθουσι λειμῶνες. (So elliptic: Eur. Frag. Dan. 10 γῇ τ' ἡρινὸν θάλλουσα.) Theocr. V. 124 ρεῖτω γάλα: Ibid. 126 ρεῖτω μέλι. So Æsch. P. V. 370 ἐξαναζέσει χόλον. So Eur. Bacch. 620 στάζων ἰδρῶτα: Id. Hipp. 122 πέτρα ὕδωρ στάζουσα.

d. *Adverbial accus.*: ζέειν ἡδύ &c.: Eur. Iph. Aul. 381 δεινὰ φυσῶς.

§. 556. Verbs expressing *bodily condition, position or motion, sleeping, sitting, standing, rising falling, leaping, dancing*, &c. take an accus. of the position, &c. or that wherein it consists; as, εὖδω, ὑπνέω, κοιμάομαι, ἰαύω, ἀντέω, ἵω, καθίζω, εἴω, ἤμαι, θακέω, θαάζω, θάσσω, ἄλλομαι, πίπτω, κείμαι, ἵσταμαι, χορεύω, ὀρχέομαι, ὀρμάω &c.

a. *Accus. of cognate subst.*: Eur. Bacch. 925 στάσιν ἑστάναι: Soph. Phil. 275 ἀνάστασιν στήναι: Æsch. Ag. 1494 κείσαι κοίταν: Soph. Ant. 1045 πέπτωκε πτώματα. Cf. Eur. Elect. 686. Æsch. P. V. 910 πεσεῖν πτώματα: Arist. Aves. 1395 τὸν ἀλάδρομον ἀλάμενος: Id. Eq. 77 διαβεβηκὼς βῆμα. Plat. Lach. p. 181 B. Eur. Andr.

653 πεσήματα πέπτωκε : Id. Ion 535 τίνα συνάντησιν συνανήσαντα : Plat. Legg. p. 942 E χορείας χορεύειν.

b. *Accus. of cognate notion* : Eur. Herc. Fur. 1061 εὐδαι ὕπνον : Ibid. 1034. Il. λ, 241 κοιμήσατο χάλκεον ὕπνον : Theocr. III. 49 ἄκροτον ὕπνον ἰαύων : Il. κ, 159 ὕπνον ὤπταις : Æsch. Ag. 983 ἔπειθ' ἄκρον ὕπνον ἰαύων : Eur. Orest. 954 καθίζων τρίποδα : Æsch. Ag. 190 σέλιμα ἡμένων : Eur. Rhes. 547 ἡμένα κοίτας : Æsch. P. V. 389 θακοῦντι ἔδρας = θάκος : Soph. OE. R. 2 ἔδρας θαύετε : Arist. Thesm. 889 θάσσειν ἔδρας : Æsch. Pers. 303 πήδημα (= ἄλμα) ἀφήλατο : Thuc. I. 37 καίμην θέσιν : Æsch. Ag. 32 φροῖμον (πρώτον χόρον) χορεύσομαι : Hdt. VI. 129 ὀρχήσατο σχημάτια = ὄρχους.

c. *Accus. of equivalent notion* : Soph. Ajax 249 ἐξόμενον ζυγόν : Arist. Aves 1481 ἀσπίδας φυλλορρόβει : Eur. Orest. 871 θάσσοντ' ἄκραν : Id. Iph. A. 141 ἔχου κρήνας : Soph. Aj. 1021 ἐννεχίαν τέρψιν (= ὕπνον) ἰαύειν : Eur. Rhes. 740 κοίτον (= ὕπνον ἐν κοίτῳ) ἰαύειν : Soph. Phil. 145 τόπον θυνην κείται : Eur. Suppl. 987 ἔστηκε πέτραν, the πέτρα was the στάσις : metaphor, Ibid. 1018 τελευταὺν ἦν ἔστακα : Id. Orest. 1256 στήθ' αἱ μὲν ἄμαξήρη τρίβον : Id. Phœn. 319 περιχορεύουσα ἄδονάν = ἦδὺν χόρον : Id. Iph. A. 1058 γάμους (= γαμικὸν χόρον) ἐχόρευσαν : Eur. Troad. 750 πεσὼν πήδημα = πέσημα : Id. Hipp. 829 ὀρμήσασα πήδημα : Eur. Ion 1268 πετραῖον ἄλμα δισκευθήσεται.

d. *Accus. cognate to the notion implied in the verb* : Æsch. Ag. 2 φρούρας ἦν κοιμώμενος = ἐν κοίτῃ φρουρῶν : so Hdt. IX. 93 κοιμησάμενος φυλακὴν : Arist. Nub. 540 κόρδαχ' (χόρον), ἐλκυσε = ἐλκύσας ἐχόρευσε, danced slowly : Thuc. IV. 32 λαθόντες (= ἀποβαίνοντες λάθρα) τὴν ἀπόβασιν : Eur. Suppl. 1047 αἰώρημα κουφίζω = κούφως αἰωροῦμαι : Arist. Aves 330 ἐγκατακρούων ποδὶ (= χορεύων) χορεύαν.

e. *Adverbial accus.* : Il. ο, 684 ἀσφαλὲς θρώσκων : Il. φ, 266 στήναι ἐναντίβιον : Eur. Hipp. 1079 ἐναντίον στάντα : Soph. Frag. 704, 2 φαίδρα χορεύει : Id. OE. R. 1300 μέζονα πηδήσας^a. Cf. Trach. 1001. Id. Ant. 1325 λέχρια εἰσήλατο.

Obs. Χορεύω has a transitive sense of "to celebrate by dancing." ἐχόρευαν τὸν θεόν (= θεοῦ χόρον) : ἔζομαι has a transitive sense "to supplicate." Soph. OE. R. 30 ἐζόμεσθ' αὖτε.

Verbs of Motion.

§. 557. 1. Neuter verbs of motion have a twofold sense—1. Motion along, to go ; 2. Motion to, to arrive at ; wherefore the accusative after these verbs must be considered in its relation to each of these senses.

^a Cf. Herm. ad loc.

a. Motion along.—The notion of *going* implies, as coincident with it, the notion of a space along which the motion takes place; as, βαίνειν ὁδόν, *to go along a road*.

b. Motion towards.—The notion of *going to, arriving at*, implies the notion of the place arrived at, as coincident with its completion, just as the notion of “beating” implies the notion of a patient beaten.

2. The use of the accusative however, with verbs of motion in this latter sense, is confined to poetry, as the more accurate usage of prose defined the direction more clearly by a preposition.

Obs. The notion of *arriving at* is not communicated to the verbs of motion by the accus. case, but is an independent and distinct sense of the verb itself, called out by the notion with which it is joined: in which sense the verb is used, whether *motion along*, or *motion towards*, is determined by the context, as in the two following instances: Od. α, 330 κλίμακα δ' ὑψηλὴν κατεβήσατο. Here the context shews that καταβαίνειν means “*to move along*,” or “*down along*,” but in Od. β, 337 θάλαμον κατεβήσατο, we see the verb signifies “*to move towards*,” though the case used in both is the same, and therefore cannot determine the sense.

§. 558. 1. Verbs of *moving along*.—So βαίνειν, ἔρχεσθαι, περᾶν, ἔρπειν, πορεύεσθαι &c. ὁδόν: Æsch. Ag. 81 τρίποδας ὁδοὺς στείχει (*itque reditque viam*): Arist. Pax 42 βάδον βαδίζομεν: Il. α, 151 ὁδὸν ἔλθωμεν: Arist. Aves 4 ὁδὸν προφορούμεν: Thuc. III. 24 ἐχώρου ὁδόν: Plat. Rep. p. 405 διεξόδους διεξελθεῖν: Thuc. V. 10 ἔθει ὁδόν: Od. γ, 71 πόθεν πλεῖθ' ὕγρα κέλευθα: Il. ζ, 292 τὴν ὁδόν, ἣν Ἑλένην περ ἄνγαγεν εὐπατέρειαν: Od. α, 330 κλίμακα δ' ὑψηλὴν κατεβήσατο: Od. ψ, 85 κατέβαν' ὑπερώϊα: Od. ξ, 350 ξεστὸν ἐφόλκαιον καταβῆναι, *to creep down the rudder*: Od. ι, 261 οἴκαδε ἰέμενοι ἄλλην ὁδόν, ἄλλα κέλευθα ἦλθομεν: Eur. Rhes. 428 περᾶν νόστον=νόστιμον ὁδόν: Æsch. S. Th. 467 κλίμακος προσαμβάσεις στείχει πρὸς ἐχθρῶν πύργον: Id. Pers. 733 μολαῖν γέφυραν: Id. Cho. 727 πατεῖν πύλας: Soph. Aj. 845 διφρηλατεῖν τὸν οὐρανόν. So metaphor, ἀμαξεύω τὸν βίον: Soph. OE. C. 1686 πόντιον κλύδων' ἀλῶμεναι: Theocr. ἀλῶμενος ὥρεα: Eur. Med. 1067 ἀλλ' εἰμι γὰρ δὴ τλημονεστάτην ὁδόν: Il. δ, 385 ἀγγελίην στείλαν: Soph. OE. C. 20 προῦστάλης ὁδόν: Soph. Trach. 563 ἐσπόμεν στόλον: Æsch. Pers. 448 νῆσον ἣν Πὰν ἐμβατεύει. Arist. Thesm. 1067 διφρεύουσα ρῶτα αἰθέρος: so metaphorically, Hdt. VI. 119 τρέπεται τριφασίας ὁδοῦς: cf. Thuc. V. 10. Xen. Cyr. I. 6, 43 ἄγειν (στρατιὰν) ἥ στενὰς ἥ πλατείας ὁδοῦς: Demosth. p. 49, 34 ἄγων καὶ φέρων τοὺς πλείους τὴν θάλατταν. So Soph. Phil. 1027 πλεῖν στόλον=πλοῦν: cf. Id. OE. R. 422. So Eur. Iph. T. 410 ἐπλευσαν νάϊον ὄχημα (=στόλον or πλοῦν): Il. λ, 140

ἀγγελίην (= ὁδὸν ἀγγελίης) ἐλθόντα : Il. ω, 235 ἐξεσίην ἐλθόντι : Demosth. p. 392 ἀπήραμεν πρεσβείαν = πλοῦν πρεσβείας : Soph. Phil. 163 στίβον θυμέει : Æsch. Ag. 286 πόντον (= νῶτα πόντου) νυτίσαι : Soph. CE. R. 193 παλίσστυον δρόμημα νυτίσαι (to fly) : Id. CE. C. 1400 οἶον τέλος ὁδοῦ ἀμορμήθημεν = ὁδὸν οἶαν τελοῦσαν : Eur. Alc. 752 ἀμείψασθαι πύλας, to pass through : Xen. Hipp. VIII. 10 ὁ μὲν φεύγῃ παντοῖα χώρια : Soph. CE. R. 1134 τὸν Κιθαιρώνος τόπον ἐπλησίαζον (= πλησίως ἤλθομεν) : so γῆν πρὸ γῆς διώκων, passing quickly over : Æsch. P. V. 685 γῆν πρὸ γῆς ἐλαύνομαι, so ἐλαύνειν (to run) δρόμον : Demosth. p. 393 ὁδὸν ἐπείγομενοι : Thuc. IV. 5 ἐπείγοντο τὸν πλοῦν, so φανῆναι (sc. ἐλθόντα) ὁδόν : Soph. Trach. 58 θρώσκει (passes quickly through) δόμους, so τὸδ' ἰκάνεις, this journey : Eur. Hipp. 1134 κατέχειν ποδὶ γυμνάδας ἱππους = (γυμνάζειν) τρόχον ; so αὐτὴν (ὁδὸν) ἔρχεσθαι, ἀντίβιον ἐλθεῖν, and many other adverbial expressions of daily occurrence ; as, τὴν ταχίστην (ὁδόν), celerrime (Xen. II. 1, 18.)—τὴν πρώτην, primum (Hdt. III. 134). Demosth. p. 28, 2.^a Ibid. p. 34, 21 τὴν ἄλλως—λέγειν, frustra dicere : Ibid. p. 73, 32 οὐδ' ἵνα τὴν ἄλλως ἀδολέσχῳ : Ibid. p. 34, 21 τὴν ἄλλως προῆρμαι λέγειν, non frustra statui dicere—τὴν εὐθείαν, rectā—μακράν, a long way, μακροτέραν Plat.—ἄλλην καὶ ἄλλην, now one way, now another—αὐτὴν, ἀντιβίην, ἀντίον, πλησίον, αὐτόδιον, properly that same way, illico : Od. θ, 449 αὐτίδιον δ' ἄρα μιν ταμὴι λούσασθαι ἄνωγεν : Il. ψ, 116 πολλὰ δ' ἄναντα, κάταντα, πάντα τα τε δόχμιδ' ἤλθον.

2. Verbs of stepping take an accus. of the step or its equivalent ; as, βαίνω πόδα = ποδὸς βάσιν : Soph. Aj. 42 ἐπεμπίπτει (= ἐμπεσῶν βαίνει) βάσιν : Sept. c. Theb. 371 διώκων πομπίμους χυῖας ποδῶν : Eur. Elect. 1173 βαίνουσιν ἐξ οἴκων πόδα : Id. Alc. 1153 νόστιμον ἔλθοις πόδα. So Id. Med. 1164 βαίνουσα : so ἀίσσειν χέρα, βάσιν &c. : Id. Phœn. 1412 προβὰς κῶλον, δεξιόν : Id. Orest. 1470 Μυκηνιδ' ἀρβύλαν προβὰς : Id. Heracl. 802 ἐκβὰς πόδα : Id. Hec. 1071 πᾶ πόδ' ἐπείσας : Ibid. 53 περὰ πόδα : Æsch. Choeph. 676 δεῦρ' ἀπεξύγην πόδας, came on foot.

§. 559. Verbs expressing or implying motion to : Eur. Andr. 1120 χωρεῖ δὲ πρύμναν : Æsch. P. V. 708 στείχε γύας : Eur. Med. 668 ἐστᾶλης ὀμφαλόν : Ibid. 757 ἀφίξομαι πόλιν : Ibid. 1143 στέγας ἐσπόμην. So Il. θ, 195 κεκλήατο (sc. ἐλθεῖν) βουλὴν. So Il. ζ, 87 ἡ δὲ ξυνάγουσα γεραιὰς νηδὸν Ἀθηναίης : Soph. CE. C. 1562 ἐξανύσαι

νεκρῶν πλάκα (Dind. ἐκτανύσαι): Od. γ, 162 οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας: Il. α, 317 κνίσση δ' οὐρανὸν ἵκε: Od. α, 176 πολλοὶ ἴσαν ἄνδρες ἡμέτερον δῶ: Od. β, 337 θάλαμον καταβήσατο: Od. ι, 351 σχέτλιε, πῶς κέν τις σε καὶ ὕστερον ἄλλος ἴκοιτο—: Od. ζ, 296 ἰκώμεθα δώματα πατρός: Il. ε, 291 βέλος δ' ἴθυνεν Ἀθήνη ῥίνα: Soph. Cē. T. 35 ἄστν Καδμείον μολών: Id. El. 893 ἦλθον πατρός ἀρχαῖον τάφον: Eur. Med. 7 Μήδεια πύργους γῆς ἔπλευσ' Ἰωλκίας: Ibid. 12 φνυγῇ—ἀφίκετο χθόνα: cf. 680. 682. 920. 1143. Id. Rhes. 289 δρυμόν μολών. So perhaps we must explain ἰκνεῖσθαι τινα, *to belong to a person*; as, Hdt. IX. 26 ἡμέας ἰκνέεται. So active verbs of *causing motion*; as, Eur. Alc. 457 πέμψαι σε φάος, *to send you to the light*; and these verbs have two accusatives, but these are not to be confounded with the double accusatives properly so called.

Obs. 1. All these verbs may be joined with an adverbial accusative, defining the character of the notion, and agreeing with the neuter notion of the verb; as, Eur. Med. 1164 βαίνουσα ἀβρόν.

Obs. 2. The sense of direction, *to*, contained in these verbs is usually (prose always) more definitely marked by the prepos. εἰς, ἀνά, κατά, ὑπέρ, ἐπί, περί, ἀμφί, μετά, πρὸς, παρά, ὑπό, ὡς, (see these prepos.) and by the local suffix δέ, as ἄστνδε ἔλθωμεν.

Obs. 3. Those verbs of motion which imply some further notion, as *departure, approach, pursuit, flight*, &c. take naturally a cognate accusative of that notion; as, Plat. Rep. p. 496 E τὴν ἀπαλλαγὴν ἀπαλλάσσεται: Arist. Av. 854 προσδία προσίειναι: Eur. Herc. P. 896 κυναγετεῖ διωγμόν: Id. Hel. 21 δίωγμα φεύγων: Plat. Symp. p. 197 D ξυνίεται ξυνόδους. And sometimes we find an adverbial acc. with the other accusatives, as πέμπω σε γῆν τόδε (*thus*).

Obs. 4. The distinction between the different cognate accusatives given in §. 548. 2., obtain with all verbs, though, for the sake of brevity, they will not in the following pages be classed under their separate heads as before; it being presumed that they are sufficiently illustrated in the foregoing pages, to enable the reader to determine for himself under which head they fall.

Verbs of Action.

§. 560. Any notion of *doing* implies—

The Agent and his operation,

The Deed or thing done.

πράττω.

πράγμα or τοῦτο.

So that all verbs of *doing* have an accusative of the coincident notion of the deed, or thing done.

1. Πράττω, ἐργάζομαι, ῥέζω, σπεύδω and σπουδάζω (*to do eagerly*) πραγματεύομαι &c.: Plat. Lach. p. 179 D πράγματα ἐπραττον, then

ταῦτα, ἀριστα, πολιτικά, κοινὰ &c. (sc. πράγματα) πράττειν : Eur. Alc. 97 πράττειν τάφον : Xen. πράττειν εἰρήνην : Hes. Op. 404 χρήμα πρήξεις : Arist. Ran. 615 ποιήσω πρᾶγμα : Hdt. VI. 2 πρήσσειν πρήγματα : Eur. Hec. 1122 τοῦργον ἐργασαι : Il. ω. 733 ἔργα ἐργάζοιο : cf. Soph. Ant. 1228. Od. ρ, 321 ἐναΐσμα ἐργάζεσθαι : Od. ω, 457 ἔργον ἔρεζον : Eur. And. 838 τόλμαν ἄν (=τολμηρὸν ἔργον ὃ) ἔρεξα : Soph. Phil. 1206 παλάμαν ῥέξης : Il. λ, 502 μέρμερα ῥέζων : Od. σ, 138 πολλὰ ἀτάσθαλα ἔρεξα : Eur. Ion 448 σπεύδοντες ἡδονάς : Æsch. Ag. 151 σπευδομένα θυσίαν : Eur. Supp. 161 εὐψυχίαν ἱσπευσας : Id. Iph. T. 200 σπεύδει ἀσπούδαστα : Id. Hel. 1629 μεγάλα σπεύδεις κακά : Plat. Gorg. p. 481 B ταῦτα σπουδάξει : Id. Soph. p. 259 C οὐκ ἄξια ἐσπούδακας : Xen. Apol. VIII. 17 σπουδάζοντα τὰ ἐαυτοῦ ἡδέα. So χρᾶσθαι as expressing an action has not unfrequently an adverbial accusative ; as, Thuc. II. 15 ἄξια ἐχρωντο, *treated properly*.

2. Verbs of *accomplishing, confirming, bringing to an end, finishing, beginning (to do), endeavouring (to do), daring, &c.* : ἀνω, ἀνώω, ἀνύω, περάω, πράσσω, περαίνω, τελέω, τελευτάω, τολμάω, &c. : Arist. Aves 439 διάθωνται διαθήκην : Æsch. Ag. 1471 κρατύνεις κράτος, *confirmest thy power* : Od. γ, 490 ἦνον ὁδόν : Eur. Herc. Fur. 576 αὐτοὺς (sc. πόνοους) ἦνυσα : Æsch. Pers. 748 κέλευθον ἦνυσεν : Id. P. V. 700 χρείαν ἠρύσασθε : Soph. OE. R. 1530 τέρμα βίου περάση : Eur. Iph. A. 19 ἐξεπέρασε βίον : Od. ν, 83 πράσσειν κέλευθον : Od. ι, 491 πράσσειν ἄλα : Soph. Aj. 22 πρᾶγος περάνας : Thuc. II. 114 πράξαντες λῆψιν τῆς πόλεως = πρᾶγμα : Soph. Trach. 79 τελευτήν τοῦ βίου τελεῖν : Id. Ant. 1114 βίον τελεῖν : Id. El. 726 τελοῦντες ἔβδομον δρόμον : Od. β, 280 τελευτήσαι ἔργα, so ταῦτα τελευτᾶν : Arist. Plut. 419 τόλμημα τολμᾶτον : Soph. Elect. 471 πείραν (=τολμάν) τολμήσιν : Eur. Ion 976 τὰ δυνατὰ τόλμησον : Id. Hec. 1123 ἔτλης τόλμαν : Id. Herc. F. 1184 τλᾶς αἶμα = αἱματηρὸν ἔργον : Æsch. Ag. 1231 τοιαῦτα τολμᾶ. So Plat. Legg. p. 797 B καινοτομεῖν τι νέον. So Thuc. σπονδὰς σπένδεται : Hdt. VII. 148 σπεισάμενοι εἰρήνην, so τέμνειν (*to make by sacrifice*) ὄρκια πιστά, συνθεσίας, φιλότητα, Homer. So Hdt. VI. 63 ὄρκους ἐπῆλασαν.

3. Verbs of *serving, doing good or ill to others, &c.* take an accus. of the good or harm done ; as, Eur. Med. 620 πάνθ' ὅπουργεῖν σοι : Id. Alc. 845 Ἀδμήτῳ ὅπουργῆσαι χάριν.

4. Verbs of *sacrificing* take an accus. of the sacrifice or that wherein it consists, the offering, vietim, &c. : θύω, ῥέζω &c. : Eur. Iph. A. 721 θύσας θύματα : Od. α, 291 κτέρεα κτερεῖζεν : ξ, 94 ἱερεύσου' ἱερῆιον : Hdt. VIII. 99 ἐθυμίων θυμῆματα : Plat. Rep. p. 362 C

θυσίας θύειν: Od. ξ, 446 θύσε ἄργματα θεοῖς: Æsch. Eum. 108 δεῖπνα ἔθουν: Eur. Iph. T. 1332 θύουσα φλόγα=θυσίαν φλογός: Æsch. Ag. 1417 ἔθουσε παῖδα: Arist. Av. 922 τὴν δεκάτην θύω=θυσίαν τῆς δεκάτης σελήνης, 80 εὐαγγέλια, διαβατήρια (θύματα) θύειν: Od. γ, 5 ἱερὰ ῥέζον: Il. ψ, 206 ῥέζουσι ἑκατόμβας: Soph. Trach. 288 θύματα ῥέζει.

5. So verbs of *celebrating feasts*, &c.: Hdt. I. 147 ἀγούσι ὀρτήν.

§. 561. Verbs of *learning, concluding, studying, practising, being in the habit of*, &c.: μανθάνω, ἀσκῶ, μελετῶ, ἐπιτηδεύω, νομίζω, *to have a custom*, &c.: Soph. Trach. 450 μάθησιν ἑκμανθάνεις, 80 μανθάνειν τι =μάθησιν: Plat. Lach. p. 184 Ε σταδῖον ἀσκεῖν: Id. Legg. p. 795 Β παγκράτιον ἡσκηκώς: Id. Gorg. p. 527 δικαιοσύνην καὶ ἄλλην ἀρετὴν (=ἀσκησιν ἀρετῆς) ἀσκούοντας: Demosth. p. 799, 13 ἀσκούντες φθόνον: Æsch. P. V. 1066 κακότηρ' ἀσκεῖν: Eur. Hol. 1149 ἔρωτας, ἀπάτας, δολία τ' ἐξευρήματα ἀσκούσα: Xen. Cyr. I. 5, 7 πολεμικὰ ἀσκεῖν: Hdt. II. 77 μνήμην ἐπασκεῖν: Plat. Gorg. p. 511 C μελετᾶν τέχνας=μελέτας: Demosth. p. 1129, 9 μελετᾶν τὴν ἀπολογίαν: Xen. Cyr. II. 3, 1 μελετᾶν τὰς τάξεις: Plat. Apol. p. 28 Β ἐπιτήδευμα ἐπιτηδεύσας: Thuc. VI. 54 ἐπετιήδευσαν ἀρετὴν: Hdt. II. 51 ταῦτα Ἑλληνες νενομίσασι: cf. ch. 92: 80 ch. 42 φώνην νομίζουσι: ch. 64 ἐόρτην νενομίσασι: Id. I. 142 γλῶσσαν τὴν αὐτὴν νενομίσασι.

§. 562. 1. Verbs of *eating, drinking*, &c. take an accusative of the cognate notion or its equivalent—*food or thing eaten—drink or thing drunk*: βόσκομαι, νέμομαι, δειπνέω, βιβρώσκω, ἔδω, ἐσθίω, πατέομαι, φάγω, σιτέομαι, τρώγω, πίνω, ροφέω, δαίνυμαι &c.: Æschin. II. 13 δειπνῶν πολυτελεῇ δεῖπνα: Xen. Cyr. I. 2, 11 ἄριστον δειπνήσαντες: Id. Conv. I. 11 τὰλλότρια δειπνεῖν: Il. χ, 94 βεβρωκὼς φάρμακα: Æsch. Theb. 1035 σάρκας πᾶσονται: Od. ι, 84 εἶδαρ ἔδουσι: Il. ε, 341 σίτον ἔδουσι: Il. δ, 345 κρέα ἔδμεναι: Il. ο, 636 βοῦν ἔδει: metaph. οἶκον, κτήματα, θυμὸν ἔδειν: Od. κ, 460 ἐσθίετε βρώμην: Od. υ, 19 ἐταίρους ἥσθιε: Il. α, 464 σπλάγχχν' ἐπάσαντο: So Il. φ, 76 Δημήτερος ἀκτὴν: Od. ι, 94 φάγοι καρπόν: Od. δ, 33 ξεινήϊα φαγόντε: Arist. Eq. 412 κυνὸς βορὰν σιτούμενος: Theocr. XXV. 8 βόσκεισθαι βόσιν: Hdt. I. 78 νομὰς νέμεσθαι: Arist. Ach. 801 τρώγοις ἂν ἐρεβίνθους: Od. ι, 354 ποτὸν πίνειν, 80 οἶνον, αἷμα, πίνειν: Theocr. XVIII. 11 πολὺν ἔπινες (οἶνον): Eur. Cyc. 569 ὅστις ἂν πίνη πολὺν: Arist. Vesp. 814 φακὴν ροφήσομαι: Id. Ach. 278 εἰρήνης ροφήσει τρυβλίον (=εἰρήνην ἐκ τρυβλίου): Il. ω, 802 δαίνυντο δαῖτα: So Il. ψ, 201 εἰλαπίνην δαίνυντο: Il. τ, 299 δαίσειν γάμον=γάμον δαῖτα: Il. ι, 531 θεοὶ δαίνυνθ' ἑκατόμβας: Eur. Iph. Aul. 123 δαίσομον ὑμεναίους: Od. ι, 162 δαινύμενοι κρέα.

2. Verbs of *putting on*, &c. take an accusative of the *dress*, or that wherein it consists : Il. σ, 317 εἵματα ἴσθη.

§. 563. 1. Verbs of *labouring*, *undertaking*, *toiling*, *playing*, *contending in games*, *enduring labour*, &c. take an accus. of the *labour*, &c. or that wherein it consists : πορεύω, μοχθέω, μογέω, τλήμι, τολμάω, καρτερέω, ἀθλεύω, ἀγωνίζομαι, ἀμιλλάσθαι, παλαίω, τρέχω, παίζω &c.: Plat. Rep. p. 410 B πόρους ποιήσει : cf. Æsch. Pers. 682. Eur. Hec. 779, Orest. 1615. Arist. Pac. 150. Demosth. p. 1443, 23. Plat. Rep. p. 410 B γυμνάσια (= πόρους) ποιήσει : Eur. Hipp. 1369 ἐποίησα μόχθους : Id. Iph. A. 213 ἀμιλλαν ἐπώνει : Æsch. P. V. 44 τὰ μηδὲν ὠφελοῦντα μὴ πόνει μάτην : Eur. Supp. 577 ποιοῦσα πολλά : Id. Andr. 134 μόχθον μοχθεῖς : Xen. Cœ. XVIII. 2 πόνον μοχθοῦσι : Id. Apol. II. 1, 7 τὰλλα πάντα μοχθήσουσι : Eur. Phœn. 1666 μάταια μοχθεῖς : Eur. Hec. 815 μοχθοῦμεν μαθήματα : Od. δ, 170 ἐμόγησεν ἀέθλους : Od. π, 19 ἄλγεα μογήσῃ : Il. α, 162 πόλλ' ἐμόγησα : Eur. Hel. 603 πόρους τλήναι : Id. Phœn. 1514 ἄχεα ἔτλα : Ibid. 192 δουλοσύναν τλαίην : Id. Here. F. 1250 πολλὰ τλᾶσα : Id. Iph. T. 115 τολμῶσι πόρους : Æsch. P. V. 143 ὀχῆσω φρουράν. So Eur. Alc. 1071 καρτερεῖν (= καρτερῶς τλήναι) θεοῦ δόσιν : Id. Supp. 317 ἀθλήσας πόνον : Id. Orest. 1124 ἀγωνιούμεθα ἀγῶνα : cf. Alc. 647. Suppl. 427. Arist. Ach. 481, &c. Hdt. V. 22 ἀγωνίζεσθαι στάδιον (= ἀγῶνα σταδίου) : cf. Xen. Anab. IV. 8, 20. Arist. Eq. 617 πῶς τὸ πρᾶγμ' ἡγωνίσω ; Demosth. p. 653, 25 γραφὴν ἀγωνίζεσθαι : Ibid. p. 194, 5 ἀγωνίζεσθαι κίνδυνον : Xen. Anab. IV. 8, 7 κάλλιστα ἀγωνιοῦνται, so ἀμιλλᾶσθαι στάδιον, δίαυλον, λόγον : Eur. Hipp. 971 ταῦτα ἀμιλλῶμαι : Id. Hec. 271 ἀμιλλῶμαι λόγον : Il. ψ, 733 τρίτον ἐπάλαιον : Plat. Men. p. 94 C ἐπάλαισαν κάλλιστα : Hdt. VIII. 102 ἀγῶνας δραμεῖν : Id. IX. 74 περὶ τοῦ παντὸς δρόμον θέοντες. So θεῖν τὸν περὶ ψυχῆς, so περὶ σωτηρίας &c. (sc. δρόμον), so τρέχω τὸν περὶ &c. : Soph. Ant. 987 ἡρόμην πόνον : Id. Trach. 80 ἄθλον ἄρας : Plat. Parm. p. 137 B παιδίαν παίζειν : Arist. Pac. 816 ξύμπαιζε τὴν ἐορτήν : Xen. Cyr. VI. 1, 4 τοιαῦτα ἐπαιζεν : Pind. Nem. III. 46 ἀθῶρων μεγάλα ἔργα. So Arist. Ach. 90 ταῦτ' ἐφενάκιζες.

2. Verbs of *carrying*, &c. take an accusative of the *burden*, or that wherein it consists, as φέρω ἄχθος.

§. 564. Verbs of *fighting*, *contending*, *going to war*, *going on an expedition*, *being victorious*, &c. take an accus. of the *war* or *victory*, &c. or that wherein it consists : μάχομαι, πολεμέω, πολεμίζω, ἐρίζω, στρατεύω, στρατεύομαι, νικῶ &c. : Il. μ, 175 μάχην ἐμάχοντο : cf. σ, 533. Xen. Ages. V. 5. Plat. Theæt. p. 123 Α τοιαῦτα μάχεται : Eur.

Phoen. 1574 μαρταμένους κοινὸν ἐνυάλιον: Æsch. S. C. Theb. 545 καπηλεύειν μάχην = καπήλου μάχην μάχεσθαι: Arist. Ran. 191 νευαμάχηκε τὴν περὶ τῶν κρεῶν: Plat. Rep. p. 551 D πόλεμον πολεμεῖν: Il. γ. 433 πόλεμον πολεμίζειν: Theocr. V. 23 ἔριν ἤρισε: Hes. Theog. 534 ἐρίζετο βουλᾶς = ἔριν βουλῆς: Il. ι. 389 κάλλος (= ἔριν ἀλλοῦς) ἐρίζοι: Demosth. p. 515, 15 στρατείας ἐστρατευμένος: cf. Æschin. p. 50, 39. Iseus p. 76, 10. Thuc. I. 112 τὸν ἱερὸν πόλεμον ἐστράτευσαν: Xen. Ages. VI. 3 ὅσα ἐστρατεύσατο. So Demosth. p. 1353 ἐξελθὼν στρατεῖαν: Od. λ. 544 νίκης ἦν νίκησα. Cf. Eur. Suppl. 1060. Il. δ. 389 πάντα (sc. ἀεθλα) ἐνίκα: Eur. Troad. 650 ἂ νικᾶν: Id. Alc. 1030 τὰ μέγιστα νικῶσι, so κρατέω: Hdt. I. 61 γνώμην κρατήσαντος (see *Double Accus.*): Thuc. I. 126 Ὀλύμπια νικᾶν, so στεφανοῦσθαι Ὀλύμπια, so νικᾶν γνώμην: Id. VII. 67 νικᾶν ναυμαχίας: Plat. Legg. p. 964 C ἀρετὴν νικᾶν.

§. 565. Verbs of *being wrong, impious, pious, &c.* take an accus. of the *impiety, error*, or that wherein it consists: ἀσεβέω, εὖσεβέω, ἀμαρτάνω, ἀμπλακέω, &c.: Plat. Legg. p. 910 ἀσεβήσας ἀσέβημα: Soph. Phil. 1441 εὖσεβεῖν τὰ πρὸς θεούς: Eur. Hipp. 320 τὴν ἡμάρτηκεν ἀμαρτίαν: Æschin. p. 26, 22 γυναικεῖα ἀμαρτήματα ἀμαρτάνειν: cf. Lys. p. 189, 2. Plat. Legg. p. 730 A. Soph. Aj. 1096 ἀμαρτάνουσιν ἔπη: Arist. Pax 657 ἡμάρτομεν ταῦτα: Od. χ. 154 τόδε ἡμβροτον: Xen. Cyr. III. 1, 22 ἀνθρώπινα ἀμαρτάνειν: Æsch. Ag. 1212 τὰδ' ἡμπλακον. So Livy X. 10 *noxam nocuerunt*.

Obs. The object of these verbs is generally denoted by εἰς or περὶ. Instrum. dat. as cause of error, is also used: Plat. ῥήμασι ἀμάρτη. In Xen. Hell. I. 7, 10 ἀμαρτάνω is used with accus. of object. So Æsch. Eum. 260 ἀσεβεῖν in the transitive sense of *dishonouring*.

§. 566. 1. Verbs of *saying, telling, uttering, proclaiming, &c.* or verbs which imply these notions, take an accus. of the *word, tale, &c.* or that wherein it consists: αἰνέω, ἀγγέλλω, κηρύσσω &c.: Soph. Phil. 1380 αἶνον αἰνέσας: Arist. Ach. 1083 ἀγγελίαν ἡγγεῖλε: Æsch. Choeph. 882 ἀκραντα βάζω: Id. Pers. 593 ἐλεύθερα βάζειν: Hom. βάζειν πεπνυμένα, ἀνεμώλια, νήπια: Od. υ. 100 φάσθαι φήμην: Il. β. 100 φάσθαι ἔπος: Æsch. Choeph. 93 φάσκω τοῦτος: Il. σ. 17 φάτο ἀγγελίην: Il. α. 106 εἶπας ἔπος: cf. Soph. Aj. 128. Arist. Ach. 299 λέγε λόγον. Plat. Ion. p. 538 B &c. Soph. Aj. 1153 εἶπε λόγον: Il. α. 552 εἶπας μῦθον: Demosth. p. 406, 11 ῥήματα εἰπεῖν: Od. θ. 555 εἰπέ ὄνομα = ἔπος: Eur. Orest. 415 μὴ “θάνατον” εἶπης: Pind. Nem. IX. 34 ζεῖπα ἀπιστον: Eur. Iph. Aul. 448 ἀνολβα εἰπεῖν: Demosth. p. 226, 18 δυσχερὲς εἰπεῖν: Æsch. Pers. 122 ἀπύων ἔπος:

Eur. Suppl. 800 στεναγμὸν ἄσπαστε : Od. α, 273 φράζειν μῦθον : Od. γ, 140 μῦθον μυθεῖσθην : Od. ι, 16 ὄνομα μυθήσομαι : Il. ν, 202 κερτομίας μυθήσασθαι : Il. ζ, 382 ἀληθέα μυθήσασθαι : Æsch. Suppl. 277. Eur. Med. 321 λόγους λέγει : Plat. Rep. p. 463 E ἐλέγομεν ῥῆμα : Ibid. p. 393 B λέγη ῥῆσιν : Od. τ, 303 λέγων ἐτύμοισιν ὁμοία : Æsch. Ag. 625 οὐ ψευδῇ λέγω : Eur. Med. 316 λέγεις ἀκοῦσαι μαλθακά : Il. β, 182 θεᾶς ὅπα φωνήσασα : Soph. El. 329 φωνεῖς φάτιν : Id. Œ. C. 624 αὐδᾶν ἔπη : Demosth. p. 400, 17 ταῦτα τραγῳδεῖ : Plat. Rep. p. 600 D Ὅμηρον (= Ὀμήρου ἔπη) ραψωδεῖν : Id. Ion p. 633 C ἃ ραψωδεῖ. So Arist. Ach. 655 κωμῳδῆσει τὰ δίκαια : Plat. Crat. 414 C τραγῳδεῖν τὰ ὀνόματα : Eur. Hipp. 585 γεγωνεῖν ὅπα : Demosth. p. 657, 3 δημηγορεῖν λόγον : Id. p. 441, 6 ἐκεῖνο δεδημηγορηκώς : Æsch. p. 83, 37 ῥῆμα φθεγγάμενοι : Æsch. P. V. 33 φθέγγει γόους = φθογγὴν γόων : φθέγγεσθαι ταπεινόν, ἀσθενές : Eur. Med. 1307 ἐφθέγγω λόγους : Id. Iph. T. 1385 βοῆν (βοῇ Dind.) ἐφθέγγατο : Arist. Ran. 247 χορείαν ἐφθεγγάμεσθα : Æschin. p. 387, 23 κηρύσσει κήρυγμα : Il. ρ, 701 κακὸν ἔπος ἀγγελέοντα : Demosth. p. 849 μαρτυρίαν ἐμαρτύρησεν : Hdt. III. 147 ἐντολὰς ἐντεῖλατο : Æsch. Eum. 716 μαντεῖα μαντεύσει : cf. Æschin. p. 68, 41. Eur. Ion 346 ταῦτα καὶ μαντεύομαι : Ibid. 100 φήμας μαντεύεσθε : Il. τ, 420 θάνατον μαντεύει. So Hdt. χρῆ τάδε : Plat. Pol. p. 493 A ἀληθέστατα μαντεύει : Soph. Aj. 770 ἐκόμπει μῦθον : Ibid. 1230 ὑψήλ' ἐκόμπεις : Æsch. P. V. 78 ὁμοία γηρύεται : Hdt. V. 55 αἰνίσσεσθαι (= ἡνιγμένως λέγειν) ἔπεα : Plat. Lys. p. 214 D τοῦτο (αἶνιγμα) αἰνίττονται : Xen. Anab. IV. 4, 10 ἀληθεύουσα τοιαῦτα. So Plat. Apol. p. 19 C φλυαρίαν φλυαροῦντα : Hdt. IV. ὀνομάζειν ὄνομα.

So accus. cognate to the notion implied in the verb : Soph. Trach. 753 σιγᾷ (= οὐ λέγει) λόγον : Æsch. P. V. 106 σιγᾷ τύχας : Eur. Ion 868. Plat. Theæt. p. 161 C τὸ δ' ἐμὸν σιγῶ : Æschin. p. 15, 19 σιγᾷ τὴν ἐαυτοῦ συμφορὰν : Eur. Frag. σιωπᾷ τὰ δίκαια : Hdt. I. 85 ἔρρηξε (= ἐξαπίνως ἐφώνησε) φωνήν : Soph. Aj. 1227 χανεῖν (= κεχηνῶς λέγειν, *to speak open-mouthed*) ῥήματα ; so ῥήνυσμι *to speak with an effort* : Hdt. I. 85 ἔρρηξε φῶνῃ.

2. Verbs of *praying, voicing, promising, imprecating, swearing, cursing, threatening, reproaching, ordering, &c.* take an accus. of the prayer, &c. or that wherein it consists : εὐχομαι, εὐχετάω, λίσσομαι, ἀράομαι &c. : Eur. Iph. T. 629 εὐχὴν ἡῤῥω : cf. Plat. Alc. p. 148 C. Legg. p. 909 E θυσίας εὐχεσθαι : Id. Alc. p. 141 A κακὰ εὐχεσθαι : Il. γ, 274 μεγάλ' εὐχετο : so Il. θ, 347 μεγάλα εὐχετόωντο : Il. ν, 219 ἀπειλαὶ τὰς ἀπείλουν : Arist. Ach. 228 τί τοῦτο ἀπειλεῖ τοῦπος : Eur. Med. 153 τόδε λίσσου : Ibid. 607 ἀρὰς ἀρωμένη :

cf. Phœn. 67. Od. β, 135 ἀρήσεται Ἐρινύς : Æsch. Theb. 633 ἀράται τύχας : Eur. Rhés. 505 πολλὰ κακὰ ἡράτο : Hom. πολλὰ ἡράτο : Eur. Orest. 673 ἰκετεύω τάδε : Plat. Legg. p. 800 βλασφημεῖν βλασφημίαν : Plat. Conv. p. 183 Α ὄρκους ὁμνῦναι : Il. τ, 133 ὁμοσεν ὄρκον, so ὁμνυμι πάσας τὰς θεοὺς = ὄρκον : Thuc. V. 24 ὄρκον ὁμνουν : Arist. Ran. 140 ὄρκον ὁμοσεν : Il. ξ, 271 ὁμοσσον ἀάατον Στυγὸς ὕδωρ. So Hdt. VI. 74 ἐξορκοῦν Στυγὸς ὕδωρ : Id. IV. 172 ὁμνύουσι τοὺς παρὰ σφίσι ἄνδρας δικαιοτάτους : Eur. Orest. 1517 τὴν ἐμὴν ψυχὴν κατόμωσ', ἣν ἂν εὐορκοῖμ' ἐγώ : Id. Hipp. 713 ὁμνυμι σεμνὴν Ἄρτεμιν. So frequently without the verb which is readily supplied by the mind : Soph. Antig. 758 οὔ, τὸν Ὀλυμπον, hence μά, οὐ μά, ναὶ μά, νή, νῆ Δία, ναὶ μὰ Δία, &c. : Il. β, 255 ἀλκὴν μοι ὀνειδίσας : Od. σ, 379 γαστέρα ὀνειδίζων : Æsch. Choeph. 917 τοῦτ' ὀνειδίσαι : Soph. Œ. C. 754 ὀνειδος ὀνειδισα : cf. Id. Phil. 523. Eur. Andr. 978 ὀνειδίζειν τὰς θεοὺς ἐμοί : Id. Orest. 4 οὐκ ὀνειδίζω τύχας : Soph. Aj. 243 δεινάζων κακὰ ῥήματα : Plat. Legg. p. 706 D αὐτῷ λοιδορεῖ τὸν Ἀγαμέμνονα : Il. ε, 528 πολλὰ κελεύων.

Obs. 1. The instrumental dative is sometimes used after verbs of swear-ing; Arist. Nub. 248 τῷ γὰρ ὁμνυτ' : ἡ σιδαρέουσιν.

3. Verbs of *singing, shouting, groaning, sounding, &c.* take an accus. of the song, &c. or that wherein it consists : Æsch. Ag. 1191 ὁμνοῦσι ὕμνον : Arist. Nub. 970 κάμψειεν καμπήν : Nub. 1155 βοάσομαι βοάν. So Æsch. Ag. 1349 κηρύσσειν βοήν : Eur. Med. 543 ὁμνῆσαι μέλος : Plat. Legg. p. 870 Ε νόμον ὁμνεῖν : Id. p. 822 C φήμην ὁμνούντων : Eur. Iph. T. 183 μοῦσαν τὰν ὁμνεί : Id. Herc. F. 687 παιᾶνα ὁμνοῦσι : Id. Troad. 385 ὁμνήσει κακά : Æsch. Ag. 990 ὁμνωδεῖ θρήνον : Id. Choeph. 385 ἐφωμνήσαι ὀλολυγμόν : Il. ζ, 570 ἱμερόεν κιθάριζε : Æsch. P. V. 574 ὀτοβεί νόμον : Id. Ag. 1445 μέλψασα γόον : Eur. Med. 148 λαχὰν οἶαν μέλπει : Id. Cycl. 70 ὥδαν μέλπω : Id. Ion 881 κιθάρας ἐνοπὰν μέλπων : Soph. Aj. 338 θαύσσει βοάν : Eur. Hipp. 168 ἀότεον Ἄρτεμιν, the αὐτή was "Ἄρτεμις." So Æsch. Ag. 48 κλάζοντες Ἄρη. So Soph. Ant. 110 ὃν (sc. Ἀργόθεν φῶτα) Πολυνείκης κλάζων, the cry was as it were, "Argos for ever :." Arist. Av. βοῶν τὸν δεσπότην, the βοή was "ὦ Δεσπότη :." Æsch. Pers. 13 βαύζει ἄνδρα, the shout was "ἀνὴρ :." Soph. Aj. 73 Αἶαντα φωνῶ, the φωνή was "Αἶας :." Æsch. Eum. 189 λευσμόν τε καὶ μύζουσιν, οἰκτισμόν πολύν, they groan forth "death by stoning," and many cries of "pity, οἰκτίζετε." So Æsch. Choeph. 655 τρίτον τόδ' ἐκπέραμα δωμάτων καλῶ, the cry was "ἐκπέρα, ἐκπέρα, ἐκπέρα" : Soph. Ant. 133 νίκην ἀλαλάζει : Æsch. Eum. 510 ἔπος θροοῦμένος :

Id. Ag. 1141 *θοροῖς νόμον* : Soph. Aj. 785 *θοροῖ ζῆη* : Id. Ant. 1287 *θοροῖς λόγον* : Eur. Orest. 1248 *θοροῖς αὐδάν* : Soph. CE. C. 1245 *θάνατον θοροῖ* : Æsch. Choeph. 35 *ἀμβόαμα ἔλακε* : Od. μ. 85 *δρινὸν λελακυῖα* : Æsch. P. V. 406 *στονόνεν λέλακε* : Id. Supp. 789 *ἰῶζε ὀμφάν* : Id. Pers. 280 *ἰῶζε βοάν* : Arist. Eq. 490 *κραγὸν κεκράζεται* : Æsch. Frag. 265 *κέκραγα μέλος* : Il. π. 88 *ὀξέα κεκληγώς* : Il. σ. 280 *μακρὰ μεμυκώς* : Il. β. 314 *ἐλεεινὰ τετρίγοντας* : Eur. Alc. 760 *ἄμουσ' ὕλακτων* : Soph. Trach. 867 *κωκυτὸν ἤχεϊ* : Eur. Rhos. 308 *ἐκτύπει φόβον* : Il. ρ. 593 *μεγάλ' ἐκτυπε* : Od. δ. 454 *ἀζηχὲς μεμακυῖαν* : Æsch. Theb. 867 *ἔμνον ἰαχεῖν* : Soph. Trach. 642 *ἀχὼν καναχάν* : Il. ζ. 468 *σμερδαλέα ἰάχων* : Pind. Nem. IV. 26 *κελάδησε ἔμνον* : Eur. El. 716 *φθόγγον κελάδει* : Id. Hel. 370 *βοάν* : Pind. Ol. II. 3 *κόσμον ἥδυ-μελή κελαδήσομεν* : Æsch. Ag. 910 *προσχάτης* (= *κεχηνῶς βοᾶς*) *βόαμα*.

4. Verbs of *crying, mourning, groaning forth, lamentation, &c.* take an accus. of the *cry, groan, &c.* or that wherein it consists : Il. ω. 722 *ἀοιδὴν ἐθρήνεον* : Soph. Aj. 317 *ἐξώμωξεν οἰμωγὰς* : Arist. Av. 213 *θρηνεῖν ἔμνους* : Æsch. Theb. 78 *θρέομαι ἄχη* : Eur. Orest. 1385 *στένω ἀρματεῖον μέλος* : Æsch. Ag. 711 *πολύθρηνον ἔμνον στένει* : Id. P. V. 433 *στένουσιν ἄλγος οἰκτρὸν* : Eur. Herc. F. 753 *στενάζων φροῖμον φόνου* : Id. Phoen. 334 *στενάζων ἄρας* : Eur. Med. 1184 *δρινὸν στενάξασα* : Soph. Trach. 51 *γωνιμένην δούρματα* : Æsch. Ag. 1074 *ταῦτα ἀνωτόφυας* : Arist. Vesp. 555 *οἰκτροχοοῦντες φωνήν* : Soph. CE. R. *πολλὰ δακρύσαντα* : Eur. Andr. 1201 *διάδοχα δακρύω* : Od. ξ. 174 *ἄλαστον δδύρομαι* : Il. ω. 328 *πόλλ' ὀλοφυράμενοι* : Il. ψ. 12 *ᾤμωξεν δ' ἐλεεινά* : Il. σ. 37 *κωκύσασα ὀξύ* : Soph. Phil. 695 *ἀποκλαῖω στόνον*. So cognate to notion in verb ; Æsch. Theb. 855 *ἐρέσσετε, raise, (like the noise of oars,) πῖνυλον*.

Obs. Almost all these verbs have the transitive sense of *crying for, lamenting, &c.* and take an accus. of the patient or object ; as, *δακρύω σε* : *στενάζω σε* &c. So also *τύπτομαι, κόπτομαι, τίλλομαί* (*to mourn for*) *τινα*.

§. 567. Verbs of *setting forth, confessing, agreeing, admitting, yielding, denying, &c.* take an accus. of the *confession, &c.* or that wherein it consists : Eur. Orest. 1581 *ἄρνει—λυπρὰν γε τὴν ἄρνησιν* : Hdt. VI. 88 *συντίθεται προδοσίην* : Soph. Phil. 980 *ὁμολογῶ τάδε* : Plat. Crit. p. 52 A *ὁμολογηκώς ὁμολογίαν* : Id. Conv. p. 195 B *πολλὰ ἄλλα ὁμολογῶν* : Id. Alc. p. 151 B *δέχομαι καὶ τοῦτο* : Id. Legg. p. 781 A *τοῦτο εἰςαντος* : Soph. CE. C. 172 *εἰκοντας ἃ δεῖ* : Æsch. Ag. 1380 *τάδ' οὐκ ἀρνήσομαι* : Soph. Phil. 118 *οὐκ ἂν ἀρνοίμην τὸ δρᾶν* : Eur. Ion 1026 *ἀρνήσῃ φόνους*.

§. 568. Verbs of *deciding, prosecuting, defending, determining, decreeing, accusing, laying to the charge of, blaming, &c.* take an accus. of the *decision, suit, blame, &c.* or that wherein it consists: Demosth. p. 1280, 23 δίκην δικάζονται: Hdt. V. 25 εδίκασαν δίκας. Cf. Arist. Vesp. 414. Plat. Legg. p. 877 D τὴν δίκην κρίνη: Æsch. Eum. 682 πρώτας δίκας κρίνοντες: Demosth. p. 632, 24 δικάζειν ψήφισμα. So Soph. Aj. 449 ἐψήφισαν δίκην: Demosth. p. 327, 22 κρίνασαν τὰ πράγματα: Id. p. 744 νομοθετεῖν τὰ αὐτοῖς συμφέροντα: Id. p. 1468 κρινάσης τὸν ἀγῶνα: Id. p. 575, 18 ἐψηφίσαντο τὴν βοήθειαν: Id. p. 988, 22 ἐγκλημα διώκουσιν: Id. p. 1270, 3 δίκην διώκειν: Antiph. p. 115, 24 γράφας διώκων: Id. p. 310 γράφην φεύγειν: Id. p. 1184 φεύγει δίκην: Isæus p. 37, 16 παρανομίαν κατηγοροῦσι: Demosth. p. 366, 21 κατηγορεῖν εὐθύνας: Thuc. III. 42 προσκατηγοροῦντες ἐπιδείξιν: Plat. Gorg. p. 491 ταῦτα κατηγορεῖς: Id. Legg. p. 636 C Κρητῶν τὸν περὶ τὸν Γανυμήδη μῦθον κατηγοροῦμεν: Arist. Vesp. 489 πρᾶγμα κατηγορῇ: Vesp. 106 τιμῶν τὴν μακράν: Id. Plut. 10 μέμψιν μέμψεσθαι, or μέμψεσθαι τι=μέμψιν: Hdt. VI. 88 μεμψόμενος τὴν ἑαυτῶν ἐξέλασιν: Eur. Med. 215 μὴ μοι τι μέμψησθε: Arist. Pac. 643 ἅττα διαβάλοι: Soph. Phil. 327 ἐγκαλεῖν χόλον=ἐγκλημα χόλον, *the fault of your anger*^a: Cæ. R. 702 ἐγκαλεῖν νεῖκος.

Verbs of Production, or Effect.

§. 569. The notion of producing implies—

The agent and his operation,—ποιέω.

The effect, production, or thing produced,—ποίημα (τεῖχος).

Hence all verbs of producing, or which imply production, have an accus. of this effect. This is not generally the cognate subst., but the cognate or equivalent notion, defining the particular nature of the production.

1. Verbs of *making, forming, building, founding, contriving, plotting, inventing, preparing, &c.*: ποίω, τεύχω, δέμω, πλέκω, πτύσσω, βάπτω, ἐλαύνω, (*to work by beating, or to build in a line*) τειχέω, τειχίζω, πλινθεύω, σκευάζω, οἰκίζω, ἀρτύω, ἀρτύνω, τεκταίνω, κτίζω, ξέω, ξύω, ἐτοιμάζω, πορεύω, μηχανάομαι, ὁδοποιῶ, &c.: Il. v. 147 τεῖχος (=ποίημα) ἐποίουν: Il. θ. 195 τεύχων θώρηκα: Od. δ. 174 δώματ' ἔτευξε: Metaphorically τεύχειν δόλους, βοήν, ἄλγος &c.: Od. ζ. 9 εἰδέματο οἴκους (δόμον): Il. ψ. 192 θάλαμον δέμον, so τεῖχος, πύργον &c.: Eur.

^a Herm. ad loc.

Ion 826 ἐπλεκε πλοκάς : Metaph. πλέκων λόγους &c. : Od. α, 439 πτύξασα χιτῶνα : Hdt. VI. 1 ὑπόδημα ἔρραψας : Metaph. κακόν, θάνατον, δόλον, &c. : Il. μ, 296 ἐλαύνειν ἀσπίδα : ἐλαύνειν τείχος, σταύρους : Il. ι, ὄγμον : Pind. αὐλακας : Arist. ὄρχον : Hdt. IX. 7 τείχος τὸ ἐτείχεον : Il. η, 449 τείχος ἐτειχίσαντο : Thuc. VI. 75. Hdt. VI. 100 ἐσκευάζοντο προδοσίαν : Plat. Crat. p. 424 Εἰ ὅταν ἀνδρείκελον σκευάζουσιν. So passive : Demosth. p. 319, 3 κατηγορίαν συνεσκευασμένον : so πέμπειν πομπήν, *to set forward the procession*, so πέμπειν ἐορτήν, Παναθήναια. So Hdt. V. 64 στόλον στείλαντες. So Pind. πλόον στέλλειν : Hdt. III. 52 πλοῖον στέλλειν : Od. ξ, 648 ἐννέα νῆας ἐστειλα : Pass. Hdt. VII. 62 ἐσταλμένος σκευήν : Il. ω, 190 ὅπλισον ἥϊα : Il. α, 86 ὀπλίσσατο δόρπον : Plat. Rep. p. 453 Β οἰκίσσει πόλιν : Il. λ, 438 δόλον ἤρτυε : Il. ο, 303 ἀρτυνέουσιν ἔεδνα : Od. δ, 771 γάμον ἀρτύνει, so βουλήν, ψεύδεα &c. : Il. ε, 62 τεκτῆνατο νῆας : Metaph. μῆτιν : Od. λ, 262 Θήβης ἔδος ἔκτισαν : Æsch. P. V. 814 κτίσαι ἀποικίαν : Soph. Ant. 1101 κτίζειν τάφον : Od. φ, 44 οὐδὸν ἔξεον : Il. ξ, 179 ἐάνδν ἔξυσε : Eur. Alc. 364 δῶμ' ἐτοίμαζε : Il. ψ, 245 τόμβον πονέεσθαι : Xen. Cyr. I. 6, 19 μηχανὰς ἐμηχάνω : Ibid. I. 6, 10 μηχανᾶσθαι πόρον : Il. θ, 117 τάδε τείχεα μηχανῶντο : Æschin. p. 13, 24 μηχανᾶσθαι τὴν ἀπολογίαν : so ποιεῖν, *to write or compose*. So Demosth. πρεσβεύειν εἰρήνην, *to bring about a peace by an embassy*. Xen. Anab. IV. 8, 6 τὴν ὁδὸν ὠδοποιοῦν : cf. Ibid. V. 1, 7. Plat. Phædr. p. 230 D φάρμακον εὐρηκέναι : Demosth. p. 187, 27 εὐρίσκειν λόγον : Eur. Andr. 28 πολλὰς ἀν εὐροῖς μηχανὰς : Æsch. P. V. 58 εὐρεῖν πόρους.

Obs. Οἰκίω has two transitive senses : *to settle*, as οἰκίζειν τωῖα and *to occupy by a settlement*, as οἰκίζειν τὴν γῆν, so also κτίζειν τὴν γῆν.

2. Verbs of creating, begetting, putting forth, bringing forth, exhibiting, shewing, &c. : γεννάω, τεκνῶω, φιλῶω, φύω, τίκτω, σπείρω, *to beget*, φαίνω, δείκνυμι &c. : Æsch. Supp. 47 ἐγέννασε Ἐπαφον, so γεννᾶν τρίχας, ὀδόντας, *to put forth hair* ; and Metaph. νοῦν, δόξας &c. : Eur. Phœn. 19 τεκνώσεις παῖδα : Id. Andr. 1235 τίκτειν τέκνα : Od. τ, 264. Æschin. 289 Ο τέκνα τίκτων : Theocr. XXVII. 31. Eur. Her. 994 πόλλ' ἔτικτον : Metaph. τίκτειν ὕβριν, φόβον &c. : Soph. Ant. 645 ἀνωφέλητα φιλτοῖ τέκνα : Plat. Rep. p. 407 D ἐκγονα φυτεύειν : Soph. Trach. 31 ἐφύσαμεν παῖδας : Il. α, 235 φύλλα φύσει, *will put forth* ; so πῶγωνα, γλώσσαν ; and Metaph. φρένας &c. : Soph. Aj. 760 ἀνθρώπου φύσιν βλαστῶν : Æsch. Ag. 23 φάος πιφάυσκων : Soph. Elect. 24 σημεῖα φαίνεις : Id. Phil. 297 ἔφην' ἀφαντον φῶς : Plat. Pol. p. 514 Β θαύματα δείκνυσιν = θαυμαστὰ δειγμάτων : Id. Legg.

p. 764 B παράδειγμα δεικνύτα: Id. Symp. p. 179 D φάσματα δείξαντες: Soph. Aj. 1293 ὅς σ' ἔσπειρε.

Obs. Δείκνυμι has also an active sense analogously to γράφω, of informing against. See Double Accusative.

3. Verbs of *writing, painting, engraving, spinning, working*, &c.: γράφω, ἐντέμνω, ἐγκολάπτω, ἐγγλύφω, ὑφαίνω, πλάσσω, ποικίλλω, τεχνάω &c.: Il. ζ, 169 σήματα γράφας: Thuc. V. 29 ἔγραψεν ἐπιστολήν: Plat. Phædr. p. 278 C συγγράμματα ἔγραφεν: Ibid. p. 258 C λόγους ἔγραφον: Id. Legg. p. 948 D ἀρνησιν γράψαντα: Hdt. III. 24 ἐξομοιούντες τὸ εἶδος: Id. IV. 88 ζῶα γραψάμενος: Ibid. 87 ἐντέμνων γράμματα: Id. I. 187 ἐνεκόλαψε γράμματα: Id. II. 4 ζῶα ἐγγλύφαι: Id. IV. 98 ἀπάσας ἄμματα: Eur. Ion 1417 ὕφην' ὑφασμα: Od. β, 96, &c. ἰστὸν (= ὑφασμα) ὑφαίνει: Plat. Charm. p. 161 E ἱματίον ὑφαίνειν: so Metaph. μήτιν &c., ὑφαίνειν: Plat. Tim. p. 73 C σχήματα πλάσας ἐν χρύσῳ: Menand. Fr. πλάσματα πλάττειν: Metaph. λόγους &c. πλάσσειν: Il. σ, 590 χόρον ποίκιλλεν: Eur. Iph. T. 223 εἰκὼ Τιτάνων ποικίλλουσα: Od. η, 110 ἰστὸν τεχνῆσαι: Metaph. Soph. Phil. 80 τεχνάσθαι κακά: Il. γ, 212 ὑφαινον μύθους.

§. 570. Verbs of *pouring, scattering*, &c. take an accus. of the *stream*, &c. or that wherein it consists: χέω, σπένδω, ἐγκανάζω, ὠω, δεύω, *to pour*; ἀστράπτω, στάζω, ἀρώ &c.: Arist. Nub. 1280 ὕειν ὕδωρ: Id. Ach. 1033 σταλαγμὸν ἐνοστάλαζον: Hdt. VII. Od. κ, 518 χοῆν χεῖσθαι: cf. Soph. Œ. C. 477 ἔχεαν χοάς: Æsch. Pers. 220 χέασθαι χοάς: Il. ε, 15 χεῖι ὕδωρ: Il. π, 3 χεῖιν δάκρυα: Æsch. Supp. 1007 πῶμα χέουσιν: Soph. El. 84 χέοντες λούτρα: Metaph. χεῖιν ἀχλύν, φύλλα, κάλλος &c.: Eur. Electr. 511 σπονδὰς ἔσπεισα: Id. Or. 1322 σπείσασα χοάς: Arist. Eq. 105 ἐγκάναζον σπονδῆν: Pind. Olymp. VII. 50 ὕσε χρυσόν: Soph. Aj. 376 ἐρεμνὸν αἷμ' ἔδευσα: Æsch. P. V. 356 ἥστραπτεν σέλας: Il. τ, 38 νέκταρ στάζει: Æsch. Choeph. 1057 στάζουσιν αἷμα: Eur. Iph. A. 1467 στάζειν δάκρυ: Id. Bacch. 620 στάζων ἰδρώτα: Eur. Hipp. 526 στάζεις πόθον: Id. Alc. 1015 ἐλειψάμην σπονδὰς: Hdt. IV. 17 σπείρειν σῖτον: Od. ν, 352 ἡέρα ἐσκεδάσε, so αἷμα, ἀχλύν &c.

Obs. Σπείρω has a further transitive sense, as σπείρειν τὴν γῆν; and σκεδάννυμι also signifies *to divide, separate*, as σκεδάσαι τὸν λαόν.

§. 571. Verbs of *heaping up, digging*, &c. take an accus. of the *heap*, &c. or that wherein it consists: χόω, χέω, ἀρύσσω, νηέω &c.: Hdt. I. 162 χώματα χεῖν: Thuc. II. 75 χώματα ἔχουν: Soph. Ant. 80 τάφον χώσουσα: Ibid. 1203 τύμβον χώσαντες: Od. β, 222 σῆμα χεύσω—τύμβον Od. δ, 584. Hdt. IV. 71 ἀρύσσετε ὄρυγμα: Id. I. 185 διὰ-

ρυχας ὀρέξατο : Il. η, 440 τάφρον ὄρυξαν : Hdt. I. 186 ὄρυσσε ἑλυτρον : Od. τ, 64 νήσαν ξύλα πολλά.

§. 572. Verbs of *preparing meat, drink, &c.* take an accus. of the preparation, or *meat* or *drink* so prepared : μάττω, κεράννυμι, ὀπλίζω, πίοσω &c. : Hdt. I. 200 μάττειν μάξαν : Il. δ, 260 οἶνον κέρωται : Od. γ, 393 κρητῆρα κεράσασθαι : so κεκραμένον τριά καὶ δύο : Il. λ, 640 ὀπλίσσε κυκῶνα : Hdt. I. 161 οὐδείς πέμματα ἐπέσσετο : Id. VIII. 137 ἐπείσσε σιτία. So Metaph. κεράσασθαι φιλίαν.

Verbs of Transmission.

§. 573. Verbs of transmission imply—

<i>The agent and his operation,</i>	<i>The thing transmitted or gift,</i>
δίδωμι.	δῶρον.

Verbs of *giving, contributing, granting, paying, selling, inflicting, &c.* have an accus. of the *gift, favour, payment, &c.* : δίδωμι, τίνω, ἐκτίνω, τελέω, χαρίζομαι, νέμω &c. : Il. υ, 299, &c. δῶρα δίδωσι : Æsch. Eum. 7 δίδωσι δόσιν : Hdt. VI. 89 δοῦναι δωτήνην : Od. ρ, 287 κακὰ δίδωσι : Od. α, 390 ἔδνα διδόντες. So person considered as a gift : Plat. Rep. p. 468 A τὸν ζῶντα δωρεὰν (in apposition) διδόναι : Hes. Op. 82 δῶρον ἐδώρησαν : Il. ι, 594 δῶρ' ἐτέλεσαν : Plat. Protag. p. 311 D χρήματα τελεῖν : Id. Legg. p. 847 B τέλος τελεῖν : Id. Alc. 119 ἑκατὸν μνᾶς τελέσας : Hdt. I. 14 ἀνέθηκε ἀναθήματα : Demosth. p. 309, 20 χαρίζεσθαι χάριτας, then χαρίζεσθαι τι : Il. μ, 255 κῦδος ὄπαζε. So person considered as gift : Il. ν, 416 ὅπασα πομπόν : Il. γ, 289 τιμὴν τίνειν : Hdt. V. 56 ἀποτίσει τίσιν : Soph. OE. R. 810 ἴσῃν ἔτισεν : Plat. Rep. p. 615 B ἐκτίνειν ἐκτισμα : Od. β, 193 θωὴν τίνειν, so τίνειν δίκην &c., τίνειν φόνον = δίκην φόνον : Il. σ, 407 ζῶα γρια τίνειν : Arist. Av. 191 φόρον φέρειν : Lys. p. 150, 1 εἰσφοράς εἰσενηρόχασιν : Demosth. p. 1249 χιλίας δραχμὰς εἰσφέρειν. So Soph. Phil. 465 πλοῦν ἡμῖν εἴκη : Eur. Alc. 427 κοινοῦσθαι πένθος, so ἀλλάσσειν τι, το give in exchange : Plat. Legg. p. 862 B κατηλείας μήτε πωλείτω μήτε ἀνείσθω : so Arist. Eq. 15 προστρίβεται πληγὰς.

Obs. 1. Δωρέομαι also has a transitive sense *to gift*, δωρίομαι τινά τι.

Obs. 2. So many verbs which have the patient in the Dativus Commodi have the act or commodum defined by an elliptic accus. ; as, βοηθήσαι τὰ δίκαια, sc. βοηθήματα, so ἀρκίσαι ταῦτα. So Æsch. P. V. 635 τοῖσδ' ὑποურγῆσαι χάριν : Id. Ag. 1170 ἄκος ἐπήρκεσεν.

Verbs of Reception.

§. 574. The notion of receiving implies—

The agent and his operation,
δέχομαι.

The receipt or thing received,
δῶρον.

Hence all verbs of receiving have an accus. of this coincident notion. So δέχομαι, λαμβάνω &c.: Il. α, 20 κτήματα δεχέσθω: Il. η, 400 τοῦτο δέχομαι: Il. ω, 434 δῶρα δέχεσθαι. So of persons: Il. α, 446 ἰδέσθω παῖδα. So Plat. Rep. p. 416 E δέχεσθαι μισθόν: Ibid. p. 368 C λαμβάνουσι μισθόν: Ibid. p. 501 E τέλος λήφεται &c.; so ἀλλάσσειν τι, to receive in exchange.

Verbs of Perception.

§. 575. Verbs of seeing, hearing, receiving information from, &c. have an accus. of the perception or thing perceived—the sight or thing seen—the hearing or thing heard; εἶδω, αἰσθάνομαι, ἀκούω &c.: Eur. Med. 1167 ἰδεῖν θέαμα: Il. δ, 275 νέφος εἶδε: Eur. Hel. 71 τιν' εἶδον ὄψιν: cf. Plat. Phæd. p. 250 B. Eur. Hipp. 809 ἴδω θεῶν: Id. Hel. 117 εἶδες σὺ τὴν δύστηνον: Æsch. Pers. 48 ὄψιν προσιδέσθαι: Id. P. V. 69 ὄραν θέαμα: Plat. Legg. p. 887 D ὁρῶντες ὄψεις. Applied to persons; as, Soph. Cē. C. 311 γυναῖχ' ὄρῳ: or things; as, Ibid. 1454 ὄρῳ ταῦτα: Eur. Bacch. 1232 λεύσσω αὐτῆς ὄψιν: Plat. Theæt. p. 192 D αἰσθησιν αἰσθάνομαι: Id. Phæd. p. 75 τὰλλα αἰσθάνεσθαι: Soph. Cē. C. 301 τοῦνομ' αἰσθηται: Id. Aj. 1318 ἡσθόμην βοήν: Hdt. I. 80 ὁδμὴν ἐσφραϊνόμενος: Soph. Cē. C. 518 ἀκουσμ' ἀκούσαι: Id. 240 ἀτοντες αἰδάν: Il. κ, 532 κτύπον αἶε: Id. Orest. 1325 κλύειν βοήν: Id. Suppl. 1161 κλύω ἔπος &c.; so ἀκούειν τι.—(See §. 487. 1.)

Obs. For the genitive after these verbs see §. 485.

Verbs of Possession.

§. 576. The notion of possessing implies—

The agent and his operation,
κέκτημαι.

The possession or thing possessed,
χρήματα=κτῆμα.

Hence all verbs of possessing have an accus. of this coincident notion; these verbs are followed also by an accus. of a person, considered as a mere possession; as, δοῦλον=κτῆμα.

1. Verbs of *inhabiting, possessing, finding, having, holding, occupying, enjoying, containing, wearing, &c.* take an accus. of the *possession* or *thing possessed, &c.* : οἰκέω, ναίω, ναιετάω, νέμω, νέμομαι, χανδάνω, χωρέω, κέκτημαι, ἔχω &c. : Eur. Alc. οἰκετεύεις οἶκον : Arist. Ran. 977 οἰκίας οἰκεῖν : Eur. Phœn. 1231 οἶκον οἰκήσω : Æsch. Eum. 654 δώματ' οἰκήσει : Eur. Iph. T. 699 οἰκεῖ δόμους : Id. Andr. 243 οἰκοῦμεν πόλιν : Id. Hel. 1096 οἰκεῖς ἀστέρων ποικίλματα = ποικίλους ἀστέρων οἶκους : Id. Iph. A. 1508 ἕτερον αἰῶνα καὶ μοῖραν (= ἑτέρους οἶκους) οἰκήσομεν : Id. El. 925 ἀλγιστα οἰκεῖς : Od. ρ, 419 οἶκον ἔναιον : Il. ρ, 308 οἰκία ναιετάασκε : Il. ο, 190 ναιέμεν ἄλα : Eur. Ion 1198 ἄτρεστα ναίουσι : Il. υ, 8 ἄλσεα νέμονται, σο' ἰθάκην νέμεσθαι : Il. υ, 185 νέμμαι τέμενος : Il. β, 751 ἔργα (fields) ἐνέμοντο : Il. ψ, 742 ἔξ μέτρα χάνθανε : Hdt. I. 51 χωρέων ἀμφορέας ἐξακοσίους : Id. IV. 61 χωρέουσι τὰ κρέα : Æsch. Ag. 1051 φωνὴν κεκτημένη : Plat. Theæt. p. 175 κεκτημένος χρυσίον : Eur. Phœn. 555 χρήματα κέκηνται : Id. Bacch. 514 δμῶϊδας κεκτήσομαι : σο' ἔχειν τι, ὅγ τινα, considered as a possession. So Æsch. Supp. 253 καρπούται χθόνα : Soph. Œ. C. 1357 στολὰς φορεῖν : Id. Elect. 420 σκήπτρον οὐφόρει : Id. Ant. 705 ἦθος φόρει : Arist. Eq. 757 θούριον λῆμα φορεῖν : Hdt. III. 12 ἀσθενέας φορέουσι τὰς κεφαλὰς.

2. Verbs of *obtaining, acquiring, finding, gaining, taking, catching, buying, taking to oneself, choosing, gathering, reaping, &c.* take an accusative of the *acquisition, or thing acquired, gained, &c.* : κτάομαι, κερδαίνω, ἀπολαύω, πλεονεκτέω, ἐμπολάω, αἶρομαι, ἀρνυμαι, δειλέζω, δρέπω, δράσσομαι, ἀρπάζω, πρίαμαι, ζυγρέω, εὐρίσκω, κυρῶ, and τυγχάνω (sometimes) αἰρέω &c. : Il. ι, 400 τὰ (κτῆματα) ἐκτήσατο : Od. ω, 192 ἐκτήσω ἄκοιτιν : Eur. Med. 1047 κτᾶσθαι κακά : Id. Hel. 903 τὰ κτητὰ κτᾶσθαι : Soph. Œ. R. 889 κέρδος κερδανεῖ : Id. Œ. C. 72 κερδάνη μέγα : Id. Trach. 231 χρηστὰ κερδαίνειν : ἔπη : Thuc. VI. 61 πλεονεκτεῖν ταῦτα : Demosth. p. 1434 πλεονεκτεῖν ἄλλα : Od. ο, 455 βίοτον πολλὸν ἐμπολῶντο : Soph. Trach. 93 κέρδος ἐμπολᾶ : Eur. Med. 716 εὐρημα οἶον εὐρηκας : cf. Ibid. 553. Æsch. P. V. 267 αὐτὸς εὐρόμην πόνους : Hdt. I. 195 πολλὸν χρυσίον εὐροῦσα : Soph. Aj. 1023 πάντα ταῦτα εὐρόμην (acquired) : Arist. Thesm. 1008 ταυτὶ τὰ βελτιστ' ἀπολέλαιν Εὐριπίδου. So Hom. κῦδος ἀρεῖσθαι. So of a person considered as a *gain* : Soph. Œ. C. 461 σωτῆρ' ἀρεῖσθε ; Id. Œ. R. 1225 πένθος ἀρεῖσθε : Id. Aj. 75 δειλίαν ἀρεῖς : Eur. Alc. 55 ἀρνυμαι γέρας : Id. Iph. A. 995 ταῦτα τεύξομαι : Id. Phœn. 490 ἃ μὴ κυρήσας : Id. Hec. 698 κυρῶ νιν : Id. Bacch. 754 ἥρπαζον τέκνα = ἀρπαγῇν. So Od. ο, 174 ἥρπαξε χῆνα : Eur. Hipp. 1427 πένθη καρπουμένῃ, σο

καρπούσθαι τὴν γῆν = καρποῦς τῆς γῆς : Id. Iph. Aul. 1299 ἄνθεα δρέπιν : so Id. Hipp. 210 πῶμ' ἀρουσαίμην : Soph. Aj. 55 ἔκειρε φόνον, *a harvest of blood.*

Accusative of Time.

§. 577. As verbs of motion imply a coincident notion of a space over which the motion takes place, (see §. 558.) so all verbs imply a notion of *time* over which the action extends, coincident and co-extensive with it ; whence all verbs *may* have an accusative case of this coincident notion of time, if it be required definitely to express it : χρόνον, τὸν χρόνον, *during this time* ; different from χρόνῳ, σὺν χρόνῳ, *with time*, as the instrument ; νύκτα, ἡμέραν (poet. ἡμαρ) : Od. κ. 142 ἔνθα τότ' ἐκβάντες δύο τ' ἡματα καὶ δύο νύκτας κείμεθα : Il. β. 292 ἔνα μῆνα μένων : Il. κ. 312 οὐδ' ἐθέλουσιν νύκτα φυλασσέμεναι : Hdt. VI. 127 ἡ δὲ Σύβαρις ἤκμαζε τοῦτον τὸν χρόνον μάλιστα : Id. IV. 181 τὸν ὄρθρον. (So τοὺς ὄρθρους Arist. Lysistr. 966.) : Xen. Anab. IV. 5, 24 καταλαμβάνει τὴν θυγατέρα τοῦ κωμάρχου ἐννῆτην ἡμέραν γεγαμημένην : Id. Cyr. VI. 3, 11 καὶ χθὲς δὲ καὶ τρίτην ἡμέραν τὸ αὐτὸ τοῦτο ἐπραττον : Eur. Alc. 784 τὴν αὔριον μέλλουσιν εἰ βιώσεται : Demosth. p. 116, 23 ἰσχυσαν δέ τι καὶ Θηβαῖοι τοὺς τελευταίους τουτοῖ χρόνους μετὰ τὴν ἐν Λεύκτροις μάχην. Accus. of time and place together : Soph. Œ. R. 1134 ἦμος τὸν Κιθαιρώνος τόπον—ἐπλησίαζον τῷδε τάνδρῳ τρεῖς ὁλοὺς—μῆνας. The accus. of place marks that the shepherds were wandering *over*, not merely *in*, Cithæron : Arist. Ach. 141 τοῦτον ἐπινον τὸν χρόνον. So even with substantives, by an ellipse of εἶναι : Eur. Orest. 72 παρθένη οἶσα μακρὸν δὴ μῆκος χρόνον.

Obs. 1. When the time is in the genitive it is considered as the cause or antecedent condition of the action (§. 523.) τοῦτο γίνετο ταύτης τῆς ἡμέρας, *on this day* ; ταύτην τὴν ἡμέραν, *during this day* ; so νυκτός, *at night* ; νύκτα, *during the night*. Sometimes we find the point of time in the accus., but this only in general notions of time, such as *seasonably*, *lastly*, where the accus. stands for the cognate substantive ; as, Arist. Ach. 23 ἤκοντες δωρίαν = ἄωρον ἤξιν : Hdt. II. 2 τὴν ὥρην (= ὥραϊον, neut. acc.) ἐπαγνύνειν σφίσι αἶγας ; so τὸ τέλος, τὸ τελευταῖον, καιρόν, οὐδένα καιρόν.

Obs. 2. Hence arise many adverbial expressions ; as, ἡμος, τῆμος, epic ; (= ἡμαρ and τῆμαρ), ἐνῆμαρ, παντῆμαρ, νύκτωρ, πάννυχτα, σήμερον, αὔριον, τῆτε, ὅναρ καὶ ὕπαρ, ἀκμήν, ἀρχήν, τὴν ἀρχήν (properly *at first*), ὀμνίνο, πέρας, τὸ πέρας, τέλος, τὸ τελευταῖον, νίον, ἔναγχος, νύπερ, πρότερον, τὸ πρότερον, τὸ πρῖν (τὸ πάρος Il. κ. 309.), τὸ αὐτίκα, τανῦν—τὸ πάλαι (Hdt. VII. 129.), τὰ πρό (Thuc. I. 3.), τάρχαϊον (Æsch. Suppl. 341.).—καιρόν, *commodum* (poet.).—πρώτον, τὸ παλαιόν, τὸ λοιπόν, τὸ ἐωθινόν (Hdt. III. 104 θερμότατος δὲ ἴστι ὁ ἥλιος τοῦτοισι τοῖσι ἀνθρώποισι τὸ ἐωθινόν), τὸ μεσημβρινόν (Theocr.

I. 15.), δειλινόν, ὕστερον, πανύστατον, ἐξάπιννα, δηρόν, (poet., δηρόν χρόνον,—εἰνάνυχες, εἰνάετες—ἔτος εἰς ἔτος Soph. Ant. 340. So παλαιὸν χρόνον, both of point and of duration of time; τὴν ὥραίην (sc. ὥρην) Hdt. IV. 28. Eur. Alc. 809 ἡ φάος τότε οὕτω χρόνον παλαιὸν εἰσεδέκετο : Iph. Aul. 419 χρόνον παλαιὸν θαμάτων ἔκδημος ἄν.

Obs. 3. This notion of duration of time is also expressed by the prepositions διὰ, ὑπὸ, ἀνὰ, κατὰ &c.—(See *Prepos.*)

Accusative of Quantity.

§. 578. Expressions of *space, distance, time, value, &c.* which are defined by the mention of their parts, have an accusative of these parts or measures, as being equivalent to the cognate notions of *space, distance, value, &c.* which would be in the accusative; as, II. ψ, 529 λείπετο δουρὸς ἐρωήν=λείμμα, *the distance of a spear's cast*. So ἐπορεύσατο δύο σταδίου=ἐπορεύσατο τὴν ὁδὸν δυοῖν σταδίων : Hdt. I. 31 σταδίου δὲ πέντε καὶ τεσσεράκοντα διακομίσαντες ἀπίκοντο ἐς τὸ ἶρόν : Id. VI. 119 ἀπέχειν δέκα καὶ διηκοσίου σταδίου : Ibid. 135 Μιλτιάδης ἀπέπλεε—Πάρον—πολιορκήσας τε ἕξ καὶ εἴκοσι ἡμέρας : Xen. M. S. III. 6, 1 οὐδέπω εἴκοσιν ἔτη γεγονώς, like *viginti annus natus*.—So δύνασθαι, *to be of the value of* : Hdt. III. 89 τὸ δὲ Βαβυλώνιον τάλαντον δύναται Εὐβοίδας ἐβδομήκοντα μνέας : Xen. Anab. I. 5, 6 ὁ σίγλος δύναται ἐπὶ τὰ ὀβολοῦς. So ἔλκειν, *to weigh* : Hdt. I. 50 ἔλκοντα τρίτον ἡμιτάλαντον—and even with the cognate notion expressed : Ibid. ἔλκουσαν σταθμὸν τάλαντα δέκα.

Obs. 1. This definition of quantity is often more nearly defined by παρά; and to define an uncertain quantity, εἰς, ἐπὶ, ἀμφί, περί, κατὰ, πρὸς.

Obs. 2. Here also must be classed the adverbial accusatives: πολλά, σαρπε, τὰ πολλά, *plerumque*, ὡς τὰ πολλά, πολὺ (πολλόν), μέγα, μεγάλη, μέγιστα, ὀλίγον, μικρόν, μικρά, συχνά, μακρά, ἴσον, τοσούτο, ὅσον, πάντα, τὸ ἐπίπαν, *in all* (Hdt. VI. 46), ἄδην, *enough*, ἄχνην, *the least*, Arist. Vesp. 92.

Particular uses of the Equivalent Accusative as a means of defining the verbal notion.

§. 579. 1. It is clear from the foregoing examples, that the particular object or point wherein any feeling, quality, or action consists, is put in the accus., as being substituted for the cognate notion of the verb. This is especially the case with verbs expressing qualities or feelings : καλλιστεύει τὰ ὄμματα=καλλός, as the eyes were the beauty. So Od. α, 208 ἔοικε αὐτῷ ὄμματα, the likeness consisted in the eyes : II. γ, 210 ὑπείρεχεν ὤμους. So Hdt. II. 111 κάμνειν τοὺς ὀφθαλμούς : Id. III. 33 τὰς φρένας ὑγιαίνειν : Xen. M. S. I. 6, 6 ἀλλεῖν τοὺς πόδας : Ibid. IV. 1, 2 οἱ τὰ σώματα—

τὰς ψυχὰς εὖ πεφυκότας : Plat. Rep. p. 453 B διαφέρει γυνὴ ἀνδρὸς τὴν φύσιν : Ibid. p. 462 D ὁ ἄνθρωπος τὸν δάκτυλον ἀλαγεί.

2. Hence it is also used with adjectives (positive, comparative, or superlative) expressing quality, &c. ; as, καλός, κακός, ἀγαθός, σοφός, φρόνιμος, χρήσιμος, χρηστός, δίκαιος, ἱκελος &c. Ἀγαθὸς τέχνην τινά : Od. α., 164 ἑλαφρότερος πόδας εἶναι : Il. ε., 801 Τυδεὺς μικρὸς μὲν ἔην δέμας : Od. α., 371 θεοῖς ἐναλίγκιος αὐδὴν : Od. ε., 211 οὐ μὲν θὴν κείνης γε χερσίων εὐχομαι εἶναι, οὐ δέμας, οὐδὲ φυήν· ἐπεὶ οὕτως οὐδὲ ζοικε θνητὰς ἀθανάτησι δέμας καὶ εἶδος ἐρίσειν : Ibid. 217 σέω περίφρων Πηνελόπεια εἶδος ἀκιδνοτέρῃ μέγεθός τ' εἴσαντα ἰδέσθαι : Il. ο., 642 ἐκ πατρὸς πολὺ χείρονος υἱὸς ἀμείνων παντοίας ἀρετάς, ἡμὲν πόδας, ἡδὲ μάχεσθαι καὶ νόον ἐν πρώτοισι Μυκηναίων ἐτέτυκτο ; So πρῶτος ; Æsch. Pers. 443 ἐν πρώτοις πίστιν, *among the chief for faith* : Il. β., 478 ὅματα καὶ κεφαλὴν ἱκελος Διὶ τερπικεραυνῷ, Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι : Æsch. Pers. 27 δεινοὶ μάχην : Eur. Hec. 269 ἡ Τυνδαρίς—εἶδος εὐπρεπεστάτη : Hdt. III. 4 Φάνης καὶ γνώμην ἱκανός, καὶ τὰ πολέμια ἀλκιμος ἦν : Xen. Cyr. II. 3, 7 ἀνέστη Φεραύλας τὸ σῶμα οὐκ ἀφυῆς καὶ τὴν ψυχὴν οὐκ ἀγεννεῖ ἀνδρὶ ἐοικώς : Ibid. VIII. 4, 18 δεινὸς ταύτην τὴν τέχνην. So σοφός τὰ τοιαῦτα : Arist. Nub. φιλόδημος τὴν φύσιν : θαυμαστός τὸ μέγεθος, τὸ κάλλος Plat. So Hdt. I. 19 Ἀσσησίης ἐπὶ κλησιν. So Æsch. Theb. 363 καινοπήμονες ἐὼνὰν αἰχμάλωτον, *the πῆμα was the εὐνά*.

Obs. 1. This is sometimes more accurately defined by the prepositions εἰς (*looking towards*), πρὸς (*with reference to*), κατὰ (*according to*) : Il. γ., 158 εἰς ὧπα ζοικεν : Eur. Orest. 541 μακάριος—πλὴν εἰς θυγατέρας, σοφὸς πρὸς τι : Soph. Œ. R. 1087 κατὰ γνώμην ἰδρις. So sometimes we find the local or instrumental dat. for the accus. : σώμασιν ἀδύνατοι—κακίστους τοῖς ἥθεσι.

3. So also with exclamations which express wretchedness ; as, οἴμοι (= *δυστύχης*) τὰ πάθεα, *wretched that I am in my sufferings*.

4. Hence arises an adverbial accusative, with the verb εἶμι &c. (expressed or implied), denoting some particular sort of *being*, (*size, or place or relation*) which was implied in the notion of *being* as it presented itself to the mind, and without which the verb εἶναι would have no intelligible meaning ; such as εὖρος, ὕψος, μέγεθος, βάθος, μῆκος, πλῆθος, ἀριθμός, γένος, ὄνομα—μέρος, τὸ σὸν μέρος, τὸ αὐτοῦ μέρος—τὸ δ' ἀληθές—γνώμην ἐμήν : Hdt. VI. 83 Κλέανδρος γένος ἐὼν Φιγαλεὺς ἀπ' Ἀρκαδίας : Plat. Euthyph. p. 2 A ἔστι δὲ τὸν δῆμον Πιττεὺς : Hdt. VII. 109 Ἀλμυρὴ ἐοῦσα τυγχάνει ὥσει τριήκοντα σταδίων—τὴν περίοδον : Id. VI. 36 ἀπὸ δὲ τοῦ ἰσθμοῦ τούτου ἡ Χερσόνησος εἰσω πᾶσά ἐστι σταδίων εἴκοσι καὶ τετρακοσίῳ τὸ μῆκος : Xen. Anab.

II. 5, 1 μετὰ ταῦτα ἀφίκοντο ἐπὶ τὸν Ζάβατον ποταμὸν τὸ εὖρος τεττάρων πλέθρων : Ibid. IV. 2, 2 οἱ μὲν ἐπορεύοντο τὸ πλῆθος ὡς δισχιλίοι.

Obs. 2. Sometimes the modal dative is used ; as, πλῆθει πολλὰς.

5. So we find two adverbial accusatives together ; Hdt. I. 178 μέγας εὐδα ἑκαστον μέτωπον—one of size, the other of place.

6. Here also belong some neuter accusatives denoting some particular case or way in which any verbal notion operates, and which from their frequent usage have generally a pure adverbial sense ; as, ἐνάντιον, τὸναντίον, τάναντία, τάλλα, λοιπόν, *de reliquo*, τὸ δ' ὅλον, *omnino*, πότερον, πότερα, θάτερα, ἀμφότερον poet., ἀμφότερα prose, δοία epic, οὐδέτερα, τό, τοῦτο (ταῦτα) μὲν—τοῦτο (ταῦτα) δέ, ταῦτ' ἄρα, ὅ, ὅτι, οἷον, ὅτε, οὐδέν (μηδέν) τί, πολλά, πάντα, τὸ κατὰ (εἰς, ἐπὶ) τι (τινα) : II. γ, 179 ἀμφότερον, βασιλεὺς τ' ἀγαθὸς, κρατερός τ' αἰχμητής : II. δ, 145 βασιλῆϊ δὲ κείται ἄγαλμα, ἀμφότερον, κόσμος θ' ἱππῶ ἐλατῆρί τε κύδος : II. η, 418 τοὶ δ' ὠπλίζοντο μάλ' ὤκα, ἀμφότερον νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ἔλην : Od. β, 46 ὁ μοι κακὸν ἔμπεσεν οἴκῳ, δοῦά· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα κ. τ. λ. : Plat. Gorg. p. 524 Ο εἴ τις μέγα ἦν τὸ σῶμα φύσει ἢ τροφῇ ἢ ἀμφότερα. Ἄμφότερα, ἕτερα : Id. Apol. p. 22 Ε μήτε τι σοφὸς ὦν τὴν ἐκείνων, μήτε ἀμαθὴς τὴν ἀμαθίαν, ἢ ἀμφότερα [*sc.* σοφίαν καὶ ἀμαθίαν] : Id. Euthyph. p. 9 D ὁ δ' ἂν οἱ μὲν φιλῶσιν, οἱ δὲ μισῶσιν, οὐδέτερα ἢ ἀμφότερα : Id. Phæd. p. 68 C. Soph. Cē. R. 1197 ἐκράτησε τοῦ πάντ' εὐδαίμονος ὄλβου : Id. Phil. 66 τούτων γὰρ οὐδέν μ' ἀλγυνεῖς (ἀλγυνεῖ Dind.).—Τὸ ἐπ' ἐμέ, τοῦπ' ἐμέ, τοῦπί σε, τὸ εἰς ἐμέ, τὸ ἐμὸν, τὸ σόν, *quantum ad me* : Soph. Antig. τὸ ἐπὶ τήνδε τὴν κόρην : Plat. Phileb. p. 17 C τὸ κατ' ἐκείνην τὴν τέχνην. So Xen. Anab. I. 6, 9 τὸ κατὰ τοῦτον εἶναι, and also ὅμοια, ἐπιτηδές : so τὸ πρὸς ἡλίου δυσμῶν &c.

Obs. 3. So ταῦτα has an emphatic force ; Arist. Ran. 67 τοιοῦτοσὶ τοίνυν με δορδάπτει πόθος Εὐριπίδου, καὶ ταῦτα τοῦ τεθνηκότος.

7. Some substantives, standing in the equivalent accus., have assumed from long usage a purely adverbial sense ; as, κράτος, *strongly*, (Æsch. Suppl. 763 χρὴ φυλάσσεσθαι κράτος = κρατερὰν φυλακὴν) : τάχος—τάχος ἐλθεῖν (= ταχίστην ὁδὸν) : μέγεθος : Hdt. II. 44 λάμποντος μέγεθος=μεγάλην λαμπάδα : Soph. Ant. 446 μῆκος=μακρὸν λόγον : Demosth. p. 367 τὸ μέρος : Plat. Crit. p. 45 τὸ τούτου μέρος. So καιρὸν : Soph. Aj. 34 καιρὸν δ' ἐφήκεις. But generally this is more definitely expressed by κατὰ, ἀνά, εἰς &c.

Accusative in Apposition.

§. 580. 1. The accusative (frequently with a genitive depending on it) is put in apposition to the patient of the verb, or the cognate or equivalent notion, with which it agrees; as, Il. λ, 27 *ἄστε Κρονίων ἐν νείφει στήριξε, τέρας μερόπων ἀνθρώπων*: Pind. Ol. I. 57 *ἔλεν ἄταν, ἃν οἱ πάτερ ὑπερκρέμασε, κάρτερον αὐτῷ λίθον*: Eur. Med. 192 *ὑμῖν εὖροντο—βίου τερπνὰς ἀκοάς*: Ib. 597 *θίλων φῶσαι παῖδας ἔρμα δώμασιν*: Plat. Rep. p. 468 A *δόντα αὐτὸν δωρεάν*: Eur. Orest. 727 *εἰσὶν φίλτατον βροτῶν,—ἡδέϊαν ὄψιν*: cf. Hec. 1074. Æsch. Choeph. 578 *ἄκρατον αἷμα πίεται, τρίτην πόσιν*: (cf. Eur. Andr. 466.) Ibid. 97. Arist. Eq. 9 *ξυναυλίαν κλαύσωμεν*: Il. τ, 302 *ἐπὶ δὲ στενάχοντο γυναῖκες Πάτροκλον πρόφασιν, σφῶν δ' αὐτῶν κήδε' ἐκάστη*.

Obs. 1. This construction is illustrated by Eur. Ion 1288 *ἀλλ' ἐγενόμεσθα, πατὴρ οὐσίαν λέγω*: where *λέγω* marks definitely that there is a particular *οὐσία* implied in the verb *ἐγενόμεσθα*.

2. And even when there is no accus. of the cognate notion or its equivalent, an accusative stands in apposition to the verbal action contained in the sentence which precedes it, and which would stand, if expressed, in the cognate accusative or its equivalent; as, Pind. Olym. IX. 79 *ἐπωνυμίας χάριν νίκας ἀγερῶχον κελδοσόμεσθα, (ὕμνον) βροντάν*: Il. ω, 735 *ρίψει ἀπὸ πύργου, λυγρὸν ὄλεθρον=ὄλεθρίαν βίβιν*: Eur. Hipp. 815 *ὦ βιαίως θανοῦσ' ἀνοσίφ τε συμφορῇ, σῆς χερὸς πάλαισμα μελέας*, sc. *θάνατον, πάλαισμα*: Id. Orest. 498 *πληγῇ θυγατρὸς τῆς ἐμῆς—(πληγὴν) αἰσχιστον ἔργον*: cf. Id. Iph. A. 234. Id. Orest. 1105 *Ἐλέην κτάνωμεν, Μενέλεω λύπην πικράν*: Æsch. Choeph. 199 *εἶχε συμπεπθεῖν ἱμοὶ, ἀγαλμα τύμβου τοῦδε καὶ τιμὴν πατρός*: cf. Plat. Gorg. p. 507 E. Eur. Alc. 7 *καὶ με θητεύειν (δουλείαν) τῶνδ' ἄποιν*, *ἠνάγκασεν*: Id. Andr. 290 *Κύπρις εἶλε λόγους δολίοις—πικρὰν σύγχυσιν Φρυγῶν πολεῖ*: Id. Electr. 1261 *Ἀλιερρόβιον δ' ἔκταν' ὠμόφρων Ἀρης, μῆνιν θυγατρὸς ἀνοσίαν νυμφευμάτων*. So *δίκη* and *τρόπον*, Æsch. Ag. 2 *κοιμώμενος στέγαις Ἀτρειδῶν ἄγαθεν κυνὸς δίκη*: Id. 48 *μέγαν ἐκ θυμοῦ κλάζοντες Ἀρη, τρόπον αἰγυπιῶν*; or it sometimes agrees with an indefinite notion of action implied in the definite verb of action in the sentence; as, Xen. Cyr. VIII. 5, 32 *τὰ μὲν γὰρ παρελθόντα (πράγματα), Κύρῳ ἠδῆξαστε, in your former actions*. So especially we find many accusatives which from long usage have the force of prepositions or adverbs; as, *χάριν, gratia*; *χάριν ἐμὴν, σὴν, mea, tua gratia* (poet. also *χρέος* for *χάριν* Eur. Hec. 892.); *δωρεάν, gratis*; *δωτίην*, (Hdt. VI. 89 *δωτίην γὰρ ἐν τῷ νόμῳ οὐκ ἔξην δοῦναι, gratis dare per legem non licebat*); *προῖκα, μάτην, incassum*; *μοῖραν, ἄρχην, omnino*; *πέρας, lastly*; *γνώμην ἐμὴν* Aristoph., perhaps also *ἐνεκα*. Hdt. VII. 61 *εἶχον τιάρας—λεπίδος σιδηρῆς ὄψιν*: Id. VIII. 117 *οὐδένα κοσμὸν ἐμπιπλάμενοι*: Il. ρ, 366 *δέμας πυρός*: Arist. Vesp. 338 *τοῦ δ' ἔφεξιν—ταῦτα δρᾶν σε βούλεται*. So especially in similes and illustrations: *in morem*; *δέμας* poet., *instar, ad instar*: Plat. Phædr. 250 E *τετραπόδος νόμον*.

3. And when a verbal notion is resolved into a periphrasis for poetical effect, an accusative is used to define and illustrate the notion so resolved, standing seemingly independently, but in reality in apposition to the verbal notion in the speaker's mind, and implied in the sense: Æsch. Ag. 224 *ἴτλα δ' οὖν θυτὴρ θυγατρὸς γενέσθαι* (*—ἐθυγατρόθνε*) *γυναικοποιῶν πολέμων*

δρωγάν=θυσίαν: Id. Theb. 289 μέριμναι ζωπυροῦσι τάρβος, τὸν ἀμφιτειχῇ λεών: Eur. Phœn. 211 Ζεφύρου προαῖς ἰππεύσαντρες (=πνέοντες) κάλλιστον κελάδημα: Id. Orest. 902 τιθείσι λευκὸν ὄνυχα διὰ παρηγῶν (=τύπτουσα παρηγὰς) αἱματηρὸν ἔταν: Soph. Œ. R. 722 οὐτ' ἦνυσεν φονέα γενέσθαι πατρός, οὔτε Λαῖον, τὸ δεινὸν οὐφοβεῖτο, πρὸς παῖδός θανεῖν.

Obs. 2. In some cases a nomin. appears to take the place of the accus., but in reality it refers not to the whole sentence, but to the subject of the sentence: Eur. Heracl. 70 ἰκέται ὄντες βιαζόμεσθα καὶ στέφῃ μαιώσται, πόλει τ' ὄνειδος καὶ θεῶν ἀτιμία, sc. we ἰκέται ὄντες, being so shamefully treated, are ὄνειδος and ἀτιμία.

4. So the expressions τὸ δὲ μέγιστον, τό γε μέγιστον, καὶ τὸ μέγιστον, τὸ δὲ δεινότατον, καὶ τὸ δεινόν., καὶ τὸ ἔσχατον, τό γε ἔσχ., τὸ κεφάλαιον, τὸ τελευταῖον, which are so frequently used in the Attic writers. The article is but rarely omitted: Thuc. I. 142 μέγιστον δὲ τῇ τῶν χρημάτων σπάνει καλύσσονται. When a greater emphasis is to be laid on one of these expressions, it assumes the form of a sentence, and the really primary sentence is made to depend on it; as, Plat. Phæd. 66 D τὸ δὲ μέγιστον πάντων ὅτι θόρυβον παρέχει καὶ παραχρῆν.

Obs. 3. There is a sort of apposition in such verbal sentences as ποιούμενος χώραν λαίων. (See §. 375. 5.)

Emphatic (or so called Absolute) Accusative. Accusative after Adjectives.

§. 581. 1. Somewhat analogous to the accus. in apposition is the accus. which (standing generally at the beginning of a sentence to mark the notion principally to be kept in view throughout) has been called the accusative absolute, and wrongly explained a supposed ellipse of κατὰ: but this accus. either depends on some word carried on by the speaker's mind from the preceding sentence; as, Od. α. 274 μνηστῆρας μὲν ἐπὶ σφέτερά σκιδνασθαι ἀνωχθὶ μητέρα δ', εἰ οἱ θυμὸς ἐφορμᾶται γαμείσθαι, ἀν' ἴτω κ. τ. λ., where μητέρα depends on ἀνωχθὶ: or the accus. depends on some following verb; as, Arist. Nub. 1148 καὶ μοι τὸν υἱόν, εἰ μεμάθηκε τὸν λόγον ἐκείνον, εἰφ', ὃν ἄρτιως εἰσήγαγες: where υἱόν is the patient of εἰπέ in the sense of "speak of:" (cf. §. 898. 2.) or it is an accus. of time or quantity placed for emphasis at the beginning of the sentence; as, Xen. Cyr. VIII. 5, 32 τὰ μὲν γὰρ παρελθόντα ὑμεῖς μὲν Κύρον ἠύξισατε στράτευμα δόντες: or there is a change of construction in the sentence. Thuc. VIII. 15 τά τε χίλια τάλαντα ὅν διὰ πατὸς τοῦ πολέμου ἐγλίχοντο μὴ θψασθαι εὐθὺς ἔλυσαν τὰς ἐπικειμένας ζημίας τῷ εἰπόντι ἢ ἐπιψηφίσαντι ὑπὸ τῆς παρουσίας ἐκπλήξως καὶ ἐψηφίσαντο κινεῖν. τάλαντα depends upon κινεῖν, though the construction is broken.—See *Anacolouthon*.

2. Sometimes the accus. depends on a verb in the speaker's mind, which is readily supplied by the nature of the passage, and is omitted for the sake of emphasis. So Soph. Ant. 441 σὲ δὴ, σὶ τὴν νέουσαν ἐς πέδον κάρα, φῆς ἢ καταρπεῖ μὴ δεδρακέναι τάδε, where the fact of the passage being an address suggests λέγω. Cf. Soph. Ant. 857. Æsch. P. V. 766. Eur. Her. 202. Arist. Nub. 84.

3. The accusative stands also after adjectives derived from or compounded with verbs, and expressing the verbal notion; as, Æsch. Ag. 1090 πολλὰ κακὰ ξυνίστωρ: Ibid. 103 ἐλπίς ἀμύνει τὴν θυμοβόρον φρένα

λύπην : Xen. Cyr. III. 3, 9 ἐπιστήμονες τὰ προσήκοντα : Eur. Med. 686 τριβῶν τὰ τοιάδε : Soph. Ant. 788 φύξιμός σε : Eur. Hipp. 1029 φυγὰς χθόνα : Id. Rhes. 625. Plat. Charm. p. 158 C ἕξαρνος εἶναι τὰ ἐρωτώμενα : Id. Alc. p. 141 D ἀνήκοον εἶναι ἐνα.

4. σχῆμα καθ' ὅλον καὶ μέρος. We sometimes find an accusative without any verb on which it directly depends followed by two other accusatives of its parts, each with its proper verbs on the joint notion of which it depends. So Thuc. II. 95 Σιτάλκης ἐστράτευσεν ἐπὶ Περδίκκαν—δύο ὑποσχέσεις, τὴν μὲν βουλόμενος ἀναπράξει τὴν δ' αὐτὸς ἀποδοῦναι : ὑποσχέσεις depends on the two verbs following—Soph. Ant. 21 οὐ γὰρ τάφου νῦν τὸ κασιγνητῷ Κρίων τὸν μὲν προτίσας τὸν δ' ἀτιμάσας ἔχει.

5. After verbs expressed by periphrasis (see §. 360. Obs. 3.) the proper accusative may of course be used.

Accusative of the patient—Double Accusative.

§. 582. 1. Those verbs which, besides the notion of state or feeling, act, effect, motion, implied in the verb, imply further the operation of any of these on some person or thing, as the patient or object affected thereby, have an accusative of that patient or object as implied in the verb, and making up the notion of the whole verbal operation, as all such notions of action imply the notion of the patient, see §. 544. Thus verbs of *striking, wounding, cutting, &c.*; as, τύπτω σε, δέρω αὐτόν. Verbs of *hurting, insulting, benefiting, deceiving, pleasing, &c.*; as, βλάπτω σε. Verbs of *depriving, taking from, stripping, killing, &c.*; as, στέρωμαι σε : it will be needless to enumerate all the verbs which imply a patient, as they will readily occur to the mind, or be recognised when met with.

Obs. 1. We must however be careful to distinguish between the accus. of the *effect*, δέμω δόμον, or *act*, θύω βοῦν=θυσίαν, διδάσκω γράμματα, and the real patient of a verbal notion, κτείνω σε, διδάσκω σε.

2. These verbs imply therefore two notions—the *act*, &c. and the *patient*, as making up the whole verbal notion; and hence such verbs may have a double accusative case, if it be necessary to define clearly both the act, &c. and the patient; as, διδάσκω σε καλὰ. (See §. 545. 1.)

3. But as this is not always necessary (with some verbs indeed never), it happens that the use of the double accusative case is mostly confined to certain verbs whose sense generally requires a definition of the act and the patient to convey a clear notion to the mind of the hearer, or to express the meaning of the speaker.

1. Verbs of *saying something of, or doing something to* another

person ; as, ἐργάζεσθαι, ποιεῖν, πράττειν &c.—λέγειν, εἰπεῖν &c.—κακά, ἀγαθά &c. : an accus. of the thing said or done, and of the patient.

2. Verbs of *asking, praying, &c.* ; as, αἰτεῖν, αἰτεῖσθαι, ἀπαιτεῖν, ἐρωτᾶν, ἐρέσθαι, ἐξετάζειν, ἱστορεῖν &c. : accus. of the question asked and the patient.

3. Verbs of *teaching, reminding, &c.* ; as, διδάσκειν, παιδεύειν, ἀναμνησκειν &c. : accus. of the instruction and the patient.

4. Verbs of *dividing into parts* ; as, δαλεῖν, τέμνειν &c. : accus. of the divisions and the patient.

5. Verbs of *concealing from* ; as, κρύπτειν : accus. of the concealment, or that wherein it consists, and the patient.

6. Verbs of *advising, persuading, challenging, compelling* ; as, πείθειν, ἐποτρύνειν, ἐπαίρειν, προκαλεῖσθαι, ἀναγκάζειν : accus. of the advice, &c. or that wherein it consists, and the patient.

7. Verbs of *depriving, taking away from, stripping, putting on, &c.* : as, ἀφαίρεισθαι, στερεῖν, ἀποστερεῖν, συλᾶν, ἐκδύειν, &c. : accus. of the deprivation, &c. or that wherein it consists, and the patient.

Obs. 2. This double accus. with some of these verbs, as ἀφαιρέω, may arise from there being a twofold sense in the verb, thus ἀφαιρεῖν τι, *to take away from some one, or to their loss* ; and *to deprive some one of something*.

8. Analogously to these verbs, those also of *taking away some impurity, &c.* as καθαίρω, λούω, νίπτομαι, &c. are used with a double accus. case ; one of the cleansing, &c. or that wherein it consists, viz. the impurity &c., and the patient ; so also παύω.

4. It is not meant either that the verbs implying these notions always have a double accus. case, but only that generally or frequently in good writers they are so constructed, as both the notions more or less frequently require to be defined ; or that no verbs except those implying these notions ever have a double accusative. This construction is found with other verbs in good writers, when they may wish to define the exact nature of the verbal operation, as will be seen from the subjoined list, though it mostly happens that this is not required, the verb being already sufficiently definite in this respect ; and in later writers several verbs are found with a double accus. which are not so used in good writers ; and many verbs are found with the two accus. (of the act, &c. and the patient) separately, though not together, the objective sentence being sufficiently complete by the use of one of them only.

Obs. 3. Where the patient of any of these verbs is in the dative case, it arises from the notion of the benefit or harm resulting to him being the prominent feature in the thought; as, Hes. Opp. 42 κρίψαντες βίον ἀνθρώποισι, *for their benefit*: ἀνθρώπους would simply be, *concealing it from men*.

Verbs which have a Double Accusative.

(Those with an Asterisk prefixed are of common occurrence.)

§. 583. 1. ἄγω: Xen. Cyr. I. 6, 19 ἀγειν στενὰς ὁδοὺς στρατιάν. See also Arist. Pax 125.

Pass. Soph. Antig. 878 ἄγομαι ὁδόν. Very commonly acc. of person only. Acc. of cognate notion only: Hell. IV. 4, 13 ἦγε τὴν ἐπὶ Μέγαροι. So ἀνάγω: Il. ζ, 292 τὴν ὁδὸν ἣν Ἑλένην πῆρ ἀτήγαγεν. So Soph. OE. C. 96 ἐξήγαγέ με τήνδε τὴν ὁδόν: Arist. Pax 1093 ὁδὸν ἡγεμονεύον.

2. ἁδικῶ: Demosth. p. 118, 19 ἀδικεῖν ἀδίκημα ἐκείνον: Thuc. III. 56 ἡδίκησαν πολλὰ ἡμᾶς: Pass. Eur. Med. 221 οὐδὲν (ἀδίκημα) ἡδικημένος: Id. Andr. 350 πόσας δ' ἂν εὐνὰς (τὸ ἀδίκημα) θυγατέρ' ἡδικημένην.

Acc. of injustice, or unjust act alone; as, Plat. Rep. p. 344 ἀδικίαν ἡδικηκότα: so οὐδὲν, τοιαῦτα, πλείστα, μέγιστα &c. ἀδικεῖν: Eur. El. 920 ἡδίκεις λέχη. Acc. of person only; as, Eur. Med. 692 ἀδικεῖ μ' Ἰάσων.

3. αἰδέομαι (*to reverence*): Eur. Med. 326 αἰδέσει οὐδὲν λιτάς.

Generally with acc. of patient only: Id. Hipp. 1258 αἰδοῦμενος θεούς.

4. αἰκίζω, αἰκίζομαι: Il. χ, 256 ἀεικίῳ ἔκπαγλόν σε: Xen. Anab. III. 1, 12 ἡμᾶς τὰ αἰσχίστα αἰκισάμενος.

Acc. of person only: Il. ω, 22 Ἐκτορα αἰκίζειν. Thing as patient: Ibid. 54 γαῖαν αἰκίζει.

5. αἰνῶ: Æsch. Ag. 1482 αἰνεῖς δαίμονα κακὸν αἶνον.

Acc. of cognate notion alone: Soph. Phil. 1380 αἶνον αἰνέσας: Ibid. 1398 δ' δ' ἤνεσας: Æsch. Choeph. 78 δίκαια καὶ μὴ δίκαια αἰνέσαι. Acc. of person: Ibid. 1009 αὐτὸν αἰνῶ. Thing as patient: Æsch. Eum. 975 αἰνῶ μύθους.

6. αἰρέω, *I prosecute*: Isæ. p. 64, 19 εἶλε δύο δίκας Εὐπολίω.

Acc. of thing only: Plat. Legg. p. 784 D ἔλη τὴν δίκην. Acc. of person only: Æschin. p. 75, 41 αἰρεῖτε τὸν δῆμον, *accuse the people*.

7. αἰρέω, *I take*: Eur. Hec. 443 αἰσχίστα Τροίαν εἶλε.

8. αἶρω: Eur. Hipp. 1361 αἶρετε πρόσφορά με.

The patient of the verb is either a person, as Eur. Bacch. 942 αἶρουν νιν, or a thing, αἶρω χεῖρα &c.

9. **Αἰτέω* : Od. β, 387 *ἤτεε νῆα αὐτόν*, the ναῦς being the request ; so Arist. Av. 190 *αἰτούμεθα δίοδον Βοιωτοῦς*.

Also acc. of the request only : Il. ε, 358 *ἤτεε ἵππους* : Æsch. Pers. 216 *αἰτοῦ τάδε* ; and acc. of person only : Soph. Ant. 1199 *αἰτήσαντες ἐνοδίαν θεόν*, so *ἀπαιτέω* : Eur. Phœn. 601 *ἀπαιτῶ σκῆπτρά σε*. Acc. of request only : Ibid. 81 *πατρὶ ἀπαιτεῖ σκῆπτρα*. Of person only : Id. Orest. 1586 *ἀπαιτεῖ θεούς*.

Obs. *Αἰτεῖν τινός τι* Eur. Very commonly *αἰτεῖν, αἰτεῖσθαι παρὰ τινός τι*.

10. **Αἰτιάομαι* : Arist. Ach. 514 *αἰτιώμεθα ταῦτα (αἰτιάματα) τοὺς Λάκωνας* : cf. Demosth. p. 250, 23.

Acc of accusation only : Demosth. p. 1404, 23 *αἰτιάσασθαι ταῦτα*.—(See §. 568.) Acc. of person only : Il. λ, 78 *ἠτιώωντο Κρονίωνα* : Eur. Med. 605 *μηδέν ἄλλον αἰτιῶ*. Thing substituted for person : Eur. Orest. 276 *αἰτιάσθε θέσφατα* : Demosth. p. 314, 20 *αἰτιάσατο ἄν πενίαν*.

11. **Ἀλγύνω* : Soph. Phil. 66 *ἀλγυνεῖς οὐδέν με^a* : Pass. Soph. Phil. 1022 *τοῦτο δ' αὖτ' ἀλγύνομαι*.

Acc. of sorrow only : Soph. Œ. R. 446 *ἀλγύναις πλέον*. Acc. of person : Eur. Hipp. 798 *ἀλγυνούσι σε*. Of thing considered as patient : Id. Med. 398 *ἀλγυνεῖ κίαρ*.

12. **Ἀλείψω* : Od. ζ, 227 *ἄλειψεν λίπα πάντα (τὸν χρῶα)*.

Acc. of cognate notion only : Thuc. IV. 68 *λίπα ἀλείψασθαι*. Acc. of patient alone : Plat. Lys. p. 217 D *τὰς τρίχας ἀλείψειε*.

13. **Ἀμείβομαι* : Hdt. III. 52 *ἀμείβεσθαι οὐδὲν πατέρα* : cf. Id. VII. 135, and Od. ρ, 393. Soph. Œ. C. 991.

Acc. of answer : Eur. Suppl. 478 *σφριγῶντ' ἀμείψῃ μῦθον*. Acc. of person alone : Od. ι, 272 *μ' αὖτις ἀμείβετο*.

Obs. The words used in the answer are frequently put in the dative : *ἀμείβεσθαι ἐπίεσσι* &c.

14. **Ἀμέρδω* : Hom. Hymn. Cer. 312 *ἡμερσεν τιμὴν Ὀλύμπια δώματ' ἔχοντας*.

Acc. of thing lost : Eur. Hec. 1028 *ἀμέρσας βίον*. Acc. of person : Il. π, 53 *ἀμέρσαι τὸν ὁμοῖον*.

Obs. The thing lost is generally in the gen. : *ἀμέρδειν βίον, ὀφθαλμῶν, αἰῶνος*.

15. **Ἀμπίσχω* : Arist. Ran. 1063 *τοὺς βασιλεύοντας ράκια ἀμπίσχων*.

16. **Ἀναγκάζω* : Soph. Phil. 1366 *ἀναγκάζεις τάδε ἐμέ* : cf. Id. Electr. 256. Pass. Plat. Phædr. 254 A *δεινὰ ἀναγκαζομένῳ*.

Acc. of thing alone : Eur. Iph. T. 595 *ἀναγκάζει τάδε*. Acc. of person only : Eur. Hec. 364 *μ' ἀναγκάσει*. So *προσαναγκάζω* Plat. Symp. p. 181.

^a Herm. ad loc.

17. Ἀναδέω : Arist. Plut. 765 ἀναδήσας σε εὐαγγέλια.

18. Ἀναμνήσκω : Xen. Anab. III. 2, 11 ἀναμνήσω κινδύνους ὑμᾶς.

19. Ἀνίω : Soph. Ant. 550 ἀνίῃς ταῦτ' ἐμέ : Pass. Soph. Phil. 906 τοῦτ' ἀνιώμαι.

Acc. of person only : Od. β, 115 ἀνίῃσι νῆας Ἀχαιῶν.

20. Ἀπατάω : Thuc. V. 9 ἀπατήσας ἃ (κλέμματα) τὸν πολέμιον : Pass. Soph. Œ. R. 594 τοσοῦτον ἡπατημένος.

Acc. of deceit only : Soph. Phil. 929 οἱ ἡπάτηκας. So Il. γ, 399 ταῦτα ἡπεροπέυειν. Acc. of person only : Soph. Trach. 500 Κρονίδα ἀπάτασεν. So ἔξαπατάω Demosth. p. 105, 62.

21. Ἀπαυράω : Il. ζ, 17 ἀπηύρα θυμὸν ἄμφω : Il. ψ, 291 ἀπηύρα ἱπποὺς Αἰνείαν.

Acc. of thing taken only : Il. ι, 107 ἀπούρας κούρην. The person is sometimes put in the gen. : Od. σ, 272 τῆς ὄλβον ἀπηύρα. Also dative incomm. : Il. ρ, 236 πολέσσιν θυμὸν ἀπηύρα.

22. Ἀποδείρω : Hdt. V. 25 τοῦ τὸν πατέρα—ἀπέδειρε πᾶσαν τὴν ἀνθρωπότητα.

23. Ἀποκτείνω : Plat. Apol. p. 39 C ἀπεκτόνατε οἶον τιμωρίαν (=θάνατον) ἐμέ.

Elsewhere with acc. of person only.

24. Ἀποσπᾶω : Soph. Œ. C. 866 ἀποσπάσας ὅμμ' ἐμέ.

Generally acc. of thing only, or person considered as thing : ἀποσπᾶν τι ὅγ τινα.

25. Ἀπολιχμάω : Il. φ, 123 ἀπολιχμήσονται αἱμά σε.

26. Ἀποφεύγω : Demosth. p. 1014, 8 ἀπέφυγον δίκας αὐτοῦς : Id. p. 1021, 2, &c.

Acc. of suit only : Ant. p. 115, 32 ἀποφεύγεσθαι τὴν γραφήν. Of prosecutor only : Andoc. p. 16, 17 ἀποφεύξομαι αὐτόν.

27. Ἀπύω : Od. ι, 399 ἤπυνεν μεγάλα τοὺς Κύκλωπας.

Acc. of thing said only : Eur. Supp. 800 στεναγμὸν ἀπύσατε : Il. ξ, 399 τόσσον ἤπνι : Æsch. Pers. 122 τοῦτ' ἔπος ἀπύων.—(See §. 566. 1.) Acc. of patient only : Æsch. Theb. 130 σε ἀπύουσαι : Soph. Aj. 887.

28. Ἀπωθέομαι : Thuc. I. 32 ἀπεωσάμεθα τὴν γενομένην ναυμαχίαν Κορινθίους.

(See Κρατέω.)

29. Ἀρμόζω : Plat. Lach. p. 188 D ἡρμοσμένος καλλίστην ἁρμονίαν λύραν : cf. Arist. Eq. 995 : Plat. Pol. p. 591 D τὴν ἁρμονίαν ἁρμαστούμενος.

30. Ἀσπάζομαι : Plat. Lys. p. 133, 22 ἀσπασάμενοι τὰ ὕστατα τοὺς αὐτῶν : cf. Eur. Ion 1363.

Commonly acc. of person only ; as, Od. χ. 498 ἡσπάζοντο Ὀδυσῆα : or of a thing substituted for person ; as, Eur. Ion 587 τὴν συμφορὰν ἀσπάζομαι.

31. Ἀτιμάζω : Soph. Ant. 544 μήτοι μ' ἀτιμάσῃς τὸ μὴ θανεῖν (= ἀτιμίαν) : cf. Id. Œ. R. 339. Pass. Eur. Iph. Aul. 943 ἀνάξι' ἡτιμασμένη.

Commonly acc. of patient only : Od. ψ. 116 ἀτιμάζει με : or thing considered as patient, Eur. Hipp. 611 ὅρκους ἀτιμάσῃς.

32. Αἰδῶ : Il. ε. 170 ἔπος μιν ἤδα.

Acc. of person only : Od. ε. 28 Ἑρμίαν ἠδα. Generally with acc. of thing spoken only.—(See §. 566. 1.)

33. Αἰξάνω, αἰξω : Æsch. Pers. 756 αἰξάνειν οὐδὲν ὄλβον : Pass. Plat. Rep. p. 328 D τοσοῦτον αἰξεται.

Generally with acc. of person only. Acc. of increase only : Eur. Iph. T. 413 φιλόπλουτον ἄμειλλαν (αἰξημα) αἰξοντες μελάρροισι.

34. *Ἀφαιρέομαι (ἐξαιρέομαι) : Il. α. 182 ἀφαιρείται Χρυσήϊδα ἐμέ : cf. Xen. Cyr. IV. 6, 4. Pass. Hdt. III. 65 ἀπαιρεθέω τὴν ἀρχήν : so Id. 137 ἐξαιρεθέντες τὸν Δημοκῆδεα καὶ τὸν γαυλὸν ἀπαιρεθέντες.

Acc. of person only : ἦν σε ἀφείλωμαι. Acc. of thing only : Il. ε. 316 εἰς θυμὸν ἔλοιτο. So Arist. Ach. 164 τὰ σκόροδα πορθοῦμενος. With a gen. of person : Xen. Hell. III. 1, 7 ἀφαιρησόμενος τὸ ὕδωρ αὐτῶν. With dative, see §. 602. 1.

35. *Βάζω : Il. ι. 58 βάσεις πεπνύμενα βασιλῆας : Od. γ. 127. Eur. Rhes. 719. Æsch. Theb. 553.

Acc. of thing said only : Hom. ἀνεμώλια, νήπια βάσεις : Eur. Hipp. 119 μάταια βάζει : Æsch. Choeph. 869, &c.

36. Βάλλω (to hit) : Od. ρ. 483 ἔβαλες καλὰ τὸν ἀλήτην : Il. δ. 480 ἔβαλε πρῶτον (βλήμα) αὐτόν : Il. π. 511 βάλεν δ' (ἔλκος) μίν.

Acc. of throw only : Eur. Suppl. 330 βλήματα βαλεῖν. Commonly with acc. of person only ; as, Il. λ. 410 ἔβαλε ἄλλον : or thing considered as patient ; as, Il. ζ. 17 ἔβαλε στήθος.

37. Βάπτω : Arist. Ach. 112 βάψω βάμμα σε.

Acc. of dye only : Plat. Rep. p. 429 Ε χρώματα βάπτει. Commonly with acc. of patient only : Od. ι. 392 πέλεκυν βάπτει.

38. Βιάζομαι (to take away by force) : Il. φ. 451 βιήσατο μίσθον νόϊ : Pass. Xen. Anab. VII. 6, 40 βιασθεῖσαι τοῦτο.

Generally acc. of patient only.

39. **βλάπτω** : Plat. Legg. p. 920 C βλάπτοι σμικρότατα τοὺς χρωμένους : Pass. Ibid. p. 696 B μέγιστα ἂν βλάπτοιτο.

40. **βοᾶω** (*to call on*) : Eur. Med. 205 βοᾷ λιγυρὰ ἄχρα προδότην : cf. Id. Troad. 335.

Acc. of cry only, see §. 566. 3.

41. **Γαμέω** : Hdt. III. 88 ἐγάμει τοὺς πρώτους γάμους Κύρου θυγατέρας : cf. Eur. Troad. 357. Arist. Av. 1725.

Acc. of marriage only : Æsch. P. V. 766 γαμῖ γάμον. Commonly acc. of person only ; as, Od. ο, 241 ἔγημε γυναῖκα : Il. ι, 388 κούρην οὐ γαμέω Ἀγαμέμνονος.

42. **Γελάω**, *to laugh at* : Theocr. XX. 14 ἐγέλαξε σεσαρὸς καὶ σοβαρόν με.

Generally dat. of person.

43. **Γεύω** : Eur. Cyc. 149 γεύσω ἄκρατον μέθυσιν σε.

44. **Γοάω** : Soph. Trach. 51 γοωμένην οδύρματα τὴν ἐξοδόν.

Generally acc. of patient only.

45. **Γράφω**, **γράφομαι** (*I prosecute*) : Plat. Euth. p. 2 E γέγραπται γραφήν σε : Demosth. p. 1296, 5 γράψασθαι αὐτοὺς ζημίαν : cf. Arist. Av. 1052.

Acc. of suit only : Plat. Legg. p. 928 E γράφεισθαι τὴν γραφήν, (with a gen. of the accusation of the crime.) Acc. of person only : Ibid. γράφεισθαι πατέρας.

46. **Γυμνάζω** : Eur. Hipp. 112 γυμνάσω τὰ πρόσφορα ἵππους.

Pass. Æsch. P. V. 594 δρόμους γυμνάζεται. Generally acc. of person only.

47. **Δαίρω** (**δέρω**) : Arist. Nub. 441 δαίρειν ἄσκον (= δέρμα) σῶμα.

Acc. of skin only : Od. κ, 19 ἄσκον δείρας. Acc. of patient only : Ibid. 533 μῆλα δείραντας.

48. **Δαίω** (*to divide*) : Hdt. VII. 121 δασάμενος τρεῖς μοῖρας τὸν στρατόν : Thuc. III. 21. So Plat. Legg. p. 695 C ἐπὶ μέρη τεμόμενος : Arist. Eq. 768 λέπαδνα κατατετμηθῆναι.

Generally only acc. of patient ; as, δαίω γῆν.

49. **Δεξιόδομαι**, *to greet* : Xen. Cyr. III. 2, 7 δεξιωσάμενοι πολλὰ τὸν Κύρον.

Acc. of act. only : Eur. Rhes. 419 πυκνὴν ἄμυστιν δεξιούμενοι. Of person only : Xen. Cyr. VIII. 7, 2 πάντας δεξιωσάμενος. With dat. : Æsch. Ag. 852 θεοῖσι πρῶτα δεξιόσομαι.

50. **Δέομαι** : Thuc. V. 37 ἐδέοντο Πάνακτον (=δέημα) τοὺς Βοιωτοὺς : like αἰτέω.

More commonly with acc. of the thing requested, and gen. of person ; as, Plat. Apol. p. 18 Α τοῦτο ὑμῶν δέομαι. And the Infin. frequently stands for the request : Id. Rep. 338 Α ἐδέοντο ὑμῶν μὴ ἄλλως ποιεῖν. Acc. of request only : Thuc. I. 32 ξύμφορα (sc. δέγματα) δέονται : Isæus p. 78, 34 δέσιν δέομαι : Æsch. p. 328, 43 δέσιν ἐδεήθη : Arist. Ach. 1058 δέημα δ δεῖται μιν.

51. **Δέχομαι**, *to greet* : Eur. Iph. A. 1182 δεξόμεθα δέξιν ἢν σε δέξασθαι χρεών.

52. **Δέω** : Hdt. V. 72 κατέδησαν τὴν (δέσιν) ἐπὶ θανάτῳ τοὺς ἄλλους : cf. Id. III. 119. Pass. Eur. Hipp. 1237 δεσμὸν δεθείς.

Commonly acc. of patient only ; as, Il. α, 406 τόν—οὐδ' ἔδησαν. Frequently a dat. of the bond, with ἐν : Od. μ, 161 ἀλλά με δεσμῷ δήσατ' ἐν ἀργαλίῃ.

53. **Δηλέω** : Hdt. IV. 115 δηλησάμενος γῆν πολλά.

54. **Διαβάλλω** : Arist. Eq. 63 τοὺς ἐνδον ψεύδη διαβάλλει.

Generally with acc. of patient only.

55. **Διαιρέω** : Hdt. IV. 148 αὐτοὺς ἐξ μοίρας διεῖλεν. So Thuc. VI. 42 τρία μέρη νείμαντες.

56. **Διατρίβω**, *to put off* : Od. β, 204 διατρίβῃ δν γάμον (=τριζήν) Ἀχαιοὺς.

Acc. of delay only : Od. ν, 341 διατρίβω γάμον : cf. β, 265.

57. ***Διδάσκω** : Il. ψ, 307 ἐδίδαξάν σε ἱπποσύνας : cf. Od. ξ, 234, θ, 481. Æsch. Eum. 571. Eur. Hipp. 421. Arist. Ach. 656. Hdt. VI. 138. Midd. Soph. Ant. 356 ἐδιδάξατο ὀργάς : cf. Eur. Andr. 740.

Acc. of instruction only : Eur. Hipp. 917 τέχνας μυρίας διδάσκει. Acc. of person only : Id. Andr. 740 διδάξω γαμβρούς. So Hdt. II. 51 ὅστις τὰ βαβείρων ὄργια μεμύηται.

58. **Δικάζω**, *to judge* : Æsch. Suppl. 230 δικάζει ὑστάτας δίκας τάμπλακήματα.

Generally acc. of suit.—(See §. 586.)

59. **Διοικέω** : Plat. Crit. p. 51 Ε διοικοῦμεν τὰλλα τὴν πόλιν : cf. Id. Prot. p. 318 Ε. Pass. Plat. Rep. p. 462 C ἄριστα διοικεῖται.

Acc. of thing only : Demosth. p. 332, 23 τοιαῦτα διοικεῖν. Acc. of patient only : Plat. Phædr. p. 240 Ε πάντα τὸν κόσμον διοικεῖ.

60. Διώκω, *to pursue* : Il. ρ, 75 διώκων ἀκίχητα (διώγματα) ἱππους Αἰακίδαο.

Acc. of pursuit only : Il. ε, 223 κραιπνὰ διώκειν. More commonly with acc. of person only ; as, Il. ε, 672 Διὰς νιὼν διώκοι. *To pursue at law* : Demosth. p. 1368, 8 ἐδίωκε γραφὴν Στέφανον. Acc. of suit only : Ant. p. 115, 24 γραφὰς διώξας : cf. Plat. Euthyd. p. 4 A.

61. *Δράω : Eur. Suppl. 1176 Ἀργείων χθόνα δέδρακας ἐσθλά : cf. Id. Iph. A. 371. Soph. Aj. 1384. Plat. Rep. p. 308 B, &c.

More commonly with acc. of act, or thing done only.—(See §. 560.1.) But very commonly εὖ, κακῶς, ὁρᾷν τίνα.

62. Δυστομέω : Soph. OE. C. 985 δυστομεῖν ταῦτα ἐμέ.

63. Ἐγκωμιάζω : Plat. Legg. p. 753 E ἐγκωμιάζουσι τοιαῦτα δικαιοσύνην.

Generally acc. of patient only : Plat. Phædr. p. 258 A ἱαντὸν ἐγκωμιάζων : Id. Rep. p. 568 B τὴν τυραννίδα ἐγκωμιάζει.

64. Ἐθίζω : Plat. Meno p. 70 B εἶθικεν ἔθος ἡμᾶς. Pass. Eur. Fr. Aut. I. 8 ἔθη ἐθισθέντες : Isocr. p. 343 C εἶθισμαι τρόπον (= ἔθος).

Acc. of habit alone : Plat. Rep. p. 469 B τοῦτο ἐθίζειν. Acc. of patient only : Ibid. p. 934 C ἐθίζειν τὴν ψυχὴν.

65. Εἶδω, *to look on* : Eur. Or. 1020 ἰδοῦσα πρόσοψίν σε. So Æsch. P. V. 902 προσδέρκεσθαι ὄμμα με.

Generally acc. of sight only, either person or thing.

66. Εἶργω : Arist. Vesp. 334 εἶργων ταῦτά σε.

Generally acc. of patient only.

67. Ἐκδύω : Od. ξ, 341 ἐξέδυσαν εἵματά με : cf. Ag. 1269. Midd. Il. γ, 114 τεύχεά τ' ἐξεδύοντο.

68. Ἐκλέγω : Æschin. p. 17, 3 ἐξέλεγον τὰ τέλη τοὺς παραπλέοντας. Acc. of exaction only : Demosth. p. 49 ἐξέλεξε χρήματα.

69. Ἐλαύνω : Arist. Nub. 29 ἐλαύνεις πολλοὺς δρόμους ἐμέ.

70. Ἐλάω (*to strike*) : Od. φ. 219 οὐλην τὴν ποτέ με σὺς ἤλασε : cf. Il. ψ, 75, &c.

Most commonly with acc. of patient : Od. δ, 507 ἤλασε πέτρην.

71. Ἐλέγχω : Plat. Lys. p. 222 D ἐξελέγξαι τοῦτο ἡμᾶς. So Pass. Plat. Euth. p. 295 A ταῦτα ἐξελέγχομαι.

Acc. of thing only ; as, Plat. Tim. p. 54 B τοῦτο ἐλέγξαντι. Acc. of person only ; as, Id. Gorg. p. 470 C ἐλέγξαι σε.

72. Ἐναρίζω (*to spoil*): Il. ρ, 187 ἐνάριξα τὰ (έντεα) Πατρόκλοιο βίην: cf. Il. χ, 32, &c.

More commonly with acc. of person only, in the sense of "*to kill*."

73. Ἐξετάζω: Xen. Cyr. VI. 2, 35 ἐξετάζετε τὰ δέοντα τοὺς ὑφ' ὑμῖν.

74. Ἐξορκῶ: Hdt. VI. 74 τοὺς προστεῶτας ἐξορκοῦν Στυγὸς ὕδωρ = ὄρκον.

75. Ἐπαινέω: Soph. Aj. 1381 ἐπαινέσαι πάντα σε.

Acc. of praise alone: Soph. Œ. C. 1006 ἐπαινῶν πολλά. Of patient: Id. El. 1044 ἐπαινέσεις ἐμέ. Thing as patient: Ibid. 1047 τᾶμ' ἐπαινέιν ἔπη.

76. Ἐπευφημέω: Æsch. ap. Plat. Rep. p. 383 B ἐπευφήμησεν παιᾶνα τύχας.

77. Ἐπισπέρχω (*to exhort*): Thuc. IV. 12 ἐπέσπερχε τοιαῦτα ἄλλους.

Acc. of song of triumph only. Eur. Iph. A. 1468. Iph. Taur. 1403. So Plat. Euthyd. p. 301 εὐφήμει τοῦτο. Acc. of person: Id. Epin. p. 992 D εὐφημεῖν πάντας θεούς.

78. *Ἐπω (*to speak of*): Eur. Med. 61 εἰπεῖν τόδε δεσπότης: Arist. Ach. 649.

Acc. of person only: Il. α, 90 Ἀγαμέμνονα εἶπης; but generally with acc. of thing said only.—(See §. 566. 1.) So εἰπεῖν ἐν, κακῶς τινα very usually.

79. *Ἐργάζομαι: Soph. Aj. 109 ἐργάσει κακὸν τὸν δύστηνον: Eur. Hec. 264. Plat. Crito p. 96, &c.

Commonly with acc. of act only; as, Il. ω, 733 ἔργα ἐργάζοιο.—See §. 560. 1.)

80. Ἐρδω: Il. γ, 351 ἔοργε κακά με: cf. Il. β, 12, &c. and Æsch. Pers. 236. Hdt. I. 137.

Commonly with acc. of act only.—(See §. 560. 1.)

81. Ἐρομαι: Od. η, 237 τὸ μέν σε εἰρήσομαι: cf. Od. τ, 46. γ, 243. Arist. Nub. 344. Eur. Andr. 603, &c.

Acc. of question only: Eur. Ion. 341 κῖν' οὐκ ἥρόμην. Acc. of person only: Eur. Troad. 945 σὺ σ', ἀλλ' ἐμαντὴν ἐρήσομαι. Sometimes gen. of person: Eur. Herc. Fur. 177 Διὸς κεραυνὸν ἥρόμην.

82. Ἐρω (*to say of*): Eur. Alc. 954 ἐρεῖ τάδε με.

Acc. of person only: Eur. Hel. 824 ἐρεῖ με. Commonly with acc. of thing said.—(See §. 560. 1.)

83. Ἐρωτάω: Od. ι, 364 εἰρωτᾷς ὄνομά με: cf. Od. δ, 347, &c. Eur. Iph. Aul. 1129. Plat. Phil. p. 18 A.

Acc. of question only: Plat. Gorg. p. 466 B *ἐρώτημα ἐρωτᾷς*: Thuc. I. 5 τὰς πύστεις (= ἐρωτήσεις) ἐρωτῶντες: Eur. Iph. Taur. 501 οὐ τοῦτ' ἐρωτῶ. So Soph. Œ. R. 604 πύθου τὰ χρησθέντα. Acc. of person only: Od. ε, 97 ἐρωτᾷς με.

84. Ἔστιάω (*to feast*): Isæ. p. 46, 10 ἐστιῶν θεσμοφόρια τὰς γυναῖκας.

Acc. of feast only: Eur. Herc. Fur. 483 ἐστιᾷ γάμους. Of person only: Id. Alc. 768 ἐστιῶ ξένον.

85. *Εὐεργετέω: Plat. Apol. p. 36 C εὐεργετεῖν εὐεργεσίαν ἕκαστον.

Acc. of benefit only: Plat. Pol. p. 615 B εὐεργασίας εὐεργηκότες. Acc. of patient only: Id. Crat. p. 428 A εὐεργέτει Σωκράτη.

86. Εὐλογέω: Arist. Ach. 372 εὐλογῇ δίκαια αὐτούς: Pass. Soph. Œ. C. 720 πλείστ' εὐλογούμενον.

Commonly acc. of person only: Eur. Ion 137 τὸν βόσκοντα εὐλογῶ.

87. Εὐφραίνω: Xen. Apol. II. 4, 6 εὐφραίνων πλείστα τοὺς εὐ πράττοντας: cf. Id. Cyr. IV. 2, 19.

Generally with acc. of person only; as, Soph. Aj. 469 Ἀτρεΐδας ἄν εὐφράναιμι.

88. Εὐωχέω: Plat. Gorg. p. 522 A εὐώχουν ἡδέα ὑμᾶς: Midd. Xen. Cyr. I. 3, 6 εὐωχοῦ κρέα.

Generally with acc. of person only; as, Eur. Cycl. 345 εὐωχῇτέ με.

89. Ἐφικνέομαι (*to strike*): Hdt. VII. 35 ἐπικέσθαι πληγὰς Ἑλλησποντον.

90. Ἐχθαίρω: Soph. Elect. 1035 ἐχθαίρω ἐχθὸς σε.

Acc. of hatred alone: Soph. Phil. 59 ἐχθὸς ἐχθήρας. Generally with acc. of patient only.

91. *Ἔω (*to put on*): Od. ξ, 396 ἔσσας εἵματά με: cf. Od. ο, 337, &c.: Midd. Od. τ, 72 εἶμαι εἵματα: Od. ω, 249 ἀεκέα ἔσσαι. So Il. ξ, 181 ἔωσατο ζώνην: Hdt. VII. 69 ξειρὰς ὑπεζωσμένοι.

Acc. of garment only: Od. π, 457 εἵματα ἔσσει περὶ χροῖ. Generally double acc., so ἀμφιέννυμι: Xen. Cyr. I. 3, 17 ἡμφίεσε τὸν ἑαυτοῦ χιτῶνα ἑκείνον: Arist. Eq. 891 αὐτὸν προσαμφιῶ τόδ'. So Hdt. I. 80 στολάδα ἐστολμένον.

92. Ζημιόω: Xen. Cyr. III. 1, 17 ζημιώσης πλείω σπαντὸν: Pass. Plat. Legg. p. 843 E ζημίαν ζημιούσθαι: Hdt. VII. 39 ψυχῇ (Gaisf. ψυχῇ) ζημιώσεται: Thuc. III. 40 μεγάλα ζημιώσεται.

Generally with acc. of person only, and instrumental dat. of punishment.

93. Θάπτω: Hdt. II. 41 θάπτουσι τοὺς βοὺς τρόπον τόνδε.

94. **Θεραπεύω** : Plat. Euth. p. 13 D *θεραπεύουσι ἡν (θεραπείαν) τοὺς δεσπότας* : cf. Id. Rep. p. 426 C. Pass. Plat. Menex. p. 249 C *θεραπείαν θεραπευόμενος* : cf. Ant. 126, 18.

Generally with acc. of patient only.

95. **Θοινίζω** (*to feast*) : Hdt. I. 129 *ἐθοίνισε τό (δεῖπνον) μιν* : Pass. Eur. Phil. Fr. VII. *θοινῶται σάρκας*.

Generally with acc. of person only.

96. **ἱκετεύω** : Od. λ, 529 *ἱκέτευε πολλὰ με* : cf. Eur. Hel. 939.

97. **ἱστορέω** : *ἀνιστορέω* ; Eur. Phoen. 624 *ἱστορεῖς τόδε με* : cf. Id. Andr. 1125. Soph. Trach. 404. So *ἐξιστορέω* : Eur. Hec. 236.

Acc. of question, or thing asked only : Soph. CE. R. 1144 *τοῦπος ἱστορεῖς*. Person, about whom the question is asked, put for the question : Ibid. 1150 *ὃν ἱστορεῖ*. Acc. of person to whom the question is put ; as, Eur. Ion 1547 *ἱστορήσω Φοῖβον*.

98. **καθαίρω** : Il. π, 667 *κάθηρον αἷμα Σαρπηδόνα* : Pass. Plat. Legg. p. 868 C *καθαίρεσθαι καθαρμούς* : Ibid. *καθάρσεις*.

Acc. of impurity only : Id. Soph. 227 C *ὅσα καθαίρει*. Generally acc. of patient : Plat. Rep. p. 403 D *καθαίρων χρυσόν*.

99. **κακουργέω** : Xen. Cyr. VI. 3, 11 *κακουργῇ τι τοὺς ἐναντίους*. So *κακῶν*.

100. **καλέω**, *κικλήσκω* (*to name*) : Il. σ, 487 *ἦν καὶ ἄμαξαν ἐπὶ κλησιν καλέουσιν*. So Il. ε, 300 *καλέουσιν κοτύλην (= ἐπὶ κλησιν) μιν* : cf. Od. θ, 550. Xen. Oec. VII. 3. So Hdt. IV. 181 *ἐπὶ κλησιν αὐτῇ καλέεται*. So *ἀνακαλέω* Plat. Rep. p. 471 D : *προσενέπω* Æsch. Ag. 162 : *κλάζω* Ibid. 174.

101. **κατασβέννυμι** (*to make to cease*) : Soph. Aj. 1149 *κατασβέσεις βοῇν τὸ σὸν στόμα*.

Generally with acc. of patient only.

102. **κείρω** : Eur. Troad. 1173 *ἔκειρεν βόστρυχόν σε* : Pass. Hdt. III. 8 *κούρην κείρεσθαι* : Eur. Hec. 910 *ἀποκέκασται στεφάναν* : Arist. Vesp. 1313 *σκευάρια διακεκαρμένῃ*.

Generally single acc. of thing cut ; as, Eur. Hel. 1124 *κείραντες ἴθειραν* : Soph. Aj. 55 *ἔκειρε φόρον*.

103. **κελεύω** : Il. ν, 87 *κελεύεις ταῦτά με* : Od. θ, 153.

Acc. of command only : Il. ε, 528 *πολλὰ κελεύων*. — (See §, 566. 2.) Generally with acc. or person only.

104. **κερδαίνω** (*make a gain of*) : Eur. Hec. 518.

105. **κερτομέω** : Eur. Hel. 1229 *κερτομέεις τί με*.

Generally acc. of person only : Eur. Bacch. 1292 *ἐκερτόμαι θεόν*.

106. Κηρύσσω : Soph. Trach. 97 τοῦτο καρύξαι τὸν Ἀλκμήνας νιόν.

107. Κινέω : Aristot. Anim. I. 5 κινεῖν κίνησιν ζῶον.

So Lucret. *Movetur motus*. So Plat. Rep. p. 529 φέρεται φοράς.

108. Κολάξω : Soph. Aj. 1108 κόλαξε ἔπη ἐκείνους : cf. Cē. R. 1147.

Elsewhere with acc. of patient only.

109. Κρατέω (*to conquer*) : Eur. Epig. II. 1 ἐκράτησαν ὀκτὼ νίκας Συρηκοσίους.

Acc. of conquest only : Eur. Hipp. 1016 κρατεῖν ἀγῶνας : cf. Demosth. p. 320, ult. Eur. Med. 120 πολλὰ κρατοῦντες : Æsch. P. V. 957 νέον κρατεῖτε : Thuc. IV. 18 τὰ νῦν προχωρήσαντα κρατῆσαι. Generally acc. of patient only ; as, Eur. Alc. 493 κρατήσας δεσπότην. So Pass. Hdt. III. τοῦτο ἐσσοῦνται.

110. Κρίνω (*to try*) : Eur. Hec. 645 κρίνει ἦν (ἔριω) τρισσὰς παῖδας : cf. Demosth. p. 781, 6. Midd. Eur. Med. 609 κρινούμαι πλείονα.

Acc. of suit alone ; Eur. Heracl. 180 δίκην κρίνειν : cf. Æsch. Eum. 652. Acc. of person alone : Eur. Troad. 924 ἔκρινε τρισσὸν ζῆγος.

111. Κρύπτω (*to hide from*) : Æsch. P. V. 628 κρύψης τοῦτό με : cf. Soph. Electr. 957, &c. Plat. Lys. p. 891, 1. Pass. κρύπτομαι τοῦτο.

Generally with acc. of concealment only, or that wherein it consisted ; as, Eur. Bacch. 653 κρύψει σὺ κρύψιν. Single acc. of person : Xen. Cyr. VII. 3, 4 σε κρύψω : Plat. Theæt. p. 130.

112. Κτυπέω (*to strike*) : Eur. Orest. 1451 κτύπησε πλαγὰν κράτα.

Generally acc. of patient only.

113. Κωλύω : Soph. Phil. 1242 ἐπικωλύσων τάδε με.

Generally acc. of person only.

114. Λαμβάνω : Pind. Ol. I. 64 λαθέμεν τι θεόν.

Generally acc. of person only.

115. *Λέγω (*to speak of*) : Hdt. VIII. 61 ἔλεγε κακὰ τοὺς Κορινθίους.

To say, with acc. of thing said only.—(See §. 566. 1.) Frequently with acc. of person, and εἶ or κακῶς.

116. Λίσσομαι : Od. β. 210 λίσσομαι ταῦτα ὑμᾶς.

Acc. of prayer only.—(See §. 566. 2.) Of person only : Il. ε. 174 σε λίσσομαι.

117. *λούω* : Soph. Ant. 1201 τὸν μὲν—λούσαντες ἀγνὸν λουτρόν :
 II. σ, 345 λούσειαν βρότον (that wherein the λούσις consisted)
Πάτροκλον.

Acc. of washing only, or that wherein it consists ; II. ξ, 7 βρότον λούσῃ.
 Generally with acc. of person only.

118. *λοχεύω* : Eur. Ion 921 ἐλοχεύσατο λοχεύματά σε.

Generally with acc. of person only ; as, Eur. Ion 948 τίς λοχεύει σε ;

119. *λυμαίνομαι* : Arist. Aves 100 λυμαίνεται τοιαῦτα ἐμέ.

Acc. of act only : Hdt. III. 16 τὰλλα πάντα λυμαίνεσθαι : cf. Eur. Bacch. 632, with dat. of person. Acc. of person only : Soph. Œ. C. 855 σε λυμαίνεται.

120. *λυπέω* : Eur. Cycl. 337 λυπεῖν μηδὲν αὐτόν : cf. Plat. Apol. p. 41 E. Pass. Id. Gorg. p. 494, &c. A λυποῖτο λύπας &c.

Generally with acc. of patient only.

121. *λωβάομαι* : II. ν, 623 λωβήσασθε ἦν (λώβην) ἐμέ : cf. Hdt. III. 154.

Acc. of insult only : II. α, 232 ὕστατα λωβήσαιο. Generally acc. of person only.

122. *μαστιγώνω* : Æsch. p. 9, 12 ἐμαστίγουν πληγὰς Πιττάλακον.

Generally acc. of patient only.

123. *μέλω* (to sing) : Eur. Alc. 448 μέλψουσι πολλά σε.

Generally with acc. of song only.—(See §. 566. 3.). Eur. Troad. 148 ἐξάρχετο (= ἐξάρχετο μέλων) μόλῃν θεός.

124. *μεταλλῶω* : Od. τ, 115 μετάλλα τὰ ἄλλα ἐμέ.

Acc. of question only : Od. π, 467 ταῦτα μεταλλῆσαι. Acc. of person only : Od. τ, 190 ἴδομενῃα μετᾶλλα.

125. *μέτειμι* : Eur. Bacch. 345 μέτειμι δίκην τόνδε : cf. Ibid. 516. Æsch. Eum. 231. So μετῆλθον Eur. Orest. 423.

Generally with acc. of person only.

126. *μήδομαι* (to plot against) : II. ψ, 176 μήδετο ἔργα ("Ἐκτορα) : cf. II. κ, 52 κακὰ μήσατ' Ἀχαιοὺς.

Generally with acc. of thing plotted.—(See §. 551. 1.)

127. *μητιόμαι* : Od. σ, 27 μητισαίμην κακὰ δν.

Generally acc. of act only.

128. *μιμέομαι* : Arist. Plut. 302 sqq. κίρκην—μιμήσομαι πάντας τρόπους : cf. Nub. 430.

129. Μορμολλύττομαι : Plat. Crit. p. 46 C μορμολλύττηται πλείω ἡμᾶς.

Acc. of *bugbear* only : Plat. Ax. p. 364 B τοὺς μορμολλύττοντας τὸν θάνατον.

130. Νίξω : Od. ζ, 224 νίξετο ἄλμην χροῶ.

131. Νικῶ : Eur. Troad. ἃ νικᾶν πόσιν.

132. Νοσφίζω : Pind. Nem. VI. 106 ἐνόσφισεν ἀνθεά σε.

Acc. of thing taken only, (with gen. of person :) Eur. Iph. A. 1287 νοσφίσας βρέφος. Acc. of person only : Eur. Rhes. 56 ἐνόσφισάς με. (Often with gen. of thing.)

133. Νουθεῖω : Eur. Orest. 299 νουθετεῖν σε φίλα.

134. Ξυρέω : Hdt. V. 35 ξυρήσαντα τρίχας μιν.

(See *Καίρω*.)

135. Ὀδύρομαι : Soph. Aj. 693 ὀδύρεται οἶα (ὀδύρματα) παῖδα.

With. acc. of person only : Od. δ, 110 ὀδύρονται αὐτόν. Acc. of lamentation only, see §. 566. 4.

136. Ὀνειδίζω : Soph. OE. C. 1002 ὀνειδίζεις τοιαῦτα ἐμέ.

Generally with dat. of person. Acc. of act, see §. 566. 2.

137. Ὀνήημι : Od. ψ, 24 ὀνήσει τοῦτό σε : cf. Hdt. VII. 141.

Generally with acc. of patient only.

138. Ὀνομάζω : Eur. Ion 800 ὀνομάζει ὄνομα αὐτόν : cf. Id. Hel. 1209, &c.

Often with acc. of person only.

139. Ὀρκῶ : Thuc. VIII. 75 ὥρκωσαν ὄρκους πάντας : Arist. Lys. 187.

Acc. of patient only : Isae. V. 4, 17 ὀρκώσαντες ἡμᾶς : so ἐξορκῶ Hdt. VI. 74. Acc. of oath : Id. III. 133.

140. Οὐτάζω : Il. ε, 361 οὔτασεν δ (ἔλκος) με : Æsch. Choeph. 1640 διανταίαν οὔτα.

Generally with acc. of patient only. So τιτρώσκω, with acc. of wound in Pass. Eur. Phoen. 1445 τετρωμένους σφαγῆς = τραύματα.

141. *Παιδεύω : Plat. Hipp. Min. p. 364 παιδεύω αὐτὰ ἄλλους : cf. Æschin. 74, 37. Pass. Plat. Legg. p. 695 A παιδευομένους τέχνην.

Acc. of thing taught only ; as, Demosth. p. 938, 10 παιδεύειν παιδείαν : Soph. Phil. 1361 παιδεύει κακά. Acc. of person only ; as, Eur. Andr. 602 γυναῖκας παιδεύετε.

142. Πάω : Soph. Ant. 1309 *ἐπαισεν ἀνταίαν (πληγὴν) με* : Arist. Eq. *μεγὰ βάρος ἐπαισέν με*.

Acc. of blow only : Soph. OE. C. 350 *ἐπαισας νόσον (=πληγὴν)*. Acc. of patient only : Id. Ant. 1274 *μ' ἐπαισεν*.

143. Παρακρούομαι : Demosth. p. 1062, 39 *παρακρουόμενοι πρᾶγμα δικαστῆς* : cf. Id. p. 844, 1.

144. Πάω : Pind. Nem. III. 39 *ἐπανσεν ἀκμὴν φρενῶν νιν*.

145. *Πείθω : Hdt. I. 163 *ἐπειθε τοῦτο τοὺς Φωκαίεας* : Æsch. Ag. 1185. Soph. OE. C. 797. Eur. Hec. 1205. Cf. Plat. Apol. p. 37 A. Xen. Hier. I. 16. Pass. Od. ν, 21 *πάντα πιθέσθαι* : Hdt. VIII. 81 *οὐκ ἐπειθοντο τὰ ἀγγελθέντα* : Thuc. II. 21 *πεισθῆναι τὴν ἀναχώρησιν*. So ἀναπειθω : Arist. Nub. 77 *ἀναπεισῶ ἦν τουτονί*.

Acc. of thing only : Soph. OE. C. 1442 *μὴ πείθῃ δὲ μὴ δεῖ*. Generally with acc. of person ; as, Ibid. 1516 *πειθείς με*.

146. Περαινώ (to do) : Soph. Aj. 21 *περάνας πρᾶγος ἡμᾶς*.

Generally only acc. of act.—(See §. 560. 2.)

147. Πημαίνω : Plat. Legg. p. 932 E *πημαίνει ὅσα ἄλλον*.

Generally with acc. of person only.

148. Πιπίσκω (to give to drink) : Pind. Isth. V. 74 *πίσω ὕδωρ σφέ*. So ποτίζω St. Matt. x. 42.

149. *Ποίω : Hdt. III. 59 *ἐποίησαν κακὰ Αἰγινήτας* : cf. Id. IX. 113, &c. : Il. χ, 395 *Ἐκτορα ἀεικέα μῆδετο (ποιεῖν) ἔργα*.

Frequently with acc. of person only, with εὖ or κακῶς ; as, Hdt. II. 121 *τοῦτον εὖ ποιέουσι*.

150. Πορεύω : Eur. Alc. 444 *πορεύσας λίμαν (=πόρον) γυναῖκα* : Soph. Trach. 560 *ἐπόρευε ποταμὸν (=πόρον) βροτούς* : Midd. Plat. Menex. p. 236 D *πορεύονται πορεῖαν*.

Generally with acc. of person only ; as, Eur. Hipp. 755 *ἐπόρευσας ἀνασσαν*.

151. *Πράττω, -ομαι (to exact from) : Hdt. III. 58 *ἐπρήξαν τάλαντα αὐτούς* : Pass. Thuc. VIII. 5 *ὑπὸ βασιλέως πεπραγμένος τοὺς φόρους*. So πράττεσθαι : Æsch. Ag. 705 *πρασσομένα ἀτίμωσιν τίοντας* : cf. Demosth. p. 845, 2. So εἰσπράττειν : Demosth. p. 1227, 9 *εἰσπράξαι τὰ ἀναλώματα τοῦτον*.

Acc. of exaction only : Demosth. p. 1484, 2 *τὰ ὀφειλόμενα εἰσπράξας*. Acc. of patient only : Id. p. 518, 9 *τοὺς ὑπερήμερους εἰσπραττόντων*.

152. Προΐστημι (to pray) : Soph. Elect. 1370 *προὔστην πολλά σε*.

153. Προκαλέομαι : Arist. Ach. 652 προκαλοῦνται εἰρήνην ὑμᾶς : cf. Thuc. II. 72, &c. Plat. Euth. p. 5 A.

With acc. of proposal only : Plat. Legg. p. 855 E ἄ προκαλούμεθα. Acc. of person only : Il. η, 39 προκαλίσσεται τινά.

154. Προσπίτνω (to entreat) : Eur. Phœn. 293 προσπίτνω ἔδρας σε.

155. ῥέλω : Il. γ, 354 ῥέξαι κακὰ ξεινοδόκον : cf. Od. β, 72.

With acc. of act only.—(See §. 560. 1.) With acc. of patient, with εἰδ, καλῶς, or κακῶς ; as, Plat. Legg. p. 642 C ἡμᾶς οὐ καλῶς ἢ κακῶς ἔρεξε.

156. Σαίνω : Soph. Œ. C. 321 σαίνει παιδρά με.

157. Σιτίζω : Xen. Symp. IV. 9 σιτίσαντες σκόροδα τοὺς ἀλεκτρυόνας : Midd. Theocr. IV. 16 πρῶκας σιτίζεται.

158. Σκυλεύω : Hes. Sc. 468 σκυλεύσαντες τεύχεα Κύκνον.

Acc. of spoils only : Hdt. IX. 80 ἐσκύλευον ψέλια. Acc. of person only : Eur. Phœn. 1426 ἐσκύλευε νιν.

159. Στελλω : Eur. Bacch. 827 στελῶ σε στολήν.

160. Στένω : Eur. Orest. 1368 στένω μέλος σε.

Acc. of lament only : Soph. Ant. 1249 πένθος στίνει. Acc. of patient only : Id. Œ. C. 1710 σε στίνει.

161. Στερέω : Plat. Legg. p. 958 E στερεῖτω ὅσα (ἢ γῇ φέρει) τὸν ζῶντα : Pass. Æsch. Eur. Hel. 95 βίον στερεῖς. So ἀποστερέω : Demosth. p. 839, 13 ἀποστερεῖ τὴν τιμὴν με : cf. Id. p. 54, 50. Pass. Thuc. VI. 91 τὰς προσόδους ἀποστερήσονται. So ἀπορραῖω Od. α, 403, and ἐρημῶω Pind. Pyth. III. 97.

162. Στεφανῶω : Arist. Ach. 647 ἐστεφάνωσάν με εὐαγγέλια.

163. Στιζω : Hdt. VII. 233 ἐστιζον στίγματα βασιλήϊα.

164. Συλάω : Il. χ, 368 συλήσω τεύχεά σε : cf. Il. π, 500, &c.

Acc. of spoils only : Il. η, 78 τεύχεα συλήσας. Acc. of person only : κ, 343 τινα συλήσω. So ἀποσυλάω : Æsch. P. V. 171 τιμὰς ἀποσυλάται.

165. Ταράσσω : Soph. Œ. R. 483 ταράσσει δεινὰ (ταράγματα) με.

Acc. of thing only : Soph. Ant. 794 νείκος ταράξας, so πόλεμον, στάσεις. Acc. of patient only : Eur. Hipp. 969 τάρᾳ φρίνα.

166. Τάσσω : Æsch. Theb. 284 τάξω τὸν μέγαν τρόπον (=τάξις) ἀντηρέτας : Pass. Eur. Suppl. 657 δεξιὸν τεταγμένους κέρας (=τάξις) : Plat. Legg. p. 878 D ταπτέσθω τάξεις : Æschin. p. 381, 7. Thuc. II. 83 ἐτάξαντο κύκλον.

Generally with acc. of patient only.

167. Τεύχω (to do to) : Soph. Phil. 1173 τί σε τεύξω ;

Generally acc. of act only.

168. τίθημι : Plat. Rep. p. 479 C θήσεις καλλίονα θέσω αὐτά.

Generally acc. of patient only.

169. τίκτω : Eur. Bacch. 765-6.

170. τιμάω : Xen. Cyr. VII. 3, 4 τιμήσω τᾶλλα σε : Pass. Soph. Œ. R. 1223 μέγιστα τιμώμενοι : cf. Æsch. Choeph. 293.

Generally acc. of patient only.

171. *τιμωρόμαι : Eur. Cycl. 691 ἐτιμωρησάμην φόνον σε : cf. Id. Alc. 730. Xen. Anab. VII. 1, 25.

Acc. of *wrong* only : Soph. El. 349 πάντα τιμωρουμένης. Acc. of patient : Eur. Hec. 882 τὸν ἐμὸν φόνα τιμωρήσομαι. With dat. *to avenge* : Soph. El. 399 πατρὶ τιμωρούμενοι.

172. τίνομαι : (See §. 585.)

173. τρέφω : Hdt. II. 2 τρέφειν τροφήν παιδία : cf. Plat. Rep. p. 414 D. Eur. Elect. 509. Pass. Plat. Menex. 238 A ἄριστα τρέφεται.

Generally with acc. of patient only.

174. τύπτω : Ant. p. 127, 13 τύπτειν τὰς πληγὰς τὸν ἄνδρα : Pass. Arist. Nub. 972 τυπτόμενος πολλάς. So II. ω, 421 ἔλκεα ὅσσ' ἐτύπη. So Arist. Eq. 5 προστρίβεται πληγὰς τοὺς οἰκέτας.

Generally with acc. of patient only.

175. ὑβρίζω : Soph. El. 613 ὕβρισε τοιαῦτα τὴν τεκοῦσαν : cf. Eur. Elect. 264. Pass. Eur. Bacch. 1296 ὕβριν ὑβρίσθεις.

Acc. of *insult* only : Eur. Bacch. 247 ὕβρεις ὑβρίζειν : Hdt. III. 118 ὑβρίσας τὰς : Soph. Aj. 954 ἐφυβρίζει θυμὸν = θυμοῦ ὕβριν.—(See Ellendt ad voc.) Acc. of patient only : Eur. Phœn. 1638 ὑβρίζεις πατέρα.

176. ὕμνέω : Eur. Bacch. 72 ὕμνήσω τὰ νομοσθέντα Διόνυσον.

Acc. of *song* only, see §. 566. 3. Acc. of patient : Eur. Iph. Taur. 1457 *Ἀρτεμιν ὕμνήσουσι.

177. ὑπομνήσκω : Thuc. VII. 64 ὑπομνήσκω τὰς Ἀθηναίους : Plat. Rep. p. 530 C, &c.

Acc. of thing only : Plat. Rep. p. 4, 427 E ἀληθὴ ὑπομνήσκεις. Of person only : Id. Phil. p. 31 C ὑπομνήσκει ἡμᾶς.

178. φιλέω : Od. ο, 245 φιλεῖ φιλότητα Δν.

Generally with acc. of person only.

179. φοβέω : Thuc. VI. 11 ἐκφοβοῦσι δ' ἡμᾶς.

Elsewhere with acc. of person only.

180. **χορτάζω** : Plat. Rep. p. 372 D *ἐχόρταζες ταῦτα αὐτάς* : Pass. Crat. in ap. Athen. 99 E *χορταζόμενοι γάλα*.

Acc. of patient only : Hes. Op. 454 *βόας χορτάζειν*.

181. **ψέγω** (*to find fault with*) : Plat. Phædr. p. 243 C *ψέγομεν ἃ τὸν ἔρωτα*.

Acc. of fault : Plat. Gorg. p. 483 *τοὺς ψόγους ψέγουσιν* : Id. Pol. p. 402 A *τὰ αἰσχρὰ ψέγοι*. Acc. of person blamed : Id. Prot. p. 346 C *σε ψέγω*.

182. **ψεύδω** : Eur. Protes. Fr. 6 *ψεύδουσι πολλὰ βροτοὺς* : Soph. OE. C. 1145 *ἐψευσάμην οὐδέν σε* : Pass. Æsch. Choeph. 748 *πολλὰ ψευσθεῖσα*.

Acc. of falsehood only : Plat. Legg. p. 663 *ψεύδος ἐψεύσατο* : Id. Hipp. Min. p. 366 B *πολλὰ ψεύδονται*. Acc. of person only : Soph. OE. C. 627 *ψεύσουσί με*.

183. ***ὠφελέω** : Eur. Alc. 876 *ὠφελεῖς οὐδὲν τὰν νέρθεν* : cf. Plat. Phil. p. 58 C, &c. Pass. Id. Rep. p. 346 C *ὠφελαν ὠφελούνται*.

Acc. of benefit alone : Plat. Gorg. p. 520 B *οὐδὲν ὠφελήμασι*. Acc. of patient only : Id. Legg. p. 763 D *ὠφελῇ τὴν πόλιν*.

Obs. 1. Besides these, many verbs expressing the notions given in §. 582, are found with a double accus. case in later writers ; as, Achill. Tat. I. 25 *ῥαπίζει με πληγὴν* : and several verbs which in good writers are found with an accus. of the patient only, are, in later writers, found with an accus. of the cognate notion*.

Obs. 2. Several verbs, though they are not found with both accusatives of the cognate notion and the patient together, yet are found with each separately ; as, *νικάω σε*, and *νικάω νίκην*.—(See Lexicons.)

Obs. 3. We must not confound with these classes of double accus. those verbs compounded with a preposition, where one of the accusatives depends on the preposition ; as, *προσανδᾶν τί τινα*.

Use of Accusative to define the part—*Σχήμα καθ' ὅλον καὶ μέρος*.

§. 584. 1. We must not confuse with the real double accus. case the accusatives of the patient and the part, which are frequently found with all pure transitive verbs ; the part being put in apposition to the patient, of which it is only a more accurate expression ; Il. λ, 240 *τὸν δ' ἄορι πληξ' αὐχένα, λύσε δὲ γυῖα* : Ibid. 250 *κρατερὸν ῥα ἐ πένθος ὀφθαλμοὺς ἐκάλυψε, κασιγνήτοιο πεσόντος* : Il. π, 465 *τὸν βάλε νείαιραν κατὰ γαστέρα* : Ibid. 468 *ὃ δὲ Πήδαςον σπασεν ἵππον ἔγχει δεξιὸν ὦμον* : Il. ρ, 83 *Ἔκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἀμφιμελαίνας* : Il. ζ, 355 *σὲ μάλιστα πόνος φρένας ἀμφιβέβηκεν* : Il. γ, 438 *μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἔνιπτε* : Od. α, 64 *ποιὸν σε ἔπος φέγειν ἔρκος ὀδόντων* : Od. κ, 161 *τὸν (ἔλαφον) δ' ἐγὼ ἐμβαίνοντα κατ' ἀκνηστὴν μέσσα ρῶτα πλήξα* : Il. ψ, 47 *ἐμὲ ἔξετ' ἄχος κραδίην* : Il. υ, 44 *Τρῶας δὲ τρώμος αἰνὸς ὑπῆλυθε γυῖα ἔκαστον* : Il. υ, 406 *ὥς ἄρα τόνγ' ἐρυγόντα λίπ'*

* Lobeck de Fig. Etym. Opusc. 501, 599.

δοτῆα θυμὸς ἀγήνωρ : Soph. OE. C. 113 καὶ σύ μ' ἐξ ὁδοῦ πόδα κρύψον : Arist. Ach. 1029 ὑπαλείψόν με τῷφθάλμῳ : Eur. Phœn. 42 πῶλοι δέ νιν—τίνοντας ἐξεφοίνισσον : Hdt. IV. 71 κατακεκρωμένον—τὴν νηδύν.

Obs. 1. Sometimes we find the part substituted for the patient, which is put in the dat. commodi ; as, Il. ε, 493 δάκε δὲ φρένας Ἑκτορι μῦθος.

2. This accus. continues also in passive verbs, though the former patient has now become the subject of the verb, as it defines the exact operation of the affection or state signified by the passive verb : Hdt. VI. 38 πληγείς τὴν κεφαλὴν πελέκει : Id. VII. 69 Ἀράβιοι δὲ ჯειράς ὑπεζωσμένοι ἴσαν—Αἰθίοπες δὲ παρδαλίας τε καὶ λεοντίας ἐναμμένοι : Ibid. 90 τὰς μὲν κεφαλὰς εἰλίχατο μίτρησι οἱ βασιλῆες αὐτέων : Xen. Anab. IV. 5, 12 ἐλείποντο δὲ καὶ τῶν στρατιωτῶν οἷτε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς ὀφθαλμούς, οἷτε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσεισηπότες : Eur. Helen. 1192 λύπη σὰς διέφθαρσαι φρένας : Id. Med. 8 Μήδεια—ἔρωτι θυμὸν ἐκπλαγίσ' ἰάσονος (ἐκπλήττειν θυμὸν ἔρωτι) : Demosth. p. 247, 11 ἰώρων τὸν Φίλιππον—τὸν ὀφθαλμὸν ἐκκεκομμένον. So Eur. Hec. 1035 τυφλοῦμαι φέγγος : Arist. Ach. 18 ἐδήχθη τὰς ὀφρὺς : Eur. Phœn. 267 ὠπλισμένος χεῖρα : Æsch. V. P. 362 τυπείς ἐξεβροντήθη σθένος : Eur. Hipp. 199 λέλυμαι μελέων σύνδεσμα.

3. And after this analogy this accus. is used with neuter verbs ; as, Eur. Iph. Taur. 308 στάζων γένειον : Id. Alc. 849 μογούonta πλεῦρα : Soph. OE. R. 742 χροάζων κόρα.

Obs. 2. It was the fashion once to suppose in these constructions an ellipse of κατά, which was merely a roundabout way of saying that the real nature of the construction was not understood.

Construction of τίσασθαι.

§. 585. Τίνεin in the active voice means, *to pay* ; τίνεin τῷδε ταῦτα, *to pay back, satisfaction, penalty, &c.* In the middle voice, τίνομαι ταῦτα is properly, *to pay satisfaction to myself—to take satisfaction for* : Eur. Or. 322 αἵματος τινύμεναι δίκην : then if the equivalent notion of the injury done is substituted, it takes the sense of *punishing*, τινύμεναι φόνον ; if of the injury received, that of *avenging* ; thence it adopts two independent senses of *punishing* and *avenging* : Eur. Elect. 599 φονέα τισαίμην πατρός : Id. Troad. 1034 τίσαι δάμαρτα : so Hdt. VI. 72 τίσιν ἐξέτισε : Soph. Aj. 113 τίσει δίκην=τίσιν : and then from these two senses it has a double accus. of the person punished, and the satisfaction : Eur. Med. 261 ἀντιτίσασθαι δίκην πόσιν : or of the act substituted for the satisfaction ; as, Od. ο, 236 ἐτίσατο ἔργον ἀεικίς ἀντίθειον Νηλῆα : so also τιμωρέομαι.

DATIVE.

§. 586. 1. As the Genitive expresses the antecedent, the Accusative the coincident, so the Dative expresses the notions *consequent* on the verbal notion.

α. Those notions which are in the order of things and of conception, are actually consequent on the notion of the verb, as receiving is consequent on giving.

β. The accidents, accessories, circumstances, instruments, which are not conceived of as necessary causes or conditions, nor yet as

coincident parts of the verbal notion, but which follow thereon in the speaker's mind, as notions of minor importance, as being after-thoughts and additions to the essential parts of the objective sentence.

2. Hence it follows, that many uses of the dative depend on the place occupied by the notion in the speaker's mind. The same notion may be in the genitive, accusative, or dative, as it is conceived of as the cause, or the cognate notion, or the accident or instrument of the verbal notion. Thus *τέρπεσθαι τοῦδε*, *to derive pleasure from this* (cause); *τέρπεσθαι τοῦτο* (sc. *χάρμα*), *to be pleased in this* (cognate notion); *τέρπεσθαι τούτῳ*, *to feel pleasure produced by this* (instrument).

3. The dative therefore will be treated of under the following heads:—

α. 1. Transmissive Dative.

2. Dativus Commodi.

3. Dative of Reference.

4. Dativus Incommodi.

β. 5. Circumstantial or Modal Dative.

6. Local Dative.

7. Temporal Dative.

8. Instrumental Dative.

α. Transmissive Dative.

§. 587. 1. Those verbs which express or imply the *transmission* or *communication of any thing, word, good or evil, pleasure or pain, &c.* which some person receives, or is conceived of as receiving, have a dative of that person; the notion of receiving being consequent upon giving, as giving is antecedent to receiving: *δέχομαι τόδε σου: δίδωμι τοῦτό σοι.*

2. It is clear from what has been said on the accusative, that the thing transmitted, the *gift, aid, benefit, pleasure, pain, harm, &c.* is in the accusative of the cognate or equivalent notion.

§. 588. 1. Verbs of *giving, granting, indulging, offering, paying, &c.* or verbs which imply these notions: *δίδωναι, δωρεῖσθαι, τίνειν, χαρίζεσθαι, δαΐζειν, παρέχειν, ρομίζειν, to pay customarily; δίδωναι τι τινι, δωρεῖσθαι &c. τι τινι: Xen. Hell. III. 1, 8 χαρίσασθαι ταῖς παλ-*

λακίσιν αὐτοῦ: Il. ρ, 547 ἱρὴν θνατοῖσι τανύσση Ζεὺς: Hdt. II. 50 νομίζουσι ἥρωσι οὐδέν. So Arist. Av. 192 θέσωσιν θεοῖς: Il. η, 314 βοῦν ἰέρευσεν—Κρονίῳνι: so ἐπιψηφίζω τινί = ψήφον δίδοναι. So also καλεῖν τινι ὄνομα, Plato.

Obs. 1. δαρεῖσθαι also signifies to *present*—τόνδε τῷδε.

2. So words which denote that something is *allowed, allotted, decreed to any one, awaits any one*: ἐστί μοι—ἔξεστί μοι; γίνεται μοι πεπρωμένον, εἰμαρμένον, μοῖρά μοι ἐστί: Æsch. Ag. 1149 ἐμοὶ δὲ μένει σχισμός. (But see §. 600. 3.)

Obs. 2. So after substantives: Soph. Trach. 668 τῶν σῶν Ἑρακλεῖ δωρημάτων: Arist. Nub. 305. (Chor.) οὐρανίοις θεοῖς δωρήματα: Thuc. V. 35 τὴν τῶν χωρίων ἀλλήλοις οὐκ ἀπόδουσιν: Plat. Apol. p. 30 D τὴν τοῦ θεοῦ δόσιν ὑμῖν. This is very rarely found in the orators.

3. So verbs of *giving a share to, sharing with, transferring to, selling, &c.*: μεταδίδοναι, ἀπονέμειν, κοινοῦν, κοινοῦσθαι, κοινωνεῖν &c.: Xen. Mem. Socr. II. 7, 1 μεταδίδοναι τοῖς φίλοις: Plat. Legg. p. 906 D αὐτοῖς τῶν ἀδικημάτων τις ἀποτέμῃ: Ibid. p. 805 D μὴ μετεχουσῶν ἀνδράσι γυναικῶν: Arist. Pax 1254 πώλει βαδίζων αὐτὰ τοῖς Αἰγυπτίοις.

§. 589. 1. Verbs of *saying, conversing with, showing, or conveying by words, praying, swearing to, promising, pledging, &c.* or which imply these notions: εἰπεῖν, λέγειν, χρᾶν, διαλέγεσθαι, λαλεῖν, ληρεῖν, εὐχεσθαι, ἀπεύχ., κατεύχ., προσεύχ., ἀρᾶσθαι, καταρᾶσθαι, &c. τινί: Il. γ, 296 εὐχοντο θεοῖς: Hdt. I. 55 οἱ χρᾶ τὰδε: Soph. Aj. 509 θεοῖς ἀρᾶται: Eur. Alc. 714 ἀρᾶ γονεῦσιν; Id. Hipp. 219 κυσὶ θυῖσαι: Il. β, 433 τοῖς ἄρα μύθων ἤρχε (so. λέγειν). So Æsch. Ag. 1570 δαίμονι δρκους θεμένα. So Arist. Nub. 1008 ὅποταν πλάτανος πετέλα ψιθυρίζῃ.

2. So after certain verbs which imply the notion of *praying or wishing*, we find a dative of the person to whom the prayer or wish is transmitted: Il. ο, 369 πᾶσι θεοῖσιν χεῖρας ἀνίσχοντες (but 371 χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα): Od. ι, 294 ἡμεῖς δὲ κλαλόντες ἀνεσχεθόμεν Διὶ χεῖρας: Il. κ, 16 θηκετο χαλκας ὑπόθ' ἐόντι Διὶ: so ἀναβλέπω τινι.

Obs. In prose this relation is more commonly signified by ἐπί, πρὸς, εἰς, with accus.

3. So verbs of *conveying reproach, blame, counsel, orders, &c.* to any one: ὀνειδίζειν, λοιδορεῖσθαι, μέμφεσθαι, ἐπιτιμᾶν, ἐγκαλεῖν, ἐπικαλεῖν, ἐπιπλήσσειν, κελεύειν, προστάσσειν, ἐπιτέλλεσθαι poet., ἐντέλλεσθαι, ἐπιστέλλειν, παραινεῖν, παρεγγυᾶν &c.: Hdt. III. 142 τὰ τῷ πέλας ἐπι-

πλήσσω: Plat. Legg. p. 706 D λοιδορεῖ αὐτῷ Ἀγαμέμνονα: Isoer. p. 5 C ἄλλοις ἐπιτιμῆς. And analogously καταγελᾶν τινα: Hdt. III. 37 πολλὰ τῷ γάλματι κατεγέλασε; Ibid. 38 οὐ γὰρ ἂν ἱροῖσιν τε καὶ νομαίοισι ἐπεχείρησε καταγελᾶν: cf. 155. IV. 79. VII. 9. (but with the more usual construction with gen., V. 68.): Thuc. IV. 61 οὐ τοῖς ἄρχειν βουλομένοις μέμφομαι, ἀλλὰ τοῖς ὑπακούειν ἐτοιμοτέροις οὖσιν: II. α, 295 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλο: II. β, 50 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγοισι κέλευσεν κηρύσσειν ἀγορήνδε κερηκομῶντας Ἀχαιοὺς: Æsch. Ag. 28 εὐφημοῦντα τῇδε λαμπάδι: Eur. Alc. 701 ὀνειδίζω φίλοις. So II. κ, 58 σημαίνει φυλάκεσσι.

Obs. 1. So in Pindar δτρύνειν: Pyth. IV. 40 ἡ μὲν μιν ὄτρυνον θαμὰ λυσιπύνοις θεραπόντεσιν φυλάξαι^a. So Homer: ἐποτρύνειν ἐτάροισιν, ἱππεύουσιν: they generally have an accus. in the sense of *urging*.

Obs. 2. Μέμφεσθαι, *to blame*, without the notion of transmission of blame, has an accus. So βασκαίνειν: so ἐπιπλήττειν, *to blame*: II. ψ. 580. Plat. Protag. p. 327 A ἐπιπλήττε τὸν μὴ καλῶς αἰλοῦντα.

Obs. 3. The dative with κέλεύειν, in Attic prose, is very doubtful, except in the sense of admonishing. The accus. and infin. is the common Attic construction.

Obs. 4. Even after substantives, such as παρακλήσεις, we find the dat., especially in Plato. So Symp. p. 182 D ἡ παρακλήσεις τῷ ἔρῳτι παρὰ πάντων θαυμαστή. So also Æsch. Theb. 898 διαλλακτῇρι ἀμεμφία. So Æsch. P. V. 445 μέμψιν ἀνθρώποις ἔχων.

4. So verbs which express that some thought has *recurred to*, or *entered into the mind*: Hdt. I. 86 τῷ δὲ Κροίσῳ ἐσελθεῖν, *it occurred to Cræsus*.

§. 590. So verbs of *mingling oneself with*, *uniting oneself to*, *joining*, *holding converse with*, *clinging to*, or *causing others so to do*; &c. αἶς, ὁμιλεῖν, μίγνυσθαι, καταλλάττεσθαι, *to be reconciled*; διαλλάττεσθαι, ξυναλλάττεσθαι, καταλύειν, ξενοῦσθαι. Ὅμιλοι τοῖς ἀγαθοῖς ἀνθρώποις: Hdt. III. 131 ὁ δὲ Δημοκίδης—Πολυκράτει ὥμίλησε: Id. VI. 21 πόλιες γὰρ αὐταὶ μάλιστα—ἀλλήλησι ἐξεινώθησαν: Eur. Phœn. 673 ξυνήψε γὰ φίλα νιν: Thuc. II. 16 μετείχον τῇ οἰκίσει, *clung to their mode of dwelling*.

So adjectives &c. expressing these notions—φίλος, κοινός, συγγενής, and many words compounded with σύν and μετά,—μίγδα, σύμμιγα—κοινωνία: II. θ, 437 μίγδ' ἄλλοισι θεοῖσι: Hdt. VI. 58 σύμμιγα τῇσι γυναῖξιν κόππονται τε τὰ μέτωπα, καὶ κ. τ. λ.: Plat. Soph. p. 252 D ἀλλήλοισι ἐπικοινωνία: Ibid. p. 257 A ἔχει κοινωνίαν ἀλλήλοισι ἢ τῶν γεῶν φύσις: Ibid. p. 260 E τὴν κοινωνίαν αὐτῶν τῷ μὴ ὄντι κατὰ δωμεν.

^a Dissen ad loc.

Obs. 1. This relation is also expressed by *σύν* and *μετά* : so also *ὁμιλεῖν* *ἐν, μετά, παρά τινι* : so *πρός* and *εἰς* with the accus., *ὁμιλεῖν, κοινοῦν εἰς τινα* : and still oftener, *κοινοῦσθαι εἰς τινα* ; *καταλλάττεσθαι πρὸς τινα* Xen. So Demosth. p. 71, 21 οὐ γὰρ ἀσφαλὲς ταῖς πολιτείαις (*rebus publicis*) αἱ πρὸς τοὺς τυράννους ὁμιλίας.

Obs. 2. Hence the familiar interrogative phrase *τί ἔστι* (not *ἐστὶ*) *μοι τινι* ; *what have I to do with ?* the later prose writers add *κοινόν*. So also the phrase *πρᾶγμα μοι καὶ τινι ἔστι* : Hdt. V. 33 σοὶ δὲ καὶ τούτοις τοῖσι πράγμασι τί ἔστι ; Arist. Eq. 1028 τί γάρ ἐστ' Ἐρεχθεὶ καὶ κολοῖσι καὶ κυνί ; Demosth. p. 320 μηδὲν εἶναι σοὶ καὶ Φιλίππῳ πρᾶγμα. So *τί δέ μοι* (or *σοι*), *quid ad me attinet ?* followed by an Infin., often in Arist., and even in Hesiod : Th. 35 ἀλλὰ τί μοι ταῦτα περὶ δρῶν ἢ περὶ πέτρην ;

Obs. 3. On *κοινός* with gen., see §. 519.

§. 591. Verbs of *communicating* or *applying, giving up oneself to, adopting*, &c. : *χράσμαι, τρέπομαι, τίθεμαι*, &c. : Eur. Med. 347 κείνους δὲ κλαίω ξυμπορᾷ κεκρημένους : Ibid. 240 ὅτῳ μάλιστα χρήσεται ξυνεννέτη : Hdt. III. 17 χρᾶσθαι τῷ ὕδατι : so χρᾶσθαι τῷ θεῷ, *to apply to, or consult the god*. So θέσθαι ταύτη τῇ ψήφῳ, γνώμῃ, or ταύτη θέσθαι.

Obs. In the construction of *νομίζειν* with the dat., such as Hdt. IV. 117 γλώσση νομίζειν : Ibid. 63 ἰσὶ : Thuc. III. 82 εὐσεβείᾳ νομίζειν : Id. II. 38 ἀγῶσι νομίζοντες, there seems to be a notion supplied by the mind, of *χρησθαι*, or some such word, to which *νομίζειν* added the notion of "*habitually*," "*being accustomed*," and was thence substituted for it.

§. 592. 1. So verbs of *going towards, meeting, approaching, falling on, causing to approach to, sending, pouring, &c.* : *ἀντᾶν, ἀντιᾶν, ἀντιάζειν, ἀπαντᾶν, ὑπαντιάζειν, πλησιάζειν, πελάζειν, ἐμπελάζεσθαι, ἐγγίζειν*, &c. *πέμπειν* : Il. μ, 374 ἐπειγομένοισι δ' ἴκοντο : Thuc. I. 13 Σαμίους ἦλθεν : Eur. Med. 91 πελαζε μητρὶ : Id. Orest. 1433 νήματα θ' ἴετο πέδῳ : Il. ε, 709 λίμνῃ κεκλιμένος Κηφισίδι : Æsch. Choeph. 87 τύμβῳ χεοῦσα : so παρῆναι τινι : Il. η, 218 προκαλέσσατο χάρμῃ : so πέμπειν τί τινι.

Obs. *πέμπειν* is also used with the acc. as a transitive verb of motion ; Eur. Alc. 456 πέμψαι σε φάος.

2. So adverbs, *ἐγγύς, πῆλας, ἀγχοῦ*, when they express not so much the position of the objects in relation to something else, (see §. 526.) as their approach to something else.

§. 593. 1. Verbs of *giving oneself up to the guidance of, following, obeying, yielding, giving way to, trusting, &c.* ; *ἀσ, ἑπεσθαι, ἀκολουθεῖν, ὀπηδεῖν* poet., *ὁμαρτεῖν* poet., *διαδέχεσθαι—πείθεσθαι—ὑπακοῦν, ἀπειθεῖν, εἴκειν* &c. : Od. ι, 108 sq. οἳ ῥα (sc. Κύκλωπες) θεοῖσι πεποιθότες ἀθανάτοισιν οὔτε φυτεύουσιν χερσὶν φυτὸν, οὔτ' ἀρώσων : Hdt. III. 88 Ἀράβιοι δὲ οὐδαμᾶ κατήκουσαν ἐπὶ δουλοσύνῃ Πέρσῃσι : Id. VI.

86, 5 Λευτυχίῳς—, ὥς (*quum*) οἱ οὐδὲ οὕτω ἐσθικουν οἱ Ἀθηναῖοι, ἀπαλλάσσετο : Ibid. 14 ἐνανμάχεον ἀνηκουστήσαντες τοῖσι στρατηγοῖσι : Xen. Cyr. I. 1, 2 πάσας τοῖσιν τὰς ἀγέλας ταύτας ἐδοκοῦμεν ὁρᾶν μᾶλλον ἐθελοῦσας πείθεσθαι τοῖς νομεῦσιν ἢ τοὺς ἀνθρώπους τοῖς ἄρχουσι : Ibid. VIII. 6, 18 τῷ ἡμερινῷ ἀγγέλῳ (φασί) τὸν νυκτερινὸν διαδέχεσθαι : Plat. Rep. p. 400 D εὐλογία ἄρα καὶ εὐαρμοστία καὶ εὐσχημοσύνη καὶ εὐρυθμία εὐηθεία ἀκολουθεῖ. So Soph. Aj. 671 χειμῶνες ἐκχωροῦσιν ἐκάρπῳ θέρει, ἐξίσταται δὲ νυκτὸς αἰάνης κύκλος τῇ λευκοπῶλῳ ἡμέρῃ. So Eur. Hec. 1054 ἀποστήσομαι θυμῷ ζέοντι Θρηκί : Id. Phoen. 40 τυράννοις ἐκποδῶν μεδίστασσο.

2. So also adjectives, adverbs, and sometimes substantives, expressing these notions ; as, ἀκόλουθος, -ως, ἀκολουθητικός, ἐπομένως, διάδοχος, διαδοχή, ἐξῆς, ἐφεξῆς, ὁπαδός : Eur. Andr. 803 κακὸν κακῷ διάδοχον : Xen. Cyr. I. 4, 17 ἡ διαδοχή τῇ πρόσθεν φυλακῇ ἔρχεται ἐκ πόλεως : Demosth. p. 45 extr. (στρατεύεσθαι) ἐκ διαδοχῆς ἀλλήλοις : Plat. Cratyl. p. 399 D δοκεῖ τοῦτοις ἐξῆς εἶναι : Arist. Lys. p. 634 ἐξῆς Ἀριστογέιτονι.

Obs. Some of the words under this and the following head sometimes have a genitive : the *following* or *obeying* presented themselves to the mind rather as arising from and depending on some relation as a cause, than as a mere accident of the motion or action of which they are modifications.

Obs. With verbs of "*following*," ἔπεισθαι, ὁμαρτεῖν, ὀπηδεῖν, ἀκολουθεῖν, this dative is sometimes more clearly defined by σύν, μετά, ἅμα, expressing two persons being together ; or, ὀπισθεν, ἐπί, expressing the position of the person following : Od. η. 165 (Ζεὺς) ὅσθ' ἰκέτησιν ἃ μ' αἰδοίοισιν ὀπηδεῖ : cf. Hesiod. Theog. 80. Id. Op. et D. 230 οὐδέ ποτ' ἰθυδίκησι μετ' ἀνδράσι λιμός ὀπηδεῖ : Hdt. I. 45 ὀπισθε δὲ εἵπετό οἱ ὁ φονεύς : Thuc. IV. 124 ξὺν Χαλκιδεῦσιν ἠκολούθουν : Xen. Cyr. V. 2, 35 σὺν τοῖς νικῶσιν ἔπονται : Ibid. V. 5, 37 ἐπὶ μὲν τῷ Κναξάρῃ οἱ Μῆδοι εἶποντο.—Ὁμαρτεῖσθαι with acc. : Il. μ. 400 τὸν δ' Αἴας καὶ Τεῦκρος ὁμαρτήσανθ'. So Pind. Nem. X. 37 ἔπεται δέ, Θεαίε, ματρώων πολύγνωντον γένος, *adscendit ad illustre genus* ; after the analogy of verbs of "*going* ;" so in late Epic writers : ἔπεισθαι τινα. We find also ἔπεισθαι (ἐπὶ) τινας.

§. 594. 1. So verbs of *agreeing with*, &c. : ὁμολογεῖν, συναινεῖν, ἐπαινεῖν &c. : Il. σ. 312 Ἐκτορι μὲν γὰρ ἐπήνησαν : so ὁμολογεῖν, συναινεῖν τί τι. So σπένδεσθαι, *to make a treaty*.

Obs. 1. Ἐπαινεῖν, *to praise*, has naturally an accusative.

2. Hence verbs, adjectives, and adverbs of *coincidence*, *equality*, *similarity*, &c. : ἰοικέσθαι, εἶδεσθαι poet., ὁμοιοῦν, ὁμοιοῦσθαι, ὁμοῖος Attic, ὁμοῖος Ionic, ὁμοίως, ἴσος, ἴως, ἐξ ἴσου, ἐν ἴσῳ, ὁμῶς Hom. &c., and Ionic prose, ἐμφερέης, παραπλήσιος, παραπλησίως, ὁ αὐτός, *idem*, ὡσαύτως espec. Ionic, ἅμα—ἀδελφός—and many compounds of ὁμοῦ, σύν,

μετά : ας ὁμόγλωσσοι, ὁμώνυμοι, συμφωνεῖν, σύμφωνοι, ξυμφῶδες : Il. π, 716 ἀνέρι εἰσάμενος αἰζήφ τε κρατερῷ τε, Ἀσίφ : Od. α, 105 εἰδομένη ξείνῃ, Ταφίων ἡγήτορι, Μέντῃ : Soph. Antig. 644 τὸν φίλον τιμῶσιν ἐξ ἴσου πατρί : Hdt. VI. 69 ἡλθέ μοι φάσμα εἰδόμενον Ἀρίστωνι : Id. I. 123 τὰς πάθας τὰς Κύρου τῇσι ἐωυτοῦ ὁμοιούμενος, *comparans* : Id. III. 37 ἔστι γὰρ τοῦ Ἡφαίστου τῷγαλμα τοῖσι Φοινικητοῖσι Παταϊκοῖσι ἐμπερίστατον : Ibid. 48 κατὰ δὲ τὸν αὐτὸν χρόνον τοῦ κρατήρος τῇ ἀρπαγῇ γεγονός : Id. II. 67 ὥς δ' αὖτως τῇσι κυσὶ οἱ ἰχνευταὶ (*Ichneumones*) θάπτονται : Xen. Cyr. I. 3, 4 ἡμᾶς μὲν γὰρ ἄρτος καὶ κρέας εἰς τοῦτο (sc. τὸ ἐμπλησθῆναι) ἄγει· ὑμεῖς δὲ εἰς μὲν τὸ αὐτὸ ἡμῖν σπεύδετε : Id. VII. 1, 2 ὀπλισμένοι δὲ πάντες ἦσαν οἱ περὶ τὸν Κύρον τοῖς αὐτοῖς τῷ Κύρῳ ὅπλοις. (After the analogy of ὁ αὐτός we find εἰς with dat. : Il. γ, 238 τῷ μοι μία γέλματο μήτηρ : Il. τ, 293 τρεῖς τε κασιγνήτους, τοὺς μοι μία γέλματο μήτηρ : Plat. Legg. p. 745 τὸ πρὸς τῇ πόλει μέρος τῷ πρὸς τοῖς ἐσχάτοις εἰς κλήρος :) Demosth. p. 34, 21 τὸν ὁμώνυμον ἐμαυτῷ.

Obs. 2. So in the attributive construction after substantives : ας ὁμοίτης, ὁμοίωσις, ξυμφωνία : Od. γ, 49 ὁμηλική ἐμοὶ αὐτῷ : Plat. Rep. p. 401 D ὥσπερ αὔρα φέρουσα ἀπὸ χρηστῶν τόπων υἱείαν, καὶ εὐθὺς ἐκ παιδῶν λανθάνη εἰς ὁμοιότητά τε καὶ φιλίαν καὶ ξυμφωνίαν τῷ καλῷ λόγῳ ἀγούσα : Id. Phaed. p. 109 A ὁμοιότης ἱαντῷ. Arist. Pax συνθήκας πιθήκοις.

Obs. 3. Οἷος and τοιοῦτος are not found with a dative, though there are passages in which they seem to be : thus—Hes. Op. 314 δαίμονι δ' οἷος ἔησθα τὸ ἐργάζεσθαι ἄμεινον—δαίμονι depends on ἄμεινον. In many passages an attraction takes place, as in Plat. Rep. p. 349 D τοιοῦτος ἄρα ἐστὶν ἑκάτερος αὐτῶν, οἷσπερ ἔοικεν^a : Ibid. p. 350 C ὁμολογοῦμεν, ᾧ γε ὁμοῖος ἑκάτερος εἴη, τοιοῦτον καὶ ἑκάτερον εἶναι, for τοιοῦτον ἑκάτερον εἶναι, οἷος ᾧ ὁμοῖος εἴη. So Phaed. p. 92 B οὐ γὰρ δὴ ἁρμονία γέ σοι τοιοῦτόν ἐστιν, ᾧ ἀπεικάζεις, i. e. τοιοῦτόν ἐστιν, οἷον ᾧ ἀπεικάζεις.

Obs. 3. On gen. with ὁμοῖος see §. 519.

Obs. 4. Instead of the construction with the dative, we sometimes find the conjunction καί, whereby the two similar or equal things are placed as it were parallel to each other. This is more usual in prose than in poetry. So τέ in Homer : Il. ε, 442 οἵποτε φύλον ὁμοῖον ἀθανάτων τε θεῶν, χαμαὶ ἐρχομένων τ' ἀνθρώπων : Hdt. I. 94 Λυδοὶ δὲ νόμοισι μὲν παραπλησίοισι χρέωνται καὶ Ἕλληνες : Id. IV. 58 νόμος δὲ τοῖσι Λακεδαιμονίοισι κατὰ τῶν βασιλῶν τοὺς θανάτους ἐστὶ αὐτὸς καὶ τοῖσι βαρβάροισι τοῖσι ἐν τῇ Ἀσίῃ. So ἐν ἴσῳ, ἴσα, ὁμοίως, ὡσανῶς, κατὰ ταῦτα καὶ &c. : Plat. Ion p. 500 D οὐχ ὁμοίως πεποιήκασι καὶ Ὅμηρος. This construction is also in Latin : *similis et, ac, atque*. We also find, especially in Attic prose writers, the comparative particles, ὥς, ὥσπερ, with ἴσος, ὁ αὐτός : Demosth. p. 119, 33 τὸν αὐτὸν τρόπον, ὥσπερ κ. τ. λ. So also the relative is used in this way—Hdt. VI. 42 κατὰ τὰ αὐτὰ τὰ καὶ πρότερον εἶχον.

3. Words, &c. of *being suitable to, proper for, binding on, &c.* : ας, πρέπειν, ἀρμόττειν, προσήκειν followed by an infin., *πρεπόντως, ἀπρε-*

^a Stallb. ad loc.

πῶς, εἰκός ἐστι, εἰκότως, νόμος &c. : Xen. Cyr. VII. 5, 37 βασιλεὶ ἡγεῖτο πρέπειν : cf. V. 3, 47. Plat. Apol. p. 36 D τί οὖν πρέπει ἀνδρὶ πένητι—; Id. Phædr. p. 233 B πολὺ μᾶλλον ἐλεεῖν τοῖς ἐρωμένοις ἢ ζηλοῦν αὐτοὺς προσήκει : Id. Gorg. p. 479 E τούτῳ προσήκει ἀθλίῳ εἶναι. Here also seem to belong the impersonal verbs δεῖ and χρή : Eur. Ion 1316 τοῖσι δ' ἐνδίκῃς ἱερὰ καθίζειν—ἐχρῆν : Soph. Ant. 736 ἄλλῳ γὰρ ἢ 'μοὶ χρή γε τῆσδ' ἄρχειν χθονός : and ἀναγκαῖον &c.

4. So verbs, &c. of *pleasing* : ἀνδάνειν, ἀρέσκειν, ἀρέσκεσθαι, ἐξαρέσκεσθαι : Hdt. IX. 79 μὴ ἄδοιμι, τοῖσι ταῦτα ἀρέσκεται, iis non acceptus ero, quibus hæc placent : Ibid. Σπαρτιήησι ἀρεσκόμενος : So Id. VI. 129 ἐωῦτ' ἢ μὲν ἀρεστῶς ὀρχέετο, sibi placens. So Od. δ, 777 ἦραρεν ἡμῖν.

Obs. 1. This might perhaps be considered as the *dativus commodi*.

Obs. 2. Ἀρέσκειν, ἐπαρέσκειν, are also found with an accusative^a : Arist. Av. 359 τὰ δ' ἄλλα μ' ἤρεσας λέγων. So ἀνδάνειν : Theocr. XXVII. 22 νόον δ' ἐμὸν οὐτις ἔαδε.

Obs. 3. So substantives : Ant. 1171 ἀνδρὶ πρὸς τὴν ἡδονήν.

Dativus Commodi et Incommodi.

§. 595. From the dative's expressing the notion of transmission, it is also used when any good or evil is received by any one ; so that all verbs *may* have this dative, when the action of the verb is to be represented as *done for the harm, or benefit, guidance, instruction, sake, of any one*. But there are also certain verbs whose sense implies a *dativus commodi*, others a *dativus incommodi*.

Dativus Commodi.

§. 596. 1. Verbs of *helping, favouring, being favourable, beneficial*, &c. : ἀρήγειν, ἀμόνειν, ἀλέξειν, ἀλαλκεῖν, τιμωρεῖν, βοηθεῖν, ἐπικουρεῖν, et simil. ; as, ἀπολογεῖσθαι, λυσιτελεῖν, (λύειν τέλη poet.), ἐπαρκεῖν, χραϊσμεῖν, and many compounds of σύν, συμφέρειν, conducere, συμπράσσειν &c.—Χραϊσμεῖν τινι ὄλεθρον Homer : Eur. Or. 523 ἀμυνῶ δ', ὅσον περ δυνατός εἰμι, τῷ νόμῳ : Ibid. 924 (Ὀρέστης) ἠθέλησε τιμωρεῖν πατρί, κακὴν γυναῖκα κᾶθεον κατακτανών : Plat. Apol. p. 28 C εἰ τιμωρήσεις Πατρόκλην τῷ ἐταίρῳ τὸν φόνον. So Il. ε, 433 οἱ αὐτὸς ὑπείρεχε χεῖρας. Æsch. Pers. 839 τοῖς θανούσι πλοῦτος οὐδὲν ὠφελεῖ. So Eur. Med. 813 φυλλαμβάνουσα νόμοις βροτῶν : cf. Arist. Pax 417. So Soph.

^a Elm. Med. 12. Stallb. ad Plat. Rep. 557. Valck. Hipp. 106. 184. Wust. ad Theocr. xxvii. 22.

CE. C. 1435 σφῶν δ' εὐδοίῃ Ζεύς. So διαφέρειν τινί, *to be a person's interest.* So μίλει μοι, *whether for good or for evil.* So ποιεῖν, δρᾶν, πράττειν &c. take a dative of the person for whose benefit or hurt any thing is done.

Obs. 1. Many of these verbs, such as ἀμύνω, ἀρήγω &c., signify properly, "*to ward off*;" and with the dat. comm., "*for the benefit of some one*," τινί: "the benefit resulting to him" being considered rather than "the retreat of the enemy," τινός: Eur. Med. 1275 ἀρήξαι φόνον τέκνοις. So ἀμύνειν τινί τι, and τινός, so Æsch. Theb. 416 εἰργεῖν τεκούσῃ μητρὶ τι. Thence from this being the prominent notion, they assumed the independent notion of "*helping*," but retained the construction with the dat., as it was on this that the notion of helping depended.

Obs. 2. So with substantives: Eur. Iph. A. 135 σφαγίον Δανάοις: Æsch. Prom. 501 ἀνθρώποισιν ὠφελήματα: Hdt. VII. 169 ἐκ τῶν Μενελάῳ τιμωρημάτων: Plat. Alc. p. 116 A τὴν ἐν τῷ πολέμῳ τοῖς φίλοις βοήθειαν: Id. Phileb. p. 58 C χρεῖαν τοῖς ἀνθρώποις. So τί πλέον ἐστὶ μοι; Soph. Antig. 268 οὐδὲν ἦν ἐρευνῶσι πλέον.

Obs. 3. In those verbs which sometimes take an accusative and sometimes a dative, it would seem that where the act of the agent is rather considered, the *accusative* is used, where the benefit of the patient, the *dative*.

2. So verbs of *serving as a slave, ministering to*; the slave was considered as existing only for the benefit of his master: δουλεύειν, ὑπηρετεῖν, λατρεύειν, θητεύειν τινί: Eur. Med. 588 τῷδ' ὑπηρετεῖς λόγῳ.

So when the ruler or guide is supposed to act for the benefit of those under him: ἡγεῖσθαι, ἡγεμονεύειν τινί, *to be his guide*—for his benefit. So στρατηγῶν Eur. Andr. 324: Hdt. VI. 72. So στρατηλατεῖν τινί—χορηγεῖν τινί.

Obs. 3. Ὑπηρετεῖν is used with a genitive, when the relation between master and servant, with a dative, when the benefit of the master, is considered.

3. So adjectives which express kindly feelings or actions towards any one: φίλος, εὖνους, ὠφέλιμος—τινί. So subst.: Thucyd. V. 5 περὶ φιλίας τοῖς Ἀθηναίοις, so εἰρήνην τινί &c. So also ἐλεεῖν is found with a dat.; Plat. Phædr. 233 B.

4. So verbs of *caring for*, &c., the benefit of the patient being considered, rather than the cause of the feeling.

Obs. 4. The assistance, or that wherein it consists, is in the accus.; as, βοηθεῖν δίκαια (βοηθήματά) τινί. So Soph. Aj. 439 ἔργα ἀρκείας.

§. 597. So possessive and attributive notions take a dative commodi or incommodi, which usage arises from the thing possessed being conceived of as being for the owner's benefit or harm. So after εἶναι and γίνεσθαι: Τῷ Κύρῳ ἦν μεγάλη βασιλεία:

Od. i, 112 τοῖσιν (Κύκλωσι) δ' οὐτ' ἀγοραὶ βουλευφόροι, οὔτε θέμιστες (sc. εἰσιν) : Ibid. 366 Οὔτις ἔμοιγ' ὄνομα (sc. ἔστι) : Plat. Rep. p. 329 Ε τοῖς γὰρ πλουσίοις πολλὰ παραμυθία φασιν εἶναι. So by an ellipse of εἶναι : Demosth. ὁρῶν ὑμῖν χιλίους μὲν ἱππότας. So Arist. Vesp. 240 ὡς ἔσται λάχῃτι νυνί : Id. Ach. 446 Τηλέφῳ δ' (εἶη) ἀγὼ φρονῶ. So Hdt. II. 145 Ἡρακλεῖ εἶναι ἔτεα. From this usage things stand in this dative, as if they were capable of receiving good or harm. Soph. Œ. R. 735 τίς χρόνος ἦν τοῖσδε ἐξεληλυθώς, *what time had passed to these things*.

Obs. 1. So also with substantives—but mostly only the personal pronouns : Il. μ, 174 Ἑκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι : Hdt. I. 31 οἱ δὲ σφί βόης : Xen. Cyr. V. 1, 27 ἡ γάρ μοι ψυχὴ (Schneider wrongly, ἐμὴ ψ.), ἔφη, οὐχ ὡς βουλεύσουςα παρσκευάσται : Plat. Rep. p. 431 Β ἀπόβλεπε τοῖνυν, ἦν δ' ἐγὼ, πρὸς τὴν νῆαν ἡμῖν πόλιν, *this new city of ours* : Id. Theæt. p. 210 Β ἡ μαιεντικὴ ἡμῖν τέχνη. So Eur. Hec. 1267 ὁ Θρηξὶ μάντις : Id. Orest. 363 ὁ ναυτίλοισι μάντις. So Æsch. Theb. 438 τῶν ἀνδράσιν φρονημάτων : Hdt. I. 92 ἀναθήματα Κροίσῳ : Thuc. VII. 50 ἡ τοῖς Συρακοσίοις στάσις : So Hdt. II. 17 τῶν ὁδῶν τῷ Νεῖλῳ.

Obs. 2. We find two datives in some passages, where we should expect a dative and a genitive. So personal pronouns are used seemingly for possessive ; as, Pind. Ol. VIII. 83 ἐνέποι κεν Καλλιμάχῳ λιπαρὸν κόσμον Ὀλυμπίῃ, ὃν σφί Ζεὺς γένει ᾤπασεν, *their race* : Ibid. II. 14 εὐφρων ἀρουραν ἔτι πατρίαν σφίσις κόμισον λοιπῷ γένει, i. e. *serva regionem paternam futuro generi eorum*^a : Eur. Heracl. 63 βούλει πόνον μοι τῇδε προσθεῖναι χερσί. Though the real construction may be that the personal pronoun is in the dativus commodi or incommodi, while the other depends on the transmissive notion of the verb.

Obs. 3. In the σχῆμα καθ' ὅλον καὶ μέρος, we find, most commonly in Epic, the dative used in a seemingly possessive sense, where we should expect the genitive : Il. λ, 11 (ξ, 151) Ἀχαιοῖς δὲ μέγα σθένος ἔμβαλ' ἐκάστω καρδίῃ. In Il. λ, 447 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν ᾧμων μεσσηγύς—*μεταστρεφθέντι* depends on the verb, *μεταφρένῳ* is local.

§. 598. The dativus commodi is, as has been said above, joined with all verbs, to express that something is done, *for the sake, pleasure, honour, guidance, protection, safety, benefit, furtherance, &c.* of some person or thing. This is especially the case with δέχομαι : δέχεσθαι τινί τι, *to receive it at his hands ; to please him ; as a compliment to him ; for his sake, or benefit, &c.* (σχῆμα Σικελικόν) : Il. ο, 87 Θεμίστι δὲ καλλιπαρήῳ δέκτο δέπας : Il. ρ, 207 οὔτι μάχης ἐκ νοστήσαντι δέξεται Ἀνδρομάχῃ κλυτὰ τεύχεα Πηλεΐωνος : Od. π, 40 ὡς ἄρα φωνήσας οἱ ἐδέξατο χάλκεον ἔγχος : Soph. Elect. 442 αὐτῇ, *at her hands, at her request*. So Æsch. Choeph. 762 πατρί. So Pind. So Arist. Ran. 1229 ἐγὼ πρίωμαι τῷδ', *to serve him*. So the dative μοί, *for my sake, at my request, prithoe* : Eur. Hec. 535

^a Dissen ad loc.

δέξαι χάς μοι τάσδε. So Hdt. VI. 86 σὺ δὴ μοι καὶ τὰ χρήματα δέξαι: Arist. Ach. 60 περὶ εἰρήνης πρυτανεύσῃ μοι: Id. Eccl. 726 ἴν' ἀποβλέπωμαι καὶ λέγωσί μοι (*when I look*); 80 κλῦθί μοι, *prithes hear*. So also Xen. Hell. III. 1, 15 Φαραβάδῃ ἐσωζον αὐτάς: Soph. Œ. R. 1402 οἱ ἔργα δράσας ὁμῖν: Eur. Hec. 459 ἀνέσχε πτόρθους λατοῖ: Arist. Ran. 1134 ἐγὼ σιωπῶ τῷδ'; *must I hold my tongue to please this fellow?* Il. ρ, 313 Ἴπποθόῳ περιβάντα: Il. α, 159 τιμὴν ἀρνύμενοι Μενελάῳ: Ibid. 284 αὐτὰρ ἔγωγε λίσσομ' Ἀχιλῆϊ μεθέμεν χόλον: Il. τ, 290 ὥς μοι, *for love of me*, δέχεται κακὸν ἐκ κακοῦ αἰεί: Æsch. Ag. 1149 ἐμοὶ δὲ μέμνει σχισμός (*but see §. 588. 2.*). —Δικάζειν τινί, as Hdt. VIII. 61 ἐπιψηφίζειν ἄπολι ἀνδρῖ. —Προαιδεῖσθαί τινι, *ob acceptum beneficium alicui reverentiam ostendere*; often in Hdt., as III. 140. —Φιλοφρονεῖσθαί τινι for the more usual *τινὰ*, *to be gracious to any one*: Soph. Aj. 1045 Μενέλαος, ᾧ δὴ τόνδε πλοῦν ἔστελαμεν: Eur. Med. 5 ἀνδρῶν ἀριστέων, οἳ τὸ πάγχρυσον δέρος Πελῖα μετῆλθον: Eur. Heracl. 452 πέφευγεν ἐλπίς τῶνδ' ἐμοὶ σωτηρίας (*cf. Xen. Œcon. II. 14 ἀποφεύγειν μοι*): Demosth. p. 126, 59 Φιλιστιδῆς μὲν ἔπραττε Φιλίππῳ, *in Philippi gratiam res administrabat*. So Eur. Alc. 685 σαυτῷ γὰρ ἔφυς: Id. Her. 2 πέφυκε τοῖς πτελας. So in acts done in honour of the gods; as, *κωμάζειν*, Pind. ὀρχεῖσθαι τοῖς θεοῖς, στεφανοῦσθαι θεῷ: Æsch. Ag. 578 θεοῖς λάφυρα ταῦτα—ἐπασσάλευσαν: Hdt. VI. 138 Ἀρτέμιδι ὀρτὴν ἀγειν: Id. II. 40 ἔπην προνηστεύσωσι τῇ Ἰοί: Arist. Av. 501 προκλυιδεῖσθαι τοῖς ἱκτίνοισ: *cf. Id. Thesm. 107. Hdt. IV. 34 τῇσι παρθένοις κείρονται*. So *ὀλολύξαι* Arist. Eq. 1327.

Obs. 1. So with substantives; as, Æsch. Cho. 235 μῆλημα δόμασιν: Plat. Rep. p. 607 Α ὕμους θεοῖς καὶ ἐγκώμια τοῖς ἀγαθοῖς^a: Id. Symp. p. 194 D τοῦ ἐγκωμίου τῷ ἔρωτι: Id. Legg. p. 653 D ἱερῶν ἀμοιβὰς τοῖς θεοῖς: Demosth. p. 1313 ἱερωσύνη τῷ Ἡρακλεῖ.

Obs. 2. So metaphorically, things for which any material is used, as if they were benefited, &c.: Orest. Eq. 870 κάττυμα ταῖς ἐμβάσιν, *for his slippers*: *cf. Hdt. IV. 142*, though here a preposition is more usual.

Dative expressing reference to.

§. 599. 1. So when any thing is spoken of with especial reference to any person or thing, as if he or it were interested and in some sort benefited therein, (or the contrary,) the *dativus commodi* or *incommodi* is used; as, Hdt. I. 14 ἀληθεῖ δὲ λόγῳ χρεωμένῳ οὐ Κορινθίων τοῦ δημοσίου ἐστὶν ὁ θησαυρός, *recte æstimanti non est thesaurus Corinthiacus*: Id. VII. 143 ἐς τοὺς πολεμίους τῷ θεῷ εἰρῆσθαι τὸ χρηστήριον, *συλλαμβάνοντι κατὰ τὸ ὀρθόν, ἀλλ' οὐκ ἐς Ἀθηναίους, si quis recte intelligat*. —*παραλίποντι*: Thuc. II. 51.—*συνελόντι, συντεμόντι εἰπεῖν*, and without *εἰπεῖν*, especially in definitions

^a Stallb. *ad loc.*

of place: Hdt. VI. 33 ἀπὸ δὲ Ἰωνίης ἀπαλλασσόμενος ὁ ναυτικὸς στρατὸς τὰ ἐπ' ἀριστερὰ ἐσπλάνοντι τοῦ Ἑλλησπόντου αἶρεε πάντα^a: Id. I. 51 ὁ μὲν—ἐκίετο ἐπὶ δεξιὰ ἐσιόντι: Id. III. 90 ἀπὸ δὲ Ἑλλησποντίων τῶν ἐπὶ δεξιὰ ἐσπλάνοντι. So ὦδε, οὕτως ἔχουν τινί.

2. And frequently, especially in Ionic, a participle is added, expressing the circumstances which make the person more or less interested in the action, &c.: Od. τ. 192 τῷ δ' ἦδη δεκάτῃ ἢ ἐνδεκάτῃ πέλεν ἡὼς οἰχομένη: Hdt. IX. 10 θυομένη δ' οἱ ἐπὶ τῷ Πέρσῃ ὁ ἥλιος ἀμαυρώθη: Id. I. 78 ταῦτα ἐπιλεγομένη Κροίσῳ τὸ προαστείον ὀφίων πᾶν ἐνεπλήσθη: Id. VI. 21 ποιήσαντι Φρυγίῃ—καὶ διδάξαντι ἐς δάκρυα ἔπεσε τὸ θέατρον: Eur. Ion 1187 ἐν χερσὶν ἔχοντι δὲ σπονδὰς—βλασφημίαν τις οἰκετῶν ἐφθέγγετο, *sproke*, not “to him,” but “when he had the libation ready.” So when a person or event is brought prominently forward to define a date; as, Hdt. II. 13 καὶ Μοίρι οὐ καὶ ἦν ἔτεα εἰνακόσια τελευτηκότι.

3. Here also belong the peculiar usages of certain participles of *wishing*, *hoping*, &c. such as βουλομένη, ἡδομένη, ἀσμένη, ἐλπομένη, generally with εἶναι and γίγνεσθαι: Il. η. 7 ὥς ἄρα τῷ Τρώεσσι ἐλδομένοισι φανήτην: Il. ξ. 108 ἐμοὶ δέ κεν ἀσμένη εἴη: Od. γ. 228 οὐκ ἂν ἔμοιγε ἐλπομένη τὰ γένοιτο: Od. φ. 209 γινώσκω δ', ὥς σφῶν ἐλδομένοισιν ἰκάνω οἴοισι δμῶων: Æsch. P. V. 23 ἀσμένη δέ σοι—νῦξ ἀποκρίψει φάος: Id. Choeph. 522 θέλοντι—ἐμοὶ φράσσον: Id. 465 εὐχομένοις ἂν ἔλθοι: Eur. Ion 642 ὁ εὐκτὸν ἀνθρώποις κεν ἀκούσιν ἦ: Soph. Œ. C. 1505 ποθοῦντι προύφανης: Hdt. IX. 46 ἡδομένοισιν ἡμῖν οἱ λόγοι γέγονασι: Thuc. II. 3 τῷ πλήθει τῶν Πλαταιῶν οὐ βουλομένη ἦν τῶν Ἀθηναίων ἀφίστασθαι: Id. VI. 46 τῷ Νικίᾳ προσδεχομένη ἦν τὰ περὶ τῶν Ἑγεσταιῶν: Plat. Rep. p. 358 D ἀλλ' ὅρα, εἰ σοι βουλομένη (sc. ἴσθιν), ἃ λέγω. This is not a Latin idiom, though it is sometimes adopted from the Greek; as, Sall. Jug. 4 *uti militibus exæquatus cum imperatore labos volentibus esset*: Tac. Agric. 18 *Quibus bellum volentibus erit*.

4. So also the dative is used to signify that the thing is spoken of with especial reference to the circumstances, &c. of some one: Soph. Œ. C. 20 μακρὰν γάρ, ὥς γέροντι, προϋστάλη ὁδόν: Id. Antig. 1161 Κρίων γὰρ ἦν ζηλωτής, ὥς ἐμοί, ποτε.

Obs. Ὡς is used merely to mark that it is spoken of subjectively, only as conceived by the speaker.

§. 600. 1. So also after verbs which signify or imply *being*, or *seeming to be*, a dative is used of the person, with reference to whom the thing is, or seems to be, in the opinion or estimation of. So *δοκεῖ μοι τοῦτε*, it appears to me to be so: Il. γ. 164 οὔτι μοι αἰτῇ ἑσσί, θεοὶ νυ μοι αἰτιοὶ εἰσιν. So after adjectives without any verb: Hdt. III. 88 γάμους τοὺς πρώτους Πέρσῃ, *matrimonia ex Persarum judicio nobilissima*: so Id. I. 117 θυγατρὶ τῇ σῇ, in the eyes of, μὴ εἴην αὐθέντης: Arist. Aves 445 νικᾶν πᾶσι τοῖς κριταῖς, in the eyes of the judges: Æsch. Ag. 345 θεοῖς ἀμπλακτός: Arist. Pax 1186 θεοῖσιν οὗτοι κἀνδράσιον ῥιψάσπιδες: Soph. Aj. 1358 τοιοῦδε μέντοι φῶτες ἐμπληκτοὶ βροτοῖς: cf. Id. Œ. R. 40 κράτιστον πᾶσι. So Ibid. 616 καλῶς ἔλεξεν εὐλαβουμένη πεσείν: Id. Antig. 904 καίτοι σ' ἐγὼ ἐτίμησα τοῖς φρονούσιν εὖ: Eur. Med. 580 ἐμοὶ γὰρ ὅστις ἀδικος ὦν σοφὸς λέγειν πέφυκε πλείστην ζημίαν ὀφλισκάνει, i. e. *meo enim judicio*^b: Plat. Soph. p. 226 C ταχεῖαν, ὥς ἐμοί, σκέψιν ἐπιτάτεις.—So ὥς γ' ἐμοὶ κριτῇ (which may also be

^a Wesseling ad loc.

^b Pflugk ad loc.

expressed by *ὡς γ' ἐμοὶ χρῆσθαι κριτῇ*) : Plat. Rep. p. 536 C *ὡς γ' ἐμοὶ ἀκροατῇ*,—*ὡς ἐμοὶ ῥήτορι*. So Xen. Vect. V. 2 *ὡς ἐμῇ δόξῃ*. Very commonly in the phrase—*ἄξιός εἰμι τινός τινι* : or alone—*ἄξιός εἰμι τινι*, *I am, in reference to such a person, worthy, &c.* : Id. CE. C. 1446 *ἀνάξιος γὰρ πᾶσιν ἐστί δυστυχίην* (*omnium iudicio*) : Eur. Hec. 309 *ἡμῖν δ' Ἀχιλλεύς ἄξιός τιμης, γύναι*, *ita de nobis meritis est Achilles, ut nobis dignus honore videatur*^a : Arist. Ach. 8 *ἄξιον γὰρ Ἑλλάδι* : Ibid. 205 *ἄξιον γὰρ τῇ πόλει* : Xen. M. S. I. 1, pr. *ἄξιός ἐστι θανάτου τῇ πόλει* : Ibid. §. 62 *ἐμοὶ μὲν δὴ Σωκράτης τοιοῦτος ὢν ἐδόκει τιμῆς ἄξιός εἶναι τῇ πόλει μᾶλλον ἢ θανάτου* : cf. §. 64. Plat. Symp. p. 185 B *οὗτός ἐστιν ὁ τῆς Οὐρανίας θεοῦ ἔρως καὶ οὐράνιος καὶ πολλοῦ ἄξιός καὶ πόλει καὶ ἰδιώταις*.

2. The datives of the I. and II. personal pronouns are very frequently thus used, to express that the person has some peculiar interest in the action—that it has some especial reference to him—the nature of which, and consequently the proper translation of it, must be determined from the context. This appears to have arisen from the simple and emphatic usages of every day speech : Od. i, 42 *ὡς μή τις μοι ἀτεμβόμενος κίαι ἴσῃς*, *as far as I am concerned* : Xen. Cyr. I. 3, 2 *ὁρῶν δὴ τὸν κόσμον τοῦ πάππου, ἐμβλέπων αὐτῷ, ἔλεγεν (ὁ Κύρος)· ὦ μῆτερ, ὡς καλός μοι ὁ πάππος* : Ibid. 15 *ἦν δέ με καταλίπης ἐνθάδε, καὶ μάθω ἱππεύειν, ὅταν μὲν ἐν Πέρσαις ᾖ, οἶμαι σοὶ ἐκείνους τοὺς ἀγαθοὺς τὰ περικὰ ραδίως νικήσειν* : Plat. Rep. p. 389 D *τί δέ ; σωφροσύνης ἄρα οὐ δεήσει ἡμῖν τοῖς νεανίαις ;* (where we must not join *ἡμῖν* with *νεανίαις*) : Ibid. p. 391 D *μηδὲ ἡμῖν ἐπιχειρεῖν πείθειν τοὺς νέους* : Id. Theæt. p. 143 E *ἀκούσαι πάνν ἄξιον, οἷω ὁμῖν τῶν πολιτῶν μεираκίῳ ἐντετύχηκα* : Id. Soph. p. 216 E *τοῦ μὲν ξένου ἡμῖν ἡδέως ἂν πυνθανοίμην* : Id. Protag. p. 328 A *εἰ ζητοῖς, τίς ἂν ἡμῖν διδάξει τοὺς τῶν χειροτεχνῶν νειεῖς αὐτὴν ταύτην τὴν τέχνην,—οὐ ράδιον οἶμαι εἶναι τούτων διδάσκαλον φαῖναι*. The III. personal pronoun is less frequently thus used—most frequently Hdt. : Plat. Rep. p. 343 A *εἰπέ μοι, ἔφη ὁ Σωκράτης, τίτῃ σοι ἔστι ; τί δαί ; ἦν δ' ἐγώ· οὐκ ἀποκρίνεσθαι χρὴν μᾶλλον ἢ τοιαῦτα ἐρωτᾶν ;* "Οτι τοί σε, ἔφη, κορυζῶντα περιορᾷ καὶ οὐκ ἀπομύττει δέομενον, ὅς γε αὐτῇ οὐδὲ πράγματα οὐδὲ ποιμένα γιγνώσκεις, *to her shame*. "Nimirum datus significat, nutricem et ipsam in hujus turpitudinis societatem venire^b." So Soph. CE. C. 444 *φυγὰς σφιν ἔξω πτωχὸς ἡλώμην*. So Id. Aj. 1128 *τῷδε δ' οἰχομαι*, *as far as he is concerned*.

3. So we sometimes find a dative placed at the beginning of a sentence, of the person to whom the notion of the sentence refers, whether for his good or harm, or to denote that it holds good with regard to him. So Æsch. Ag. 1149 *ἐμοὶ δὲ μῖναι σχισμός* : Plat. Phileb. p. 253 *τῷ τὸν τοῦ φρονεῖν ἐλομένῳ βίον—οὐδὲν ἀποκωλύει*.

Dativus Incommodi.

§. 601.1. Verbs expressing *hostility, tying with, opposing, fighting with, contending, standing up against in deeds or words, being angry with, differing from, &c.* which express the notion of the speaker's *wishing* for the other person's harm : *στήναι* poet., *ὑποστήναι* and *ἀφίστασθαι*, *μένειν* poet., *ἐρίζειν*, *μάχεσθαι*, *μάρνασθαι* poet., *πολεμεῖν*—

^a Porson ad loc.

^b Stallb. ad loc.

ἀγωνίζεσθαι, δικάζεσθαι, λαγχάνειν δίκην, ἀμφισβητεῖν—αἰεῖδειν, *contando cum aliquo certare*, &c.; χολοῦσθαι, νεμεσᾶν, θυμοῦσθαι, μενεαίνειν, κοτεῖν, χαλεπαίνειν, σπέρχεσθαι, (Ion.) &c.; φθονεῖν, βασκαίνειν: II. φ, 600 αὐτῷ—ἔστη, *stood up against him*: II. δ, 509 μὴδ' εἴκετε χάρμης (gen. separ.) Ἀργείοις: μένειν τινί.—ὑποστήναι, ὑφίστασθαι πολέμιω, ξυμφοραῖς Thucyd.: II. α, 277 ἐριζέμεναι βασιλῇ: Od. θ, 188 Φαίηκες ἐδίσκεον ἀλλήλοισιν: Theocr. I. 136 κῆξ ὀρέων τοῖ σκῶπες ἀηδόσι δαρύσαντο: Id. VIII. 6 λῆς μοι αἰεῖσαι; Id. V. 22 ἀλλὰ γε τοι διαείσομαι: so ἐπαίρεσθαι, αἵρεσθαι δόρυ τινί: Od. α, 20 ὁ δ' ἀσπερχὲς μενείνεν ἀντιθέφ' Ὀδυσῆϊ: Hdt. V. 33 ἐσπέρχετο τῷ Ἀρισταγόρῃ: Demosth. p. 30, 5 ἡνώχλει ἡμῖν ὁ Φίλιππος: Eur. Hipp. 426 ἀμιλλᾶσθαι βίῃ: Soph. (E. R. 784 δυσφόρως ἦγον τῷ μεθέντι τὸν λόγον: Hdt. IV. 28 κεχώρισται (*is opposed to*) πᾶσι τοῖσι ἐν ἄλλοισι χωρίοισι χειμῶσι. The circumstances under which hostility is shewn to any one are put for the person; as, Soph. Aj. 153 τοῖς σοῖς ἔχεις καθυβρίζων, *insulting your woes*.

2. So adjectives; as, ἀντίος, ἐναντίος, ἐχθρός, πολέμιος, διάφορος, διάφρων: Hdt. VI. 77 ἔζοντο ἀντίοι τοῖσι Λακεδαιμονίοισι: Demosth. p. 72. princ. βασιλεὺς γὰρ καὶ τύραννος ἅπας ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἐναντίος: so also ἐμποδῶν τινί.

Obs. 1. On these adjectives with the genitive see §. 525.

Obs. 2. Sometimes a substantive expressing these notions is followed by a dative: Eur. Iph. A. 183 Ἥρα Παλλάδι τ' ἔριν: Plat. Rep. p. 444 Β ἐπανόστασιν μίρους τινὸς τῷ δῶ: Thuc. I. 73 ἀντιλογίαν τοῖς ὑμετέροισι συμμάχοις: Æsch. Pers. 842 βαρβάροισι πῆματα.

Obs. 3. So also διαβάλλεσθαι τινί, *to quarrel*; and transitive, διαβάλλειν τινά τινι, *to make a person quarrel with another*. Plat. Phæd. p. 67 Ε εἰ γὰρ διαβέβληνται μὲν πανταχῇ τῷ σώματι, *infensi sunt*: Arist. ὥστίζεσθαι τινί: II. φ, 499 πληκτίζεσθαι τινί: Ibid. 225 πειρηθῆναι τινί, *to measure one's strength against a person*: Thuc. I. 73 προκινδυνεύσαι τῷ βαρβάρῳ. So sometimes in Latin: Virg. Ecl. V. 8 tibi certet Amyntas: Ibid. VIII. 55 certent et cygnis ululæ.

Obs. 4. Sometimes this relation is defined by μετά: II. ρ, 148 μάρασθαι μετ' ἀνδράσι, and it is also expressed by πρὸς and ἐπὶ with accus. So in Latin: *pugnare in aliquem*: Cic. pro Ligar. 4 contra ipsum Cæsarem est congressus.

§. 602. 1. So sometimes verbs of *taking away*, &c.: the harm and annoyance received by the patient being the point especially in the speaker's mind: Od. α, 9 αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἡμαρ.

Obs. Sometimes the dative is *commodi* instead of *incommodi*: Xen. Cyr. VII. 1, 44 τὸ μὲν ἐπὶ Κροῖσον συστρατεύειν ἀφελείν σφίσαν εἰδήθησαν: Ibid. II. 26 μάχας δέ σοι καὶ πολέμους ἀφαιρῶ.

2. Under the *dativus incommodi* is to be classed the construction βλάπτειν τινί : Thuc. IV. 29 στρατοπέδῳ βλάπτειν. So κακουργεῖν Id. VI. 77 τοῖς κακουργεῖν : Hdt. III. 16 ᾧ λυμαινόμενοι : so λωβᾶσθαι τινί.

3. So also the *dativus commodi et incommodi* is joined with all sorts of substantives and adjectives, which, either from their own meaning or the context, are conceived to *have a good or evil tendency*, to bring *good*, or *harm*, or *hinderance*, to any person or thing, with or without εἶναι and γίνεσθαι, such as χρήσιμον, ἀγαθόν, ῥάδιον, χαλεπόν, ἐναντίον, καλόν, αἰσχρόν, φίλον, ἐχθρόν ἐστί μοι τι : Il. α, 188 Πηλείωνι δ' ἄχος γένετο : Eur. Or. 794 ὅκνος γὰρ τοῖς φίλοις κακὸν μέγα (ἐστί). So Soph. Antig. 571 κακὰς ἐγὼ γυναῖκας οἶσσι στυγῶ. So Æsch. Ag. 1117 ἀκόρετος γένει : Id. Choeph. 471 δώμασιν ἔμμοτον : Id. Supp. 148 ῥύσιος διωγμοῖς, *against* : Id. Theb. 996 κακὰ δώμασι καὶ χθονί, πρὸ πάντων δ' ἐμοί : Eur. Hipp. 189 χερσὶν πόνος : Thuc. III. 10 οὐκ ἐπὶ καταδουλώσει τοῖς Ἀθηναίοις—ἀλλ' ἐπ' ἐλευθερώσει τοῖς Ἑλλήσι : Ibid. 24 ἀναίρεσιν νεκροῖς. So Soph. Aj. 716 μετεγνώσθη θυμῶν Ἀτρεΐδαις. So Il. α, 284 χόλον Ἀχιλλῆϊ. So οἶμοι with a dative, *alas ! for me wretched*.

β. Circumstantial or Modal Dative.

§. 603. The *circumstances*, or *accidents*, or *accessories* of any thing, are put in the dative, as being afterthoughts, neither antecedent to, nor part of, the principal notion of the thought.

1. The *circumstances* or *points* in which any thing took place ; and when there are several, more than one dative may be used : Od. ξ, 253 ἐπλέομεν βορέῃ ἀνέμῳ ἀκραδί καλῷ : Il. α, 418 τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν : Soph. Trach. 1228 τὸ γάρ τοι μεγάλα πιστεύσαντ' ἐμοὶ σμικροῖς (*quum res parvae sunt*) ἀπιστεῖν, τὴν πάρος συγγεῖ χάριν : Id. Aj. 178 κλυτῶν ἐνάρων ψευσθεῖσα δώροισ εἰτ' ἐλαφβολίαις : Hdt. VI. 139 ἐπεὰν βορέῃ ἀνέμῳ αὐτημερὸν νηὺς ἐξανύσῃ ἐκ τῆς ὑμετέρης ἐς τὴν ἡμετέραν, τότε παραδώσομεν : Thuc. I. 84 μόνοι—εὐπραγίαις τε οὐκ ἐξυβρίζομεν καὶ ξυμφοραῖς ἥσσον ἐτέρων εἰκομεν : Id. IV. 73 τῷ βελτίστῳ τοῦ ὀπλιτικοῦ βλαφθῆναι. So the article with infin. : Thuc. IV. 34 βραδυτέρους ὄντας τῷ ἀμύνασθαι.

Obs. 1. Generally ἐπὶ is used to define this more accurately ; as, ἐπὶ τοῦτῳ.

2. The *mode* or *manner*, or wherein any thing takes place, is in the dative : Il. γ, 2 Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὥς : Hesiod. Op. 91 αἱ (νόσοι) δ' ἐπὶ νυκτὶ αὐτόματοι φοιτῶσι, κακὰ θυ-

τοῖσι φέρουσαι, σιγῇ, ἐπεὶ φωνὴν ἐξελετο μητίετα Ζεὺς: Xen. Cyr. I. 2, 2 βία εἰς οἰκίαν παρίεναι. So δίκη, ἐπιμελεία, δημοσία (sc. ὁδῷ), ἰδίᾳ (ὁδῷ), πλῆθι (ὁδῷ), κοινῇ (ὁδῷ), *together*; τρόπῳ τοιῷδε Hdt. VI. 39 κομιδῇ, *carefully*; σπουδῇ, properly, *with trouble, ægre*; — ἄλλῃ, ταύτῃ, ἅμα (Dor. ἁμῇ, v. ἌΜΟΙ, unus, unā viā) *together*; διχῇ, *duplici modo*; εἰκῇ, *frustra*; ἡσυχῇ. So τῷ, *wherefore*; τῷ ὄντι — τῇ ἀληθείᾳ — τῷ λόγῳ, τῷ ἔργῳ &c. So Eur. Alc. 712 μιᾷ ψυχῇ ζῆν. So the pleonastic definitions of quantity, such as πλῆθει πολλοὶ are to be referred to this head.

Obs. 2. Σύν is sometimes joined hereto, as σύν βία.

§. 604. 1. The *accessories* — that whereby any thing is accompanied. This is very common when the substantive is accompanied by αὐτός, “*very*,” “*itself*,” “*and all*,” as this gives the notion of an accompaniment or an accessory: Il. ψ, 8 ἄλλ’ αὐτοῖς ἵπποισι καὶ ἄρμασιν ἄσσουν ἰόντες Πάτροκλον κλαίωμεν: Il. ι, 541 πολλὰ δ’ ὄγε προθέλυμα χαμαὶ βάλε δένδρεα μακρὰ αὐτῇσιν ῥίζῃσι καὶ αὐτοῖς ἄνθεσι μῆλων: Soph. Aj. 25 ἐφθαρμένας εὐρσκομεν λείας ἀπάσας αὐτοῖς ποιμνίων ἐπιστάταις: Eur. Med. 163 ὄν (sc. Jasonem) ποτ’ ἐγὼ νύμφαν τ’ ἐσίδομι’ αὐτοῖς μελάρθοις διακναιομένους (*cum ipsa domo pressum-datos*): Hdt. III. 45 τὰ τέκνα καὶ τὰς γυναῖκας ὁ Πολυκράτης ἐς τοὺς νεωσοίκους συνειλήσας εἶχε ἐτοίμους — ὑποπρῆσαι αὐτοῖσι νεωσοίκοις: Ibid. 126 ἀποκτείνας δέ μιν ἠφάνισε αὐτῷ ἵππῳ: Id. VI. 32 τὰς πόλιας ἐνεπὶμπρασαν αὐτοῖσι τοῖσι ἱροῖσι: Ibid. 93 καὶ σφειων νέας τέσσερας αὐτοῖσι ἀνδράσι εἶλον: Xen. Cyr. I. 4, 8 πολλοὺς γὰρ (ἐλεγον) ἤδη αὐτοῖς τοῖς ἵπποις κατακρημνισθῆναι. Here also seem to belong. Hes. Theog. 742 φέροι πρὸ θύελλα θυέλλῃ: Soph. CE. R. 175 ἄλλον δ’ ἂν ἄλλῳ προσίδοις, *one after another*: Eur. Phœn. 1496 φόνῳ φόνος, in which construction ἐπὶ is more usual.

Obs. 1. This dative is sometimes more accurately defined by σύν: Il. ξ, 498 Πηνελῶς — αὐχίνα μίσσον ἔλασεν, ἀπήραξεν δὲ χαμᾶζε αὐτῇ σύν πήληκι.

2. So very frequently with verbs of *coming, going*; that whereby the person comes or is accompanied is in the dative; generally collective nouns, such as στρατῷ, στόλῳ, πλῆθει, or their complements, as στρατιώταις &c., in Homer very frequently: πέτετο πνοῆς ἀνέμοιο: Hdt. V. 99 οἱ Ἀθηναῖοι ἀπικέατο εἰκοσι νηυσί: Id. VI. 95 ἐπλεον ἐξακοσίῃσι τριήρεσι ἐς τὴν Ἰωνίην: Thuc. I. 102 Ἀθηναῖοι ἦλθον πλῆθει οὐκ ὀλίγῃ: Id. II. 21 ἐσβαλὼν — στρατῷ Πελοποννησίων: Xen. Cyr. I. 4, 17 αὐτὸς δὲ τοῖς ἵπποις προσελάσας πρὸς τὰ τῶν Μήδων φρούρια.

Obs. 2. Σύν and ἅμα are sometimes added to this dative: Hdt. VI. 118

Δάτις δὲ πορευόμενος ἄμα τῷ στρατῷ εἰς τὴν Ἀσίην—εἶδε ὄψιν ἐν τῷ ὕπνῳ: cf. Ibid. 98. So also in the Homeric ἄμα πνοιῆς ἀνέμοιο: Od. ω, 193 ἢ ἄρα σὺν μεγάλῃ ἀρετῇ ἐκτίσω ἄκοιτιν, a wife accompanied by. So Plaut. Trin. IV. 5, 4 amicus cum magna fide. ἄμα is used to mark coincidence of time: Hdt. I. 57 ἄμα τῇ μεταβολῇ.—Cf. §. 606.

Local Dative.

§. 605. 1. The accident of *place* is put in the dative, except when, occasionally in poetry, the place is conceived of as the antecedent condition of the action of the verb.—(See §. 522. 1.) So that all verbs *may* be followed by a dative, when it is wished to define the place: Il. ι, 663 αὐτὰρ Ἀχιλλεὺς εὖδε μυχῷ κλισίης εὐπύκτου: so ρ, 36 μυχῷ θαλάμοιο: Il. π, 158 (λύκοι) ἔλαφον κεραὺν μέγαν οὔρεσι δηώσαντες δάπτουσιν: Ibid. 483 (πίτυν) οὔρεσι τέκτονες ἄνδρες ἐξέταμον: 595 Ἑλλάδι οἰκία ναίων: Il. ρ, 473 τεύχεα δ' Ἔκτωρ αὐτὸς ἔχων ὤμοισιν ἀγάλλεται Αἰακίδας: Il. ε, 754 εὖρον δὲ Κρονίωνα—ἤμενον—ἀκροτάτῃ κορυφῇ πολυδαιράδος Οὐλύμπιοι: Il. ω, 306 στὰς μέσῳ ἔρκει: Il. β, 210 κῆμα πολυφλοίσβοιο θαλάσσης αἰγιαλῷ μεγάλῳ βρέμεται: Hesiod. ἔργ. 8 αἰθέρι ναίων: Soph. Trach. 171 τὴν παλαιὰν φηγὸν αὐδῆσαι ποτε Δωδῶνι—ἔφη: Id. OE. R. 817 ᾧ μὴ ξένων ἐξεσσι μῆδ' ἀστῶν τινα δόμοις δέχεσθαι. So metaphorically: ἀπελθέτω δὲ τοῖς λόγοισιν (in this argument) ἐκπόδων γῆρας τὸ σόν: so ποιείσθαι τινα μοίραις, to place a person in account.

Obs. 1. Here belong the dative adverbial forms, which are used both in poetry and prose: Ἐλευσίνι, Ῥαμνοῦντι, Πυθοῖ (from Πυθώ), Σφηττοῖ, Ἰσθμοῖ, οἰκοῖ,—ησι(ν),—ᾱσι(ν), Ἀθήνησιν, Θήβησιν, Πλαταιᾶσιν, Ὀλυμπίασι &c., ἧ, τῇ, τῇδε, ταύτῃ &c.: Plat. Menex. p. 245 Ἀ βασιλεῖ δὲ αὕτη μὲν οὐκ ἐτόλμησε βοηθῆσαι, νίσχυνομένη τὰ τρόπαια τὰ τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς.—With ταύτῃ, τῇδε we often find αὐτοῦ (also αὐτῷ) joined; αὐτοῦ (αὐτῷ) ταύτῃ, τῇδε, eo ipso loco (Hdt. VII. 10, 8. and 44.).

Obs. 2. This use of the dative alone is confined mostly to poetry; in prose (and also in poetry) we find this dative more exactly defined by ἐν, ἀνά poet., ἀμφί, περί, ἐπί, μετά (poet.), παρά, πρὸς, ὑπό.

2. Hence this dative is used to express the notion of *among*: Il. δ, 95 πᾶσι δέ κε Τρῶεσσι χάριν καὶ κῦδος ἄροιο (*among*): Il. ζ, 477 ἀριπρεπέα Τρῶεσσι: Il. α, 247 τοῖσι δὲ Νέστωρ ἠδυεπὴς ἀνόρουσε: Il. β, 433 τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότης Νέστωρ: Od. α, 71 οὐ κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώεσσι: Od. ο, 227 Πολίοισι μέγ' ἔφοχα δώματα ναίων: so ἀνθρώποις, *inter homines*: Eur. Hec. 595 ἀνθρώποις δ' αἰὲς ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακός, ὁ δ' ἐσθλὸς ἐσθλός^a: Id. Bacch. 310 μὴ τὸ κράτος αὖχει δύναμιν ἀνθρώποις ἔχειν: Ibid. 402 ἵν' οἱ θελξι-

^a Pflugk ad loc.

φρονες νέμονται θνατοῖσιν Ἑρωτες (like Plat. Prot. p. 343 C εὐδοκιμεῖν τοῖς τότε ἀνθρώποις) : Eur. Phœn. 17 ὦ Θήβαισιν εὐέπποις ἀναξ : Ibid. 88 ὦ κλεινὸν οἴκοις Ἀντιγόνη θάλος πατρί : Id. Hec. 1267 ὁ Θρηξὶ μάντις εἶπε Διόνυσος τάδε.—In prose : Hdt. VI. 70 Λακεδαιμονίοισι συχνὰ ἔργοισί τε καὶ γνώμῃσι ἀπολαμπρυνθεῖς, *inter Lac. et rebus gestis et consiliis clarus factus* : Plat. Rep. p. 389 Ε οἶα καὶ Ὀμήρῳ (*apud H.*) Διομήδης λέγει. So Æsch. Ag. 39 κοῦ μαθοῦσι λήθομαι, *among them* : Thuc. I. 6 οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων, *among them* : so τοῖσι δ' ἀνέστη : Soph. Ant. 861 ἔψαντας ἀλγεινοτάτας ἐμοὶ μερίμνας—κλεινοῖς Λαβδακίδαισιν, *that which is among the Labdacidae* : Hesiod. Th. 569 ὥς ἴδεν ἀνθρώποισι πυρὸς τηλέσκοπον αὐγὴν : Soph. Œ. C. 966 οὐκ ἂν ἐξεύροις ἐμοὶ ἀμαρτίας ὄνειδος οὐδέν : Plat. Rep. p. 421 Ε ἕτερα—τοῖς φύλαξιν εὐρήκαμεν.

Obs. 3. The genitive represents the place as the antecedent condition of the action. The accus. as the space over which the motion extends. The dative as the place wherein it happens. In αὐτοῦ ταύτη, *eo ipso loco*, the genitive and dative are united.

3. So also this local dative is sometimes found after verbs of governing—in Homer more usually than the gen. with ἀνάσσειν : Od. α, 181 Ταφίοισιν ἀνάσσω : Il. μ, 242 Διὸς δὲ πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει : Il. α, 288 πάντεσσι δ' ἀνάσσειν : Od. α, 117 κτήμασιν οἷσιν ἀνάσσοι : Od. α, 402 δώμασιν ἀνάσσοις. (So with prepos. ἐν, μετά.) So βασιλεύειν, in Homer : Il. ξ, 134 ἦρχε δ' ἄρα σφιν : Od. ξ, 230 ἀνδράσιν ἦρξα (only in poetry) : Æsch. P. V. 940 δαρὸν γὰρ οὐκ ἄρξει θεοῖς. So in Homer : ἀρχέειν τινί : so ἐπιστατεῖν : Od. λ, 485 κρατεῖς νεκύεσσι : cf. Ibid. 490. But several of these might be referred to the *dativus commodi* (§. 597, 598).

Obs. 4. And after substantives : Il. ε, 546 ἀνδρεσσιν ἀνακτα : Arist. Av. 1732 ἀρχοντα θεοῖς μέγαν.

4. Under the local dative, as expressing the particular point wherein any thing takes place, we must class such expressions as ὁ αὐτὸς εἰμὶ τῇ γνώμῃ—ψήφῳ, βουλευματι Soph., *I am in the same mind* ; Thuc. πλείστος εἰμὶ τῇ γνώμῃ, *I am mostly in this mind*.

Obs. 5. The adverbial datives are used both in the transmissive as well as the local force of the dative ; as, χαμαί, *humi*, *humum*. So adverbs in η or η (see Obs. 1.) : Il. α, 120 γέρας ἔρχεται ἄλλῃ : Hdt. II. 29 τῇ δὲν (*quo-cunque*) κελύῃ, ἐκείσε στρατεύονται : Plat. Gorg. p. 456 B εἰς πόλιν, ὅπη βούλει, ἐλθόντα. In ω, ἄνω, κάτω &c. ; ὧ, *hæc*, and *hither*, often in Theocr. So ὦδε : Il. σ, 392 πρόμολ' ὦδε ; Od. α, 182 νῦν δ' ὦδε ξὺν νηὶ κατήλυθον : cf. p. 545. Arist. Ach. 745 ὦδ' ἐσβαίνετε. In οι, as πεδοί, *humi*, *humum*, Æsch. P. V. 272 πεδοὶ βάσαι : ἐνταυθοὶ Hom. and Plat., *huc* ; Attics, *hic* ; as, Plat. Prot. 310 Α καθιζόμενος ἐνταυθοὶ (but οἱ, ὅποι, ποῖ always *hither*, &c.). In θα, ἐνθα, ἐνταῦθα, ἐνθάδε (Od. π, 204 ἐλεύσεται ἐνθάδ' Ὀδυσσεύς : Soph. El. 380 ἐνταῦθα πέμψειν, ἐνθα μήποτ' ἡλίου φέγγας

προσόνει : Xen. Cyr. 4. 9 εἰς πόλιν, ἔνθα καὶ αὐτὸς κατέφυγεν : Id. Hell. I. 7, 16 ἀνίβην ἐνθάδε : Plat. Gorg. p. 494 extr. ἢ γὰρ ἐγὼ ἄγω ἐνταῦθα) ; also ὄψι, in *altu* and in *altum* (Supplicio : ὄψι δὴ τὸ μέλαθρον ἀείρατε, τέκτονες ἄνδρες) : ἔνα, *ubi* and *quo* (Od. δ. 821 ἐν οἴχεται), ἐκεῖ, κείθι, *illic* and *illuc* (Hdt. I. 209 ἐπιὰν ἐγὼ τάδε καταστρεφάμενος ἔλθω ἐκεῖ : Ibid. 121 ἔλθων δὲ ἐκεῖ).

Temporal Dative.

§. 606. The *accident of time* is considered as local, and is put in the dative, except when it is conceived of as the antecedent condition of the action.—(See §. 523.) II. λ, 7C7 τρίτῃ ἡματι : II. ν, 335 ἡματι τῷ, ὅτε κ. τ. λ. : II, ο, 324 νυκτὸς ἀμολγῷ : Hdt. III. 131 τῷ πρώτῃ ἔτει ὑπερβάλετο τοὺς πρώτους ἡητρούς— καὶ μιν δευτέρῃ ἔτει ταλάντων Αἰγινῆται δημοσίῃ μισθεύνται· τρίτῃ δὲ ἔτει Ἀθηναῖοι ἑκατὸν μνέων τετάρτῃ δὲ ἔτει Πολυκράτης δυὼν ταλάντων.—So prose : τῇδε τῇ νυκτί, ταύτῃ τῇ ἡμέρᾳ, ἐκείνῃ τῇ ἡμέρᾳ, τῇ αὐτῇ νυκτί, πολλοῖς ἔτεσι : Xen. Hell. III. 2, 25 περιούντι δὲ τῷ ἐνιαυτῷ φαίνουσι πάλιν οἱ ἔφοροι φρουρὰν ἐπὶ τὴν Ἥλιν : Id. Anab. IV. 8, 1 τῇ πρώτῃ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν.

Obs. 1. In prose generally, and in poetry frequently, ἐν is added ; and sometimes ἐπὶ, as in Homer : ἐπ' ἡματι τῷδε, ἐπ' ἡματι, ἐπὶ νυκτί.—ἀμα is used with this dative ; as, Hdt. IV. 201 ἀμα τῷ ἔαρι.

Obs. 2. The genitive, accusative, and dative, therefore, are all used to express relations of time, and they differ as follows : the time is represented by the genitive as the antecedent condition of the action ; by the dative as the space wherein the action took place ; while the accusative expresses the duration of the action. So compare ταύτης τῆς ἡμέρας οἱ Ἕλληνες ἐμαχίσαντο, *this day giving them the occasion*, with ταυτῇ τῇ ἡμέρᾳ, *on this day*, and ταύτην τὴν ἡμέραν, *throughout this day*. So we find the accusative and genitive, in the same sentence, expressing each its proper notion ; as, Hdt. II. 95 πᾶς ἀνὴρ αὐτέων ἀμφίβληστρον ἔκτηται, τῷ τῆς ἡμέρας (by day) μὲν ἰχθὺς ἀγρεύει, τὴν δὲ νύκτα (throughout the night) αὐτῷ χράται, ἐν τῇ ἀναπαύεται κοίτῃ. The gen. and dative may express the same actual point of time, but differing in the way in which it is looked at, as in the above example. So the accusative differs from the dative as it does from the genitive : Hdt. VII. 55 ταύτην μὲν τὴν ἡμέρην οὗτοι· τῇ δὲ ὑστεραίῃ πρώτοισιν κ. τ. λ. : Xen. Anab. II. 1, 3 καὶ λόγοι, ὅτι ταύτην μὲν τὴν ἡμέραν περιμένειν ἂν αὐτοὺς— τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ Ἰωνίας : Ibid. III. 4, 18 ταύτῃ μὲν ἡμέρᾳ ἀπῆλθον οἱ βάρβαροι, τὴν δὲ ἐποῦσαν ἡμέραν ἔμειναν οἱ Ἕλληνες, τῇ δὲ ὑστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου.

Instrumental Dative.

§. 607. The *instrument* or *means* whereby any thing is brought about is in the dative, as being an afterthought in the mind of the speaker, the conception of which is not necessary to the verbal notion ; so that any verb *may* be followed by a dative, if it is

wished to express the instrument. If the instrument is considered as the antecedent cause or condition of the action, it is in the genitive (see §. 481, 599). So when the motive or the reason is found in the dative, they are viewed as the instruments of the action.

1. Verbs of *joy, sorrow, and similar feelings or states*, take a dative of that whereby they are produced, when it is not conceived of as the cause whence they spring, (see §. 488.) nor as that wherein they consist, (see §. 549 :) *χαίρειν, ἡδεσθαι, ἀγάλλεσθαι, ἐπαίρεσθαι* (γελᾶν Eur.), *λυπεῖσθαι, ἀλγεῖν, στενάζειν* : so *wonder*, as *θαυμάζειν, ἀγασθαι* : rarely of *hope*, *ἐλπίζειν* — ; *contentment*, as *στέργειν*, rarely *στέργεσθαι, ἀγαπᾶν, ἀρέσκεισθαι, ἀρκείσθαι, contentum esse* — ; *discontent*, as *ἀγανακτεῖν, δυσχεραίνειν, δυσφορεῖν* Eur., *χαλεπῶς φέρειν, ἄχθεσθαι, ἀσχαλᾶν* Eur. — ; *shame*, as *αἰσχύνεσθαι* : Hdt. VI. 67 ἀλγήσας τῷ ἐπειρωτήματι εἶπε : Id. III. 34 οὐκ ἀρεσκόμενος (*contentus*) τῇ κρίσει : Id. IV. 78 διαίτῃ οὐδαμῶς ἠρέσκετο Σκυθικῇ : Id. IX. 33 ἔφη οὐκ ἐτι ἀρκείσθαι τούτοισι μούνοισι : Thuc. IV. 85 θαυμάζω τῇ ἀποκλείσει μου τῶν πυλῶν. — Ἐλπίζειν τῇ τύχῃ Thuc. III. 97 : Στέργειν τοῖς παροῦσιν Isoo. : Ἀγαπᾶν τοῖς ὑπάρχουσιν ἀγαθοῖς Lysias p. 192, 26 : Χαλεπῶς φέρειν τοῖς παροῦσι πράγμασι Xen. Anab. I. 3, 3 : Αἰσχύνεσθαι τοῖς πεπραγμένοις Id. M. S. II. 1, 31 : Plat. Hipp. maj. p. 285. extr. εἰκότως σοι χαίρουσιν οἱ Λακεδαιμόνιοι, ἅτε πολλὰ εἰδότες. — Ἀγάλλεσθαι τῇ νίκῃ. — Ἀγασθέντες τῷ ἔργῳ Plat. Symp. p. 179 C : Ἀγανακτεῖν τῷ θανάτῳ, δυσχεραίνειν τοῖς λόγοις Plat. : Demosth. p. 13, 14 ἀγαπήσας τοῖς πεπραγμένοις ἡσυχίαν σχήσει. So Eur. Hipp. 20 τούτοις μέν νυν οὐ φθονῶ, *am not made jealous by* : Id. Hec. 251 κακύνει τοῖσδε τοῖς βουλευμασιν.

2. So verbs of *causing these states* ; as, Eur. Orest. 210 οὐ γὰρ μ' ἀρέσκει τῷ λίαν παρεϊμένῳ.

3. So also verbs of *action* ; as, Hdt. I. 87 ἐπρηξα τῇ σῇ μὲν εὐδαιμονίῃ, τῇ ἐμεωῦτοῦ δὲ κακοδαιμονίῃ : the good and bad luck being represented as the active instrument of the action.

§. 608. 1. The actual *means or instrument*, by or with which any thing is done : Il. β, 199 τὸν σκῆπτρῳ ἐλάσασκε : Il. κ, 121 βάλλειν χειρμαδίῳις. — Βάλλειν λίθοις, ἀκοντίζειν αἰχμαῖς. So Arist. Av. 619 θύραις θυρώσαι : Od. ι, 82 ἐνθεν δ' ἐννήμαρ φερόμην ὁλοοῖς ἀνέμοισιν πόντον ἐπ' ἰχθυόεντα : Xen. Cyr. IV. 3, 21 ὁ μὲν (ἵπποκένταυρος) γὰρ δυοῖν ὀφθαλμοῖν προεωρᾶτο καὶ δυοῖν ὥτοις ἤκουεν· ἐγὼ δὲ τέτταροι μὲν ὀφθαλμοῖς τεκμαροῦμαι, τέτταροι δὲ ὥσι προαισθήσομαι· πολλὰ γάρ φασι καὶ ἵππον ἀνθρώποις τοῖς ὀφθαλμοῖς προορῶντα δηλοῦν, πολλὰ

δὲ τοῖς ὥσὶ προακούοντα σημαίνειν : Ibid. 18 προνοεῖν μὲν γε ἔξω πάντα τῇ ἀνθρωπίνῃ γνώμῃ, ταῖς δὲ χερσὶν ὀπλοφορήσω, διώξομαι δὲ τῷ ἱππῳ, τὸν δ' ἐναντίον ἀνατρέψω τῇ τοῦ ἱππου βώμῃ.

2. So the state of mind wherein or whereby any thing is done ; as, φόβῳ, εὐνοίᾳ, ἀπειρίᾳ, φρονήματι, ὀργῇ, ὕβρει, ἀδικίᾳ &c., ποιεῖν τι. Or these may be referred to the modal dative.

Obs. 1. Also with adjectives, conceived as the instrument whereby the quality is produced ; as, ποσὶ ταχύς, where the accus. is more usual (see §. 579) : and even with subst., especially in Plato. So Soph. CE. C. 1026 τὰ γὰρ δόλω τῷ μὴ δικαίῳ κτήματι οὐχὶ σώζεται : Plat. Legg. p. 631 C κινήσεις τῷ σώματι : Id. Soph. p. 261 E τῶν τῇ φωνῇ περὶ τὴν οὐσίαν δηλωμάτων : Id. Polit. p. 280 D τὰς βίᾳ πράξεις : Id. Rep. p. 397 A διὰ μιμήσεως φωναῖς τε καὶ σχήμασιν, *imitatione per voces et gestus*.

Obs. 2. This is sometimes expressed by the preposition ἐν, the dative being considered local : Hesiod. Scut. 199 ἔγχος ἔχουσ' ἐν χερσὶ, but Ibid. 214 εἶχε δὲ χερσὶν (like *manu* and *in manu tenere*.—Θυμῷ ἔλπεσθαι and ἔλπεσθαι ἐν στήθεσσι Homer, like *animo* and *in animo volvere*.—Διαφέρειν τινὶ and ἐν τινι or ἐπὶ τινι.—Ὀφθαλμοῖς and ἐν ὀφθαλμοῖς ἰδεῖν, or ἐν ὄμμασιν ἰδεῖν.—Σημαίνειν τί τινι and σημαίνειν ἐν ἱεροῖς, ἐν οὐρανίοις σημείοις, ἐν οἰωνοῖς, ἐν φήμασι (Xen.), πυρὶ καίειν and ἐν πυρὶ καίειν.

Obs. 3. Sometimes, though very rarely, a person is conceived of as an instrument : Soph. Elect. 226 τίτι γάρ ποτ' ἄν—ἀκούσασαι ἵπος, *by whom*.

§. 609. 1. With comparatives and analogous words, that whereby one thing exceeds another is in the dative, conceived of as the instrument whereby the difference is produced : Hdt. I. 184 Σεμνί-ραμιν γενεῇσι πέντε πρότερον ἐγένετο τῆς Νιτώκριος.—So πολλῶ, ὀλίγῳ μείζων, ὀλίγῳ πρότερον : Hdt. VI. 58 ἀριθμῶ, *certo numero* : Ibid. 89 ὑστέρισαν ἡμέρη μὴ τῆς συγκεκμηνῆς, *by one day* : Ibid. 106 πόλι λογίμῃ ἢ Ἑλλάς γέγονε ἀσθενεστέρα. So Thuc. V. 28 ἀριστὰ ἔσχον τοῖς πᾶσι : so διαφέρειν φρονήσει, ἰσχύειν τῷ σώματι : so ὑπερβάλλειν, προέχειν τινί.

2. So notions of *price* and *value*, *buying* and *selling* : Il. η. 473 ἔνθεν ἄρ' οὐλίζοντο—ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἰθωνι σιδήρῳ. So notions of *punishing*, *fining* : ζημιοῦν τινα χιλίας δραχμαῖς : Hdt. VI. 136 ζημώσαντος δὲ (τοῦ δήμου τὸν Μιλτιάδεα) κατὰ τὴν ἀδικίην πεντήκοντα ταλάντοις. So with a participle ; Hdt. VIII. 60, 3 Μεγάροισι κερδανόμενοι περιεοῦσι, *ex servata Megara lucrum capientes*.

3. So that whereby any *judgment* or *opinion* concerning any thing is formed. So with verbs of *measuring*, *deciding*, &c. : σταθμᾶσθαι, γινώσκειν, εἰκάζειν, κρίνειν, τεκμαίρεσθαι : Il. ε. 182 ἀσπίδι γινώσκειν : Hdt. II. 2 τοιούτῳ σταθμησάμενοι πρήγματι, *ex tali re*

judicantes : Id. VII. 11 εἰ χρὴ σταθμώσασθαι τοῖσι ὑπαργμένοισι ἐξ ἐκείνων, *ex iis, quæ ab illis fieri cœpta sunt* : Ibid. 237 τοῖσι λεγομένοισι σταθμώμενος : Id. III. 15 πολλοῖσι καὶ ἄλλοισι ἔστι σταθμώσασθαι, *ὅτι κ. τ. λ.* : Id. VII. 16, 3 τῇ σῇ ἐσθῇτι τεκμαιρόμενον, *ex veste tua judicium faciens* : Demosth. p. 113, 10 τοῦτ' ἐρεῖ, εἴπερ οἷς πρὸς τοὺς ἄλλους πεποίηκε δεῖ τεκμαίρεσθαι.—So γινώσκειν, εἰκάζειν *τινί*, Thuc.—So the dative τῷ, *wherefore, accordingly*.

4. So that whereby any thing is shewn or expressed, even where there is no verb of showing or expressing ; as, Æsch. Ag. 135 οἴκῳ γὰρ ἐπίφθονος Ἄρτεμις ἀγνὰ πτανοισὶν κυσὶ πατρός, *is shewn to be hostile by these winged hounds*.

5. So in Aristotle, the middle term whereby a conclusion is drawn ; thus the middle term of second figure Soph. Elench. VI. 8, (illustrating a fallacy) : ἡ γὰρ χιὼν καὶ ὁ κυκνὸς τῷ λευκῷ ταῦτόν.

§. 610. So also the *material* is put in the dative, when it is not conceived of as an antecedent condition of the thing made or done. (§. 538.) See Il. κ. 438 ἄρμα δέ οἱ χρυσῷ καὶ ἀργύρῳ εὖ ἤσκηται : Hdt. III. 57 ἀγορὴ καὶ τὸ πρυτανήϊον Παρίῳ λίθῳ ἤσκημένα.—So βρύνειν ἀνθεσι στάζειν ἰδρῶτι &c.

§. 611. So also passive verbs or adjectives take a dative of the agent, considered as the instrument, whereby the state, &c. is produced, not as the cause whence it springs.—(See §. 483. Obs. 3 :) Il. σ. 103 δάμεν Ἑκτορι δῶ : Il. ε. 465 κτείνεσθαι Ἀχαιοῖς : Eur. Hec. 1085 σοὶ εἵργασται κακά : Hdt. VI. 123 μοὶ δεδήλωται : Isocr. Paneg. 1 εἰρηῇσθαι τοῖς ἄλλοις : Demosth. p. 844, 1 τὰ τούτῳ πεπραγμένα.—So ταῦτά μοι λέλεκται. This dative, joined with neuter verbs, gives them a passive force : δακρύω κακοῖς, *I am made to weep by the evils*. So Thuc. IV. 35 οὐκ εἶχον χωρίου ἰσχύι, *were prevented by* : ἰσχύος, *would be by reason of*.

Obs. 1. Two or more datives may be joined to the same verb or substantive expressing different relations ; Æsch. Theb. 908 διαλλακτήρι δ' οὐκ ἀμειψία φίλοις : Xen. Hell. III. 1, 13 ξενικῷ μὲν Ἑλληνικῷ προσβαλοῦσα τοῖς τείχεσιν : Hdt. VI. 70 Λακεδαιμονίοισι συχνὰ ἔργοισι τε καὶ γνωμῇσι ἀπολαμπρυνθείς : Arist. Aves 1307 πτερῶν δέ σοι τοῖς ἐποίκοις.

Obs. 2. The dative in apposition is used instead of the genitive : Hdt. V. 65 ἐπὶ μισθῷ τοῖσι τέκνοισι. So of the part in apposition to the whole : Soph. Aj. 310 ἀπρὶξ ὄνυξι συλλαβῶν χερί.

Remarks.

§. 612. 1. From the principles which have been laid down and the examples which have been given in the foregoing pages of the force and usages of the three Greek cases, it will be clear that when synonymous verbs are used with different cases, it arises from some slight difference in their notions, which, for the most part lost in the Latin and modern languages, was retained by the Greek. And where the same verb is found with different cases, it arises from a greater or less modification of their proper notion in the speaker's mind at the moment, so that by the use of one or the other of the cases, as was required, he was able to express the exact notion in his mind. And to observe and trace out these differences is a useful branch of the study of Greek, as it forms habits of accurately distinguishing and expressing notions differing slightly, yet often materially, from each other.

2. Sometimes where some verb is commonly used in a particular form of expression, as for instance *ἡμέλιβeto* in Homer, a case is used at the beginning of a sentence proper for such a verb, while the writer, from carelessness, or for the metre or emphasis, afterwards uses a verb of cognate meaning, but which would have a different case; as, *Il. γ, 203 τὴν δ' αὐτ' Ἀντήνωρ πεπνύμενος ἀντίον ἤνθα = ἡμέλιβeto*.

Obs. See §. 356. *Obs.*

Verbal Adjectives in τέος, τέα, τέον.

§. 613. 1. These verbal adjectives are formed from all the sorts of verbs, as *ἐπιθυμητέον* (*ἐπιθυμεῖν τινος*), *κολαστέον* (*κολάζειν τινά*), *ἀσκητέον* (*ἀσκεῖν τι*), *βοηθητέον* (*βοηθεῖν τινι*), *ἡσσητέον* (*ἡσσᾶσθαι τινος*).

2. Verbal adjectives are either *impersonal*, as *ἀσκητέον ἐστὶ τὴν ἀρετὴν*—or *personal*, as *ἡ ἀρετὴ ἀσκητέα ἐστίν*. From neuter verbs they are impersonal—from others either personal or impersonal.

3. The impersonal verbal adjective is followed by the case of the verb from which it is derived: *ἀσκητέον* (or in plural *τέα*) *ἐστὶ τὴν ἀρετὴν*—*ἐπιθυμητέον* (or *-τέα*) *ἐστὶ τῆς ἀρετῆς*—*ἐπιχειρητέον* (or *-τέα*) *ἐστὶ τῷ ἔργῳ*: *Xen. Cyr. III. 1, 15 κολαστέον ἂρ' ἂν εἴη—τὸν πατέρα*: *Soph. Antig. 678 οὔτε γυναικὸς οὐδαμῶς ἡσσητέα* (from *ἡσσᾶσθαι τινος*, *inferiorem esse aliquo*).

Obs. 1. From deponents also, such as *βιάζομαι, ἐργάζομαι*, considered as

passives, as *εἰργασται*, *factum est*, are formed verbal adjectives, with the same force and construction as those given above; as, *εἰργαστός*, *faciendus*, *βιαστίον ἐστὶν αὐτούς*, *ii cogendi sunt*; *μιμητέον τοὺς ἀγαθοὺς*, from *μιμῆσθαι τινα*.

Obs. 2. Those verbs which in their middle voice assume a new sense, and consequently a new construction, have their verbal adjective in both of these senses and constructions: *πειστίον ἐστὶν αὐτόν*, *one must persuade him*, from *πείθω τινά*, and *πειστίον ἐστὶν αὐτῷ*, *obediendum ei est*, *πειστίον τοῖς νόμοις*, from *πείθομαι τινι*, *obedio alicui*; *ἀπαλλακτίον ἐστὶν αὐτόν τοῦ κακοῦ*, from *ἀπαλλαττεῖν τινά τοῦ κακοῦ*, and *ἀπαλλακτίον ἐστὶν ἡμῖν τοῦ ἀνθρώπου*, from *ἀπαλλαττεσθαί τινας*, *to free oneself, or depart*; as, Plat. Phæd. p. 66 E *ἀπαλλακτίον αὐτοῦ*.

Obs. 3. Where the verb has a double accus. case (of the act and the patient), or a cognate accus. and a dative, the verbal adjective is followed, when necessary, by the cognate accus.; as, Soph. Phil. 994 *πειστίον τάδε*, (*πειθισθαί τινι τι*.)

4. The personal verbal adjective agrees, like other predicative adjectives, with its substantive, in gender, number, and case. It can also be used as an attributive; as, *ἀσκητέα ἐστὶν ἡ ἀρετή*, or *ἡ ἀσκητέα ἀρετή*: Xen. Mem. Socr. III. 6, 3 *ὠφελιτέα σοι ἡ πόλις ἐστίν*.

5. The logical subject of the impersonal verbal adjective, the agent or person by whom the verbal operation is to be performed, stands in the instrumental dative as in the passive voice: *Ἀσκητέον* (or *-τέα*) *ἐστί σοι τὴν ἀρετήν*—*ἀσκητέα ἐστί σοι ἡ ἀρετή*.—*ἐπιθυμητέον* (or *-τέα*) *ἐστί τοῖς ἀνθρώποις τῆς ἀρετῆς*: Demosth. p. 14, 17 *φημί δὴ—βοηθητέον εἶναι τοῖς πράγμασιν ὁμῖν*.

Obs. 4. This dative is sometimes used with verbal adjectives in *τός*, which generally express possibility (English *-ble*): Hesiod Theog. 732 *τοῖς οὐκ ἐξιδόν ἐστιν*, *quibus non licet exire*: Aristoph. Lys. 636 *ἄρα γρυκτόν ἐστιν ὑμῖν*;

Obs. 5. In Attic Greek an accusative of the agent is sometimes used instead of the dative; as in the verbal adjective is implied the notion of *δεῖ* (on which the accus. depends) and the infinitive: Xen. M. S. III. 11, 1 *ιτίον ἂν εἴη θεασαμένους*: Plat. Gorg. p. 507 D *τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην διωκτέον καὶ ἀσκητέον*: cf. Id. Rep. p. 413 E^a: Id. Crit. p. 49 A *οὐδενὶ τρόπῳ φαμέν ἐκόντας ἀδικητέον εἶναι*: Thuc. VIII. 65 *ὥς οὐτε μισθοφορητέον εἴη τοὺς ἄλλους*—*οὐ δεῖ τοὺς ἄλλους μισθοφορεῖν*. (The two constructions are sometimes found together: Plat. Rep. p. 453 D *οὐκ οὖν καὶ ἡμῖν νευστέον καὶ πειρατέον σώζεσθαι ἐκ τοῦ λόγου*, *ἦτοι δελφίνα τιν' ἐλπίζοντας ἡμᾶς ὑπολαβεῖν ἂν*—;); Eur. Phæn. 712 sq. *ἐξοιστίον ἄρ' ὅπλα Καθμείων πόλει*—*ἐκτὸς τάφρων τῶνδ' ὥς μαχουμένους τάχα*: Id. Hipp. 491 sq. *ὥς τάχος διιστίον* (sc. *ἡμᾶς*) *τὸν εὐθὺν ἐξειπόντας ἀμφὶ σοῦ λόγον*, (*celerrime explorandum nobis est rem aperte declarantibus*:); Demosth. p. 21, 13 *πολλὴν δὴ τὴν μετὰ-στασιν καὶ μεγάλῃν δεικτέον τὴν μεταβολὴν, εἰσφέροντας, ἐξιδόντας, ἅπαντα ποι-*

οὐντας ἐτοιμῶς.—And the verbal adjective is frequently interchanged with an infinitive : Xen. M. S. I. 5, 5 ἐμοὶ μὲν δοκεῖ—ἐλευθέρῳ ἀνδρὶ εὐκτέον εἶναι μὴ τυχεῖν δούλου ποιούτου, δουλεύοντα δὲ=ἰκετεύειν τοὺς θεοὺς κ. τ. λ. : Plat. Gorg. p. 492 D τὰς μὲν ἐπιθυμίας φῆς οὐ κολαστέον, εἰ μέλλει τις οἷον δεῖ εἶναι, εἶντα δὲ αὐτὰς ὡς μεγίστας πλήρωσιν ἄλλοθεν γε ποθὲν ἐτοιμάζειν.

Obs. 6. Difficult constructions of this nature may be generally explained by this resolution of the verbal into δεῖ and the infinitive.

Obs. 7. The personal verbal adjective has a purely passive sense : τότε ποιητέον ἐστίν=δεῖ τότε ποιεῖσθαι. The impersonal verbal adjective has also a passive force whenever it takes the person in the dative, as ποιητέον τάδε ἐστί σοι ; but it has a partly active force, as it takes the object in the case proper to the active verb.

Prepositions.

§. 614. 1. As in the course of time the requirements of language on the one hand increased, and on the other, the metaphysical quickness by which the mind was able to recognise and distinguish between the several relations of the cases decreased, it became natural to represent those relations more accurately. In this way certain words (originally themselves cases of nouns) came into use, as definitions of the relations of the cases, by representing the substantial notion or object as standing in a certain *position* to the verbal notion : and as the Cases represent the internal order of notions in the mind, the prepositions are derived from and represent the *external* position of things around.

2. The prepositions then properly express notions of the space or position in which one thing stands to another—either the parallel notions of *by—from the side of—in front of—round—with*, or the opposed notions of *space—above and below—in and out—before and behind—on this side and on that—on and off—thereon and therefrom—forwards and backwards—towards and from*.

3. Every notion of position must be conceived of as something either in motion—*whence* or *whither*, or at rest—*where*. Ἀπό and ἐκ imply in themselves a notion of “*whence*”—eis and ὡς a notion of “*whither*”—ἐν and σὺν a notion of “*where*,” while the rest have a general notion of position, and the sense of the verb, and the force of the cases which are joined to the prepositions determine in which of these three notions each is used. Thus the abstract force of the preposition παρά is not of motion, but only of position—“*by the side of* ;” but with a verb expressing motion, and a genitive expressing the point whence the motion begins, it signifies *from the side of*, ἦλθον παρὰ βασιλέως : joined with a verb of motion

and an accus. signifying either the road traversed, or the place arrived at, it expresses the coming to a person, so as to be *by his side*; as, ἦλθον παρὰ βασιλέα: or, with inanimate things, the travelling *by the side of*, or parallel to that thing, ἦλθον παρὰ ποταμόν: and with a verb which implies mere position, and a local dative, it defines the position, and signifies, *by the side of*, *at*, or *before*, παρὰ τῷ βασιλεῖ, *in front of the king*. In fact, prepositions being used principally to define more clearly the relations signified by the cases, naturally take their peculiar sense from the relations of the case to which they are joined—not altering, but merely expressing more clearly, that relation.

4. Some relations were so prescriptively defined by prepositions, that the construction with the case only became a solecism—so not οἰκεῖν οἶκῳ, but οἰκεῖν ἐν οἶκῳ.

5. We do not find every preposition with all three cases, for the original force of the preposition has sometimes made it inapplicable to the expression of one or more relations, as they were looked at by the Greeks. So that some prepositions only define the relation of the genitive, (ἀντί, ἀπό, ἐκ, πρό:) or only the relation of the dative, (ἐν, σύν:) or only the relation of the accus., (ἀνά, εἰς (ὡς):) or gen. and accus., (διά, κατά, ὑπέρ:) or all three, gen., dat. and accus., (ἀμφί, περί, ἐπί, μετά, παρά, πρὸς, ὑπό.)

§. 615. 1. Prepositions are divided as to their meaning:—

a. Juxtaposition: παρά, ἀμφί, *by the side of*; ἐπί, *by and on*; σύν and μετά, *with*.—b. Contraposition: ἐπί, *on*; ἀνά, *up, on*; ὑπέρ, *above*; ὑπό, *below*; κατά, *down*; πρό, πρὸς, ἀντί, *before*; ὀπίσθε (not properly a preposition), *behind*; ἐν, εἰς, *in, within*; ἐκ, ἐξ, *out, without*; διά, *through, within*; περί, *round (about)*; ὡς, *to*; ἀπό, *from, away*.

2. As the notion of time is nearly connected with the notion of space, time being considered as space, the relations of place and time in which a substantival stood to a verbal notion were expressed by the same preposition; as, πρὸ τῶν πυλῶν ἔσθη and πρὸ τῆς ἡμέρας ἀπῆλθεν: ἐκ τῆς πόλεως ἀπέφυγεν and ἐκ τοῦ πολέμου (immediately after the war) ἐγένετο εἰρήνη: ἐν ταύτῃ τῇ χώρῃ and ἐν τούτῳ τῷ χρόνῳ πολλὰ καὶ καλὰ ἔργα ἀπεδείξατο &c.

§. 616. 1. As the increase of civilisation and exchange of thought required a greater variety and accuracy of expression, the notions of local relations expressed by prepositions were applied to repre-

sent, define, and specify more particularly the causal relations of things or persons which were less accurately expressed by the cases — things or persons being considered to stand in certain positions to each other ; thus, μάχεσθαι περί τινος expresses the cause, round which, as it were *standing round it*, the contest was going on ; which might be expressed in an equally correct but less defined form, μάχεσθαι τινος : so εἰμι δι' ὀργῆς, *I am in a state of (passing through) anger*. The poetic language, which loved to paint things as if actually and really existing, frequently expresses the causal relations by the preposition and the local dative, as if realising the actual position of the parties ; as, Il. π., 526 αὐτός τ' ἀμφὶ νέκυι κατατεθνηῶτι μάχωμαι : so δαμῆναι, τραφῆναι, κτείνεσθαι ὑπὸ τινι &c.

2. So on the contrary, the local notions of place and time sometimes lose their local force, and being regarded as causal, (either causing or suffering something,) are expressed by the cases, as we have already seen ; as, νέφος ἐφάινετο ὀρέων, τρέχειν πεδίῳ, τῆς ἡμέρας ; βαλίνειν ὁδόν, πᾶσαν ἡμέραν.

§. 617. Every preposition has a proper original meaning (generic force), varying as it is joined with different cases or different verbal notions, but retained more or less in all its various applications ; this is most discernible in the relations of place and time, while, in the causal usages, the original meaning is often difficult to trace, and sometimes wholly lost.

Obs. 1. The original force of the cases may in most of the combinations with a preposition be discerned. The preposition often either brings out the original force of the case yet more emphatically, or modifies it by attaching some additional notion : thus ὅμνυμι θεῶν, *to swear by the gods* ; πρὸς θεῶν, as it were *before them* : so δηλήσει τι ποιεῖν, *to do something harmfully* (the dat. is modal) ; ἐπὶ adds to the modal notion the more definite one of *motive* : ἐπὶ δηλήσει ποιεῖν, *to do it for his hurt*.

Obs. 2. All prepositions are originally adverbs of place, from which they differ, in as much as the former refer to the substantive, the latter to the verb. There are some local adverbs which, as being seldom found except with a case, are used as prepositions, and are called *Prepositions improper*.—*a.* Local and other adverbs, used both alone and with substantives ; as, ἅντα, ἀντην, ἀντία, ἀπόπροθεν, ἀποπρόθι, ἔξω, ἐκτός, ἄγχι, ἀντικρύ, ἀμφίς ; ἀνευ, δίχα, τῇλει, νόσφιν &c.—*ἀμα*.—*b.* Substantives with a genitive ; as, ἕνεκα, *caussa* ; δίκην, *instar* ; χάριν, *gratia*, &c. ; κύκλῳ, *around*.

Obs. 3. It not unfrequently happens that the force of the verbal notion is modified, or added to, by the preposition and its case with which it is joined ; as, στάς ἐπὶ συνεδρίῳ, *going to the assembly and standing there* ; στάς ἐπὶ συνεδρίῳ, *standing by the assembly*.

PREPOSITIONS CONSTRUCTED WITH *one* CASE.1. *Genitive only.*1. Ἀντί and πρό, *before.*

Ἀντί—Πρό.

§. 618. *a.* Ἀντί [Sanscr. *ati* (*super, supra, trans, ultra*); Lat. *ante*; Litth. *ant*; Goth. *and, anda*]. Original meaning, “*before*,” “*face to face*,” “*over against*.”

1. In its proper local force, as στήναι ἀντί τινος.

2. Causal (the object conceived as perceived by the senses in certain positions). *a.* In *adjurations*, &c. for the more usual πρός with gen.: Soph. Œ. C. 1326 ἀντί παίδων τῶνδε σ' ἱκετεύομεν (*per*), as it were, “*standing before*.” *b.* In *comparisons*, *prizing, valuing, weighing*, &c. the one of the objects being considered as placed before the other: Il. φ, 75 ἀντί τοι εἰμ' ἱκέταο—*αἰδολοῖο, I am to you as a suppliant*. So ἐν ἀνθ' ἐνός Plat., *one against the other*. Hence with comparatives (§. 503. *Obs.* 1.), and the notions of *buying, selling, exchange, worth, similarity, or dissimilarity*; as, ὠνεῖσθαι ἀλλάττεσθαι ἀντί χρυσοῦ, ἄξιος ἀντί πολλῶν, ἄλλος ἀντί σοῦ: Æsch. Prom. 467 θαλασσόπλαγκτα δ' οὔτις ἄλλος ἀντ' ἐμοῦ λινόπτερ' εἶρε ναυτῶν ὀχήματα: Soph. Aj. 444 οὐκ ἂν τις αὐτ' ἐμαρψεν ἄλλος ἀντ' ἐμοῦ. With the notions of *superiority* or *preference*, as the object spoken of, “*a superior*,” is supposed to stand before the other; as, αἰρεῖσθαι τι ἀντί τινος (instead of the more usual τινός) Xen. From the notion of *valuing* is derived the use of ἀντί to give the motive or reason of any thing; as, ἀνθ' οὗ, ἀνθ' ὧν, *wherefore—on this account*: Soph. El. 585 διδάσων, ἀνθ' ὅτου τανῶν αἰσχιστα πάντων ἔργα δρῶσα τυγχάνεις, and also that of *substitution, standing as equivalent to—instead*; as, δοῦλος ἀντί βασιλέως: Hdt. VII. 37 ἀντί ἡμέρης—*νῦξ ἐγένετο*: Xen. Cyr. III. 1, 18 ἀντί τοῦ μάχεσθαι πείθεσθαι ἐθέλει.

Obs. As a general rule, the compounds of ἀντί are joined with a dative, but many in which the notion of substitution, as ἀντιπαρέχειν τί τινος, or of striving after something is contained, they are construed with the genitive.

§. 619. *b.* Πρό [Sanscr. *pra*; Lat. *pro, præ*; Litth. *pro, pra*; Goth. *faura, faur*; English *pre*] is used in the same way as ἀντί; but, as having a more general meaning, is applied in a greater variety of relations.

Πρό—'Από.

1. Local—*before, pro*, as *στήναι πρό πυλῶν, πρό οἴκου* : with the collateral notion of motion in the phrase : *πρό ὁδοῦ ἐγένοντο* Il. δ, 384, *forward on the road—further on the way*. So Æsch. Prom. Vincet. 682 *γῆν πρό γῆς ἐλαύνομαι*, *I hurry through* ; properly, *forward, from one land to another*. So “*forwards from*” Hom., with gen. suffix *θι* : *οὐρανόθι πρό, Ἰλιόθι πρό, forwards from Troy* ; *ἡῶθι πρό, forwards from the morning—that is, the whole morning forwards*, Il. λ, 50.

2. Temporal—*before*, as *πρό ἡμέρας* : Hdt. VII. 130 *πρό πολυλοῦ, multo ante*.

3. Causal—*a.* but very nearly allied to the local force, in expressions of assistance, defence, *before, for, προκαθῆσθαι* : (Lat. *præsidium*;) as, *μάχεσθαι πρό τινος—ὀλέσθαι πρό πόλης* Hom., *pro patriâ mori*.—*δ.* In comparisons, valuations, just as *ἀντί* ; as, *πρό πολλοῦ ποιεῖσθαι, πρό πολλῶν χρημάτων τιμῆσασθαι* Isocr. c. Soph. p. 293 B, *to value before much riches*. Hence with comparatives, and notions of superiority, for *ἀντί* ; as, *αἰρεῖσθαι τι πρό τινος, to choose before the other* : Plat. Phæd. p. 99 A *εἰ μὴ δικαιότερον ᾤμην καὶ κάλλιον εἶναι πρό τοῦ φεύγειν* : Id. Crit. p. 54 B *μήτε παιῶας περὶ πλείονος ποιοῦ μήτε τὸ ζῆν μήτε ἄλλο μηδὲν πρό τοῦ δικαίου* : Id. Rep. p. 361 E *ἐπαινεῖν πρό δικαιοσύνης ἀδικίαν*.—*ε.* Hence *substitution, being equivalent*, like *ἀντί* ; as, *δοῦλος πρό δεσπότου*.—Lastly, *d.* of the reason ; first, like *ἀντί*, properly of recompense, as *πρό τῶνδε, “wherefore—for these things.”* Thence of internal causes : *præ* ; as, Il. ρ, 667 *πρό φόβοιο, præ metu*.

Obs. The compounds of *πρό* are mostly followed by a genitive ; as, *προαίρεῖσθαι τι χρήματος τινος, προορᾶν, προφυλάττειν, προνοεῖν τινος—προστατεύειν τινός*.

2. 'Από, from—ἐκ, ἐξ, out.

§. 620. These prepositions differ, in that the former signifies rather external removal from something, the latter a motion from within something ; and in the causal usage, the former signifies a more remote, the latter a more immediate cause.

'Από [Epic *ἀπαί* ; Sanser. *apa* ; Lat. *ab* ; Goth. *af* ; German *aba, ab, abe, abo*], primary meaning “*from*.”

1. Local.—*a.* A removal from a place or object, with verbs of motion ; as, *ἀπὸ τῆς πόλεως ἦλθεν*. Very often with a notion of some elevated place or object whence something is supposed to

Ἄπό.

proceed; as, ἀφ' ἑπὶων μάχεσθαι; further with verbs of *loosing, delivering*, &c. λύνειν, ἐλευθεροῦν: of *missing*; as, ἀπὸ σκοποῦ: thence applied to mental failures; as, οὐχ ἄλιος σκοπὸς ἔσσομαι, οὐδ' ἀπὸ δόξης, *wandering from the opinion of men, otherwise than men thought*. So ἀπ' ἐλπιδων, ἀπὸ γνώμης, *aliter ac sperabam, putabam (aberrans ab expectatione, ab opinionibus)*. It is written in these phrases, though without sufficient reason, ἀπο for ἀπό: as ἀπο θυμοῦ, σκοποῦ, δόξης: Plat. Rep. p. 470 B ἀπο τρόπου λέγεις^a: Theæt. p. 143 C καὶ οὐδέν γε ἀπο τρόπου: Ibid. p. 179 οὐκ ἀπο σκοποῦ εἴρηκεν, and elsewhere in Plato. *δ*. Distance from a place or object, with verbs of rest. (Mostly Epic:) Il. β, 292 μένειν ἀπὸ ἧς ἀλόχοιο, *far from*: Il. μ, 70 ἀπ' Ἀργεὸς ἀπολέσθαι: cf. Il. ν, 227. Od. α, 49. 203. Xen. M. S. I. 2, 25 πολλὸν χρόνον ἀπὸ τοῦ Σωκράτους γεγυόσθαι. Here also it is sometimes written ἀπο, not ἀπό: Thuc. 107 ἀπὸ θαλάσσης ᾤκίσθησαν. Hence also is derived the notion of *without*; Thuc. VI. 64 ἀπὸ τῶν ὄπλων (Schol. χωρὶς ὀπλων). So Soph. Œ. C. 900 ἀπὸ ῥυτῆρος^b: Æsch. Sept. 273 οὐδ' ἀπ' Ἰσμήνου λέγω, *nor do I speak apart from Ismenus*. *c*. A point whence some line begins: Thuc. III. 51 ἀπὸ τῆς Νισαίας πύργῳ προέχοντε, *two towers standing out from Nisæa*: Soph. Aj. 877 τὴν ἀφ' ἡλίου βολῶν (κέλευθον).

2. Temporal.—Departure from a point—*after*: Il. θ, 53 δεῖπνον ἔλονται—ἀπὸ δεῖπνου θωρήσσονται. So γενέσθαι ἀπὸ δεῖπνου Hdt. VI. 129: ἀφ' ἡμέρας, *de die*; ἀπὸ νυκτός, *de nocte*; ἀφ' ἑσπέρας. So Plat. Rep. p. 365 E ἀδικητέον καὶ θυτέον ἀπὸ τῶν ἀδικημάτων.

3. Causal.—*a*. The origin or birth; as, εἶναι, γίνεσθαι ἀπὸ τινος: Hdt. VI. 125 ἀπὸ δὲ Ἀλκμαίωνος καὶ αὐτὶς Μεγακλῆος ἐγένοντο καὶ κάρτα λαμπροί. *δ*. Dependence on or procession from any thing; as, μήδεα ἀπὸ θεῶν (*divinam mentem*), κάλλος ἀπὸ Χαρίτων Od.: Hdt. I. 51 τὰ ἀπὸ τῆς δειρῆς, *necklaces*. So οἱ ἀπὸ βουλῆς, *qui sunt a consiliis*; οἱ ἀπὸ τῆς σκηνῆς, *players*; οἱ ἀπὸ Πλάτωνος, οἱ ἀπὸ τῆς Ἀκαδημίας &c.; as, Cicer. Tusc. II. 3, 7 *quid sentiant ii, qui sunt ab ea disciplina*^c: τὰ ἀπὸ τινος, “*completitur omnia, quæ sunt in homine et ab eo exeunt, verba, sensus, facta.*” Dem. p. 91, 5 τὰ γε ἀφ' ὑμῶν ἔτοιμα ὑπάρχοντα ὀρώ^d. So, in a partitive sense, *out of* any number: Hdt. VI. 27 ἀπ' ἑκατὸν καὶ εἰκόσι παιδῶν εἰς μούνος ἀπέφυγε: Thuc. I. 110 ὀλίγοι ἀπὸ πολλῶν.

^a Stallb. ad loc. et Schæfer. Melet. p. 51.^c Vide adnott. ad loc.^b Ellendt, Lex. ad voc. ἀπό.^d Bremi ad loc.

Ἐκ—Ἐκ.

c. Causation by a person, with passives instead of ὑπό with the genitive (but seldom): Hdt. II. 54 ζήτησιν μεγάλην ἀπὸ σφέων γενέσθαι: Thuc. I. 17 ἐπράχθη τε ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον.

d. The cause, source, occasion, way, means, and instruments—with, in, by, from: Il. μ. 233 ἀπὸ σπουδῆς, in earnest. Nearly in the same force: Æsch. Eum. 674 ἀπὸ γνῶμης: Id. Ag. 1302 τλήμων ἀπ' εὐτόλμου φρενός: Eur. Troad. 767 καλλίστων γὰρ ὁμμάτων ἀπο αἰσχροῦς τὰ κλεινὰ πεδὶ ἀπώλεσας Φρυγῶν: Hdt. VII. 164 ἀπὸ δικαιοσύνης: Xen. Cyr. I. 1, 5 τῷ ἀφ' ἑαυτοῦ φόβῳ^a: Ibid. III. 3, 53 τῷ ἀπὸ τῶν πολεμίων φόβῳ; as, metus ab aliquo. So ἀφ' ἑαυτοῦ, from one's own impulse: τρέφειν τὸ ναυτικὸν ἀφ' ὧν προσόδου (Thuc. I. 81.): Il. ω. 605 ἀπὸ βιοῖο πέφνεν, from (with) the bow: Plat. Legg. p. 832 E ὀξύτης σώματος ἢ ἀπὸ τῶν ποδῶν: Demosth. p. 49, 34 ἀπὸ τῶν ὑμετέρων ὑμῖν πολεμεί (ὁ Φίλιππος) συμμάχων, i. e. sociorum vestrorum ore. Hence many adverbial expressions; as, ἀπ' ὁμμάτων, an eyewitness: Soph. Œ. C. 15 ὡς ἀπ' ὁμμάτων, to judge by my eyes: ἀπὸ στόματος, ἀπὸ γλώσσης εἰπεῖν, ἀπὸ σπουδῆς, ἀπ' ἡκρας φρενός. e. In notions of conformity to—from, after, according to; as, ἀπὸ τίνος καλεῖσθαι: Hdt. VII. 74 ἀπ' Οὐλύμπου δὲ οὐρεὸς καλέονται Οὐλυμπιηνοί—ἀπὸ ξυμμαχίας αὐτόνομοι. f. Material; as, ἀπ' ἀργυρίου.—(See §. 538. Obs. 1).

Obs. The compounds with ἀπό take the genitive when they give to the verb the notion of removal.

§. 621. Ἐκ, ἐξ, ex. Primary meaning out, opposed to ἐν, in.

1. Local.—a. A removal, either from the interior of any thing, or from very near connection with any thing: with verbs of motion; as, ἐκ τῆς πόλεως ἀπῆλθεν, ἐκ τῆς μάχης ἔφυγεν (ἀπό on the contrary, signifies only a removal from the neighbourhood of the city, or battle): Od. λ. 600 κονίη δ' ἐκ κρατὸς ὀρώρει: Thuc. IV. 14 ἐκ γῆς ναυμαχείν, from the land (from an immediate contact with the land). Hence with verbs of rest as implying contact with something, from which the object is slightly removed; as, Æsch. Ag. 116 χερὸς ἐκ δοριπάλτου, on the right hand of: so Hdt. VII. 109 ἐξ εὐωνύμου χερὸς. Hence ἐκ is used to express the immediate succession of one object on another; as, ex alio loco in alium: Plat. Polit. p. 289 E οἱ δὲ πόλιν ἐκ πόλεως ἀλλάττοντες κατὰ θάλατταν καὶ περὶ: Id. Apol. Socr. p. 37 D καλὸς ἂν μοι ὁ βίος εἴη—ἄλλην ἐξ ἄλλης πόλεως ἀμειβομένη: cf. Soph. p. 224 B.

^a Schneider ad loc.

Ἐκ.

δ. Distance from, with verbs of rest, “out of,” Epic; as, ἐκ βελέων, *extra telorum jactum*. But also Hdt. III. 83 ἐκ τοῦ μέσου καθήστο, instead of the more usual ἐκτός and ἔξω.

2. Temporal.—Immediate procession from a point of time; as, Hom.: ἐξ ἀρχῆς, *from the very first beginning*: Soph. El. 780 ἐξ ἡμέρας, *ex quo dies illuxit*—ἐκ νυκτός or ἐκ νυκτῶν Xenoph. —ἐκ παιδων—ἐξ ὑστέρον, ἐξ ὑστέρας,—ἐκ τοῦ λοιποῦ, *afterwards*. —Ἐκ is especially used of the immediate development of one thing from another—of the immediate succession in time, so that there is an unbroken connection between them. First as in the local notion: Hdt. IX. 8 ἐξ ἡμέρης ἐς ἡμέρην ἀναβαλλόμενοι, *ex die in diem*. Then Id. I. 50 ἐκ τῆς θυσιῆς γενέσθαι (far stronger than ἀπό): Ibid. 87 ἐκ δὲ αἰθρίης τε καὶ νηνεμῆς συνδραμέειν ἔξαπλῆς νέφεα: Thuc. I. 120 ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου πάλιν ξυμβῆναι: Xen. Cyr. III. 1, 17 ὁ σὺς πατήρ ἐν τῇδε τῇ μᾶ ἡμέρᾳ ἐξ ἀφρονος σώφρων γεγένηται: Eur. Or. 279 ἐκ κυμάτων γὰρ αὖθις αὖ γαλήν' ὄρω: Id. Hec. 55 ὦ μήτερ, ἦτις ἐκ τυραννικῶν δόμων δούλειον ἡμᾶρ εἶδες, ὥς πρᾶσσεις κακῶς^a: Ibid. 915 ἐκ δέλπνων ὕπνος ἡδύς^b: Soph. OE. R. 454 τυφλὸς ἐκ δεδορκότος.

3. Causal.—*a.* Of the origin, but always in an immediate, while ἀπό is in a more remote sense; as, εἶναι, γίγνεσθαι ἐκ τινος. *δ.* Of the whole in relation to its parts separated from it, often with the collateral notion of selection; as, ἐξ Ἀθηναίων οἱ ἀριστοί: Hdt. III. 25 ἐκ δεκάδος, *from every ten*. So Id. I. 159 ἐκ πάντων, *one out of all—in the name of all*. So Arist. Equit. 562 φέλιτα^c ἐκ τῶν ἄλλων θεῶν, *above all*. So the singular expression ἐκ τρίτων, *one of three, yourself the third*: Plat. Gorg. p. 500 A σύμψηφος ἡμῖν εἰ καὶ σὺ ἐκ τρίτων^c; So ἐκ τρίτου Eur. Or. 1178, which may be explained “*from the third place*.” *c.* The agent (for ὑπό) with passive or intransitive verbs, almost entirely Ionic, especially Hdt., rarely in Attic prose: Il. β, 669 ἐφίληθεν ἐκ Διός: Il. σ, 107 ἀπολέσθαι ἐκ τινος: Hdt. III. 62 τὰ ἐντεταλμένα ἐκ τοῦ Μάγου: Ibid. προδοέσθαι ἐκ Πρηξάσπεος: Id. VII. 95 Ἀβυθηνόισι γὰρ προσετέτακτο ἐκ βασιλῆος—φύλακας εἶναι κ. τ. λ. *d.* The cause, occasion: ἐξ ἔριδος μάχεσθαι, ἐκ καύματος Homer; but rarely of inanimate objects, instead of the instrumental dative: Hdt. VI. 67 ἔφευγε δὲ Δημάρτος ἐκ Σπάρτης—ἐκ τοιοῦδε οὐείδεος: Soph. OE. C. 887 ἐκ τινος φόβου βουθυτοῦντά μ' ἔσχετε.—So ἐκ θυμοῦ φιλεῖν

^a Pflugk ad loc.^b Ibid.^c Heindorf et Stallb. ad loc.

Ἐκ.

Hom.: Plat. Gorg. p. 510 D ἐκ παντὸς τοῦ νοῦ. *e.* Means and instruments; as, ἐκ βίας and the like: Soph. Trach. 875 ἐξ ἀκινήτου ποδός: Id. Œ. C. 848 ἐκ σκήπτρου ὁδοιπορεῖν: Eur. Hec. 573 ἐκ χερῶν φύλλοις ἐβαλλον. *f.* Conformity to—in consequence—by virtue of—according to; as, Hdt. II. 152 ἐκ τῆς ὀψιος τοῦ δνείρου: Plat. Crit. p. 48 B οὐκοῦν ἐκ τῶν ὁμολογουμένων τοῦτο σκεπτέον: Id. Charm. p. 160 B ἐκ τούτου τοῦ λόγου: Demosth. p. 91 extr. ἐκ τούτων τὰ δίκαια τίθενται: Id. p. 93, 16 εἰ γε ἐκ τῆς ἐπιστολῆς δεῖ σκοπεῖν: Id. p. 114, 15 ἔστιν—, ὅστις εὖ φρονῶν ἐκ τῶν ὀνομάτων μᾶλλον ἢ τῶν πραγμάτων τὸν ἄγοντ' εἰρήμην ἢ πολεμοῦνθ' ἑαυτῷ σκέψαιτ' ἂν;—ἐξ ἴσου (see §. 501. Obs. 5.) So ὀνομάζεσθαι ἐκ τινος, as *virtus ex viro appellata est* Cicer. Tuscul.—ἐκ τοῦ; why? *g.* Dependence on: Hdt. III. 19 πᾶς ἐκ Φοινίκων ἡρτητο στρατός. *h.* Material; as, ἔκπωμα ἐκ ξύλου.—(See §. 538. Obs. 1:) Od. ζ. 224 ἐκ τοῦ ποταμοῦ νύζεσθαι.

Obs. 1. Most compounds of ἐκ take the genitive.

Obs. 2. The improper adverbs which take a genitive are given under the gen.; besides these, the following substantives, when used as improper prepositions take a genitive. (See *Acc. in App.*) *a.* δίκην (δέμας poet.), *instar*: See §. 580. 2. On ἄδην see §. 578. Obs. 2.—*b.* χάριν (poet. and late prose), *gratid*, for the sake of; generally after, but sometimes before the genitive: Eur. Andr. 1231 χάριν σῶν τῶν πάρος νυμφευμάτων. For the gen. of the personal pronoun, ἐμοῦ, σοῦ, the possessive pronoun is joined with it as an attributive; as, ἐμήν, σὴν χάριν, μέδ, τὴν *gratid*.—*c.* ἔνεκα (ἐνεκεν even before a consonant, and ἐνεκα before a vowel in Attic Greek; εἵνεκα and εἵνεκεν Ion., but found sometimes in Attic, οὔνεκα old poets), appears to be the acc. of an obsolete nom., *causâ* and *gratid*. The gen. may be placed either before or after it; it very often means, “as far as concerns”—“with regard to:” Hdt. III. 85 θάρσσει τοῦτον εἵνεκα, *as far as this goes, be of good heart*. It often gives the more remote cause, “by reason”—“in consequence of:” Plat. Rep. p. 329 B εἰ γὰρ ἦν τοῦτ' αἴτιον, κἂν ἐγὼ τὰ αὐτὰ ταῦτα ἐπεπόνθη ἔνεκά γε γήρως, i. e. *in consequence of my age*^a: Demosth. p. 17, 17 χρηστὰ δ' εἴη παντὸς εἵνεκα, *utinam hæc prospere succedant, omnibus adjuvantibus*.—*d.* ἔκῃτι (only poetic), “after the will of.” In Homer and Hesiod it is joined only to the names of the gods, as Διὸς ἔκῃτι, “by the favour and help of Jupiter”—“by God's blessing.” In other poets it has the same sense as ἔνεκα. *e.* κύκλῳ occasionally for περί: Hdt. IV. 72 κύκλῳ τὸ σῆμα. So Id. 202 κύκλῳ τοῦ τέλειος. We even find an improper preposition joined with a proper one: Thuc. VIII. 92 ἀπὸ βοῆς ἔνεκα: cf. Xen. Hell. II. So also Plat. Legg. 701 D τίνος δὴ χάριν ἔνεκα^b.

^a Stallb. ad loc.

^b Arnold Thuc. VIII. 92.

2. *Prepositions with Dative only.*

'Εν and σύν (ξύν).

'Εν.

§. 622. α. 'Εν [ἐνί poet., εἰν and εἰνί Epic, Eur. Heracl. 893, both of which, as well as ἐς, εἰς, are formed from ἐντ, ἐνς] signifies *in, on, at, by*, corresponding to our *in*, as its especial force is union with something, and hence it is opposed to ἐκ.

1. Local.—α. The notion of being in, enclosed within, contained by, a spot; as, ἐν νήσῳ, ἐν γῇ. With names of cities; as, ἐν Σπάρτῃ. Hence, being surrounded by; as, Il. ο, 192 οὐρανὸς ἐν αἰθέρι καὶ νεφέλῃσι, *enveloped in*: Plat. Legg. p. 625 B ἀνάπαντα ἐν τοῖς ὑψηλοῖς δένδρεσιν εἰσι σκιαραί. So of clothing or arms (Post-Homeric); as, ἐν ἐσθῇτι—ἐν ὅπλοις, ἐν τόξοις διαγωνίζεσθαι—ἐν στεφάνοις, *corollis impeditus*: Xen. M. S. III. 9, 2 φανερόν δ' ὅτι καὶ Λακεδαιμόνιοι οὐτ' ἂν Θραξὶν ἐν πέλταις καὶ ἀκοντίοις, οὔτε Σκύθαις ἐν τόξοις ἐθέλοιν ἂν διαγωνίζεσθαι. Then of persons—among—(the notion of being in a number or crowd); as, ἐν προμάχοις Hom.: Plat. Legg. p. 879 B ἐν τε θεοῖσι καὶ ἀνθρώποις. So Hdt. IV. 52 ἐν ὀλίγοις μεγάλῳ, *great among a few*. Hence *before, coram* (surrounded by a number of hearers): Od. β, 194 ἐν πᾶσι: Plat. Legg. p. 886 E κατηγορεῖν ἐν ἀσεβείῃς ἀνθρώποις: Demosth. οἱ λέγοντες ἐν ὑμῖν^a: Id. p. 96, 27 οἱ κατηγοροῦντες ἐν ὑμῖν. β. The notion of one thing being *on* another; as, ἔστη ἐν οὐρεσιν, ἐν ἵπποις, ἐν θρόνοις^b. γ. The notion of one thing being *at, or by* another; as, ἐν τόξῳ, ἐν ξίφει Hom.: ἐν ἀριστερῇ, *on the left hand*, Hdt. VII. 42. The Attics used it with names of cities, and especially with fields of battle; as, ἡ ἐν Μαντινείῳ μάχῃ, *at*: Demosth. p. 116, 23 μετὰ τὴν ἐν Λεύκτροις μάχην.

2. Temporal (Post-Hom.); as, ἐν τούτῳ τῷ χρόνῳ—ἐν ᾧ, *in the time that, whilst*: Xen. M. S. III. 13, 5 ἐν πέντε ἡμέραις.

3. Causal.—α. Means and instruments, when an object may be considered as received into, contained, held, existing in the means. So of perceptions of sense, in the phrases ὁρᾶν, ὁρᾶσθαι, ὀπτεσθαι ἐν ὀφθαλμοῖς (poet.): Il. α, 587 μὴ σε—ἐν ὀφθαλμοῖσιν ἰδωμαι, very frequently. Then in other combinations in the poets: ἐν πυρὶ καλεῖν Il. ω, 38: ἐν δεσμῷ δῆσαι, ἐν χερσὶ λαβεῖν Hom., especially Pindar; as, Nem. XI. 17 ἐν λόγοις αἰνεῖσθαι, like ἐν μολπαῖς ὑμνεῖν,

^a Bremi ad loc.^b Passow Lex.

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κελαδεῖν, and the like: Id. Ol. I. 15 ἀγλαΐζεσθαι μουσικᾶς ἐν ἀώτῳ, *pulcherrimis carminibus ornari*: Id. Isth. IV. 30 κλέονται ἐν φορμίγγεσσιν ἐν αὐλῶν τε παμφώνοις ὁμοκλαῖς. So δαμῆναι ἐν χερσὶ τινος: Pind. Pyth. II. 8 ἀγαναῖσιν ἐν χερσὶν ἐδάμασσε πώλους, *tamed them under his hand*. Prose, *by* or *in*, especially Xen., with δηλοῦν, δηλόν εἶναι, σημαίνειν ἔν τινι: Xen. Cyr. I. 6, 2 ὅτι μὲν, ὦ παῖ, οἱ θεοὶ σε ἰλεῶ τε καὶ εὐμενεῖς πέμπουσι, καὶ ἐν ἱεροῖς δῆλον καὶ ἐν οὐρανίοις σημείοις: Ibid. VIII. 7, 3 ἐσημήνατέ μοι καὶ ἐν ἱεροῖς καὶ ἐν οὐρανίοις σημείοις καὶ ἐν οἴωνοις καὶ ἐν φήμαις, ἃ τ' ἐχρὴν ποιεῖν καὶ ἃ οὐκ ἐχρὴν: Thuc. VI. 1 ἐν εἴκοσι σταδίων μέτρῳ διεργεῖται. So Hdt. IX. 48 ψευσθῆναι ἐν ὑμῖν, *to be deceived by* (or, as we say, *in*) *you*. So also Anab. II. 5, 17 ὀπλίσεως ἐν ἧ ὑμᾶς βλάπτειν ἱκανοὶ εἴημεν ἄν. This mode of expression is frequently employed by the poets; it brings the means more fairly before the eyes than the mere instrumental dative. *δ*. Situations external or internal—circumstances—feelings, in which a person is, or is caught, or detained, whereby he is, as it were, surrounded; as, ἐν πολέμῳ, ἐν ἔργῳ, ἐν δαιτί, ἐν φόβῳ, ἐν ὀργῇ εἶναι: Soph. Aj. 272 ἦδεθ' οἷσιν εἶχετ' ἐν κακοῖς: Plat. Crit. p. 43 C καὶ ἄλλοι—ἐν τοιαύταις ξυμφοραῖς ἀλίσκονται: Id. Phil. p. 45 C ἐν τοιοῦτοις νοσήμασιν ἐχόμενοι: Id. Rep. p. 395 D ἐν ξυμφοραῖς τε καὶ πένθεσι καὶ θρήνοις ἐχομένην: Id. Phæd. p. 108 B ἐν πάσῃ ἐχομένη ἀπορία: Ibid. δεδεμένος ἐν ἀνάγκαις: Id. Gorg. p. 513 B ἐν πάσῃ εὐδαιμονίᾳ οἰκεῖν.—So of occupations or positions; as, Soph. Œ. T. 562 τότ' οὖν ὁ μάντις ἦν ἐν τῇ τέχνῃ: Id. Œ. R. 1016 οἱ ἐν γένει: Hdt. II. 82 οἱ ἐν ποιήσει γενόμενοι: Thuc. III. 28 οἱ ἐν πράγμασι: Xen. Cyr. IV. 3, 23 οἱ μὲν δὴ ἐν τούτοις τοῖς λόγοις ἦσαν: Plat. Phæd. p. 59 A ἐν φιλοσοφίᾳ εἶναι^a:—οἱ ἐν γεωργίαις, ἐν τέχνῃ εἶναι Plat.: Hdt. VI. 37 Κροίσῳ ἐν γνώμῃ γεγυνώς, *knouon to Cræsus*. Hence many adverbial expressions are developed; as, ἐν ἴσῳ εἶναι, *to be equal*; ἐν ἡδονῇ μοι ἐστίν Hdt., *it is pleasing to me*: so ἐν ἀδείᾳ. So also with ἔχειν, ποιέισθαι, as ἐν ὁμοίᾳ, ἐν ἐλαφρῷ ποιέισθαι Hdt., *to hold it in little value*. Hence of persons, in whose hands power resides, as ἐν ἐμοί, σοὶ ἐστὶ τι. Hence the phrase ἐν ἑαυτῷ εἶναι, *to be in one's own power, sui compotem esse*. *c*. The mode and manner; as, ἐν δίκῃ, ἐν σωπῇ. *d*. Conformity—after—according to: Thuc. I. 77 ἐν τοῖς ὁμοίοις νόμοις τὰς κρίσεις ποιεῖν. So ἐν μέρει, *in turn*. Then with names of persons: Eur. Alc. 723 κακὸν τὸ λῆμα, κοῦκ ἐν ἀνδράσιν, τὸ σόν, *not in the fashion of*

^a Stallb. ad loc.

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a mán. So ἐν ἐμοί, ἐν σοί, ἐν ἐκείνῳ (poet.): Eur. Hipp. 1320 σὺ δ' ἐν τ' ἐκείνῳ, κὰν ἐμοὶ φαίνη κακός, *ex illius et meo judicio.*

Obs. 1. The comp. of ἐν generally have the dat. or the acc. with εἰς, and some the acc. alone; as, ἐμπίπτειν τινά or τί occasionally in tragedy.

Obs. 2. ἐν is often joined seemingly with a genitive by an ellipse of οἷα, as ἐν Ἄδου. So by a curious construction of ἡμετέρου for ἡμῶν: Hdt. I. 35 μίνων ἐν ἡμετέρου.

§. 623. *b.* Σύν [originally ΚΣΥΝ, then in the common dialect σύν. and in Latin *cum*; ξύν old Attic, but also Doric and Ionic; Homer rarely, and only for the metre]. Original meaning—community and conjunction; Lat. *cum*; Eng. *with*.

1. Local; as, ὁ στρατηγὸς σὺν τοῖς στρατιώταις—ἀνεμος σὺν λαλαπῇ. Frequently with the collateral notion of assistance or guidance; as, Il. γ. 439 σὺν Ἀθήνῃ: Xen. Cyr. III. 1, 15 σὺν θεῷ. Hence to express a league with, standing by a person to defend him; as, σὺν τινι εἶναι or γίγνεσθαι, *ad alicujus partibus stare*: Xen. Hell. III. 1, 18 σὺν τοῖς Ἑλλήσι μᾶλλον ἢ σὺν τῷ βαρβάρῳ εἶναι: Σύν τινι μάχεσθαι Id. Cyr. V. 3, 5, *to fight on his side.*

2. Causal.—*a.* Means and instruments—conceived as it were, in cooperation with, and guiding the action—but almost entirely confined to real, not moral, actions: Eur. Alc. 915 πύκαις σὺν Πηλιάδῃ σὺν θ' ὕμεναλοῖς ἔστειχον ἔσω: Æsch. Suppl. 119 Πολλάκι δ' ἐμπίτνω ξύν λακίδι. Also Od. ε. 293 σὺν δὲ νεφέεσσι κάλυψεν γαῖαν ὁμοῦ καὶ πόντον. *b.* Mode and manner—considered as connected with, and guiding the action; as, σὺν τάχει, σὺν βίᾳ ποιεῖν τι. *c.* Size—whereby the action is limited and defined; as, Il. δ. 161 σὺν τε μεγάλῃ ἀπέτισαν, σὺν σφῆσιν κεφαλῇσι, γυναιξὶ τε καὶ τεκέεσσιν: Xen. Cyr. III. 1, 15 πότερα δ' ἡγή, ὦ Κύρε, ἀμεινον εἶναι, σὺν τῷ σῷ ἀγαθῷ τὰς τιμωρίας ποιεῖσθαι, ἢ σὺν τῇ σῇ ζημίᾳ. *d.* Conformity—the coincidence of an action with some substantival notion; as, σὺν τῷ νόμῳ τὴν ψήφον τίθεσθαι—σὺν τῷ δικαίῳ.

Obs. The compounds of σύν almost invariably take a dative; but where σύν gives to the verb the notion, that “the subject performs it with somebody else,” it is followed by a partitive gen.; ξυντηγχνάνειν sometimes has a genitive depending on the simple verb, while σύν refers to a dative expressed or supplied by the mind.

3. Prepositions with Accusative only.

'Ανά, *eis*, *ὡς*.

'Ανά.

§. 624. 'Ανά [original meaning *on*, *up*, see *κατά*]. In the Epic, Lyric, and Choral songs of the tragedians, *ἀνά* has also a local dative; as, *ἀνὰ σκήπτρῳ, ὦμφ, Γαργάρῳ ἄκρῳ* in Homer. So *εὔδει δ' ἀνὰ σκάπτῳ Διὸς αἰετός* Pind. With the accus. it is exactly opposed to *κατά* with the accus.; the one signifying a motion from above to below, the other from below to above.

1. Local.—*a*. Direction towards some higher object: Il. τ, 212 *ἀνὰ πρόθυρον τετραμμένος*: Od. χ, 132. 143 *ἀναβαίνειν ἀνά τι*: ν. 176 *κίον' ἀν' ὑψηλὴν ἐρύσαι*: Il. κ, 466 *θῆκεν ἀνὰ μυρίκην*. But this is confined mostly to the course of a river: *ἀνὰ τὸν ποταμόν* Hdt. II. 96. *ἀνὰ ῥόον πλεῖν*, *up stream*; (*κατὰ ποταμόν, down stream*.) *b*. To express an extension of any thing—from bottom to top—*throughout*; with verbs of rest, as well as motion: Il. ν, 547 (*φλέψ*) *ἀνὰ νῶτα θέουσα διαμπερές* (*ab infima dorsi parte usque ad cervicem*): Il. α, 670 *ἀνὰ δῶμα*: Il. δ, 209 *ἀνὰ στρατόν*.—'Ανὰ *μάχην, ὄμιλον, νῆας, δστυ, πεδίων &c.* in Homer^a. So *ἀνὰ στόμα ἔχειν* Hom., Eurip. El. 80 (as it were to cast down and up in one's mouth), *ἀνὰ θυμόν* Hom., Hdt. VI. 131 *καὶ οὕτω Ἀλκμαιωνίδαι ἐβώσθησαν ἀνὰ τὴν Ἑλλάδα*.

2. Temporal.—Extension in time—duration—*throughout*; in Homer, only Il. ξ, 80 *ἀνὰ νύκτα*: Hdt. VIII. 123 *ἀνὰ τὸν πόλεμον τοῦτον*. So *ἀνὰ πᾶσαν τὴν ἡμέραν, ἀνὰ νύκτα*: Id. VII. 10, 6 *ἀνὰ χρόνον ἐξεύροι τις ἂν, with time*—properly from a prior (as it were lower) to a later (as it were higher) point of time. So where *χρόνον* is taken for a point of time: Eur. Ion 830 *τοῦνομ' ἀνὰ χρόνον πεπλασμένον, on the moment*.

3. Causal.—Mode and manner like *κατά*: the action being conceived of moving along in conformity to some higher and opposite object. So *ἀνὰ κράτος, strongly*; *ἀνὰ μέρος, in turn*. Hence arises its distributive force in Hdt.; as, Hdt. VII. 106 *πέμπεσκε δὲ ἀνὰ πᾶν ἔτος, quotannis*: Xen. Anab. IV. 6, 4 *ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, five parasangs every day*: Arist. Ran. 554 *κρεὰ εἰκοσὶν ἂν*

^a Passow Lex.

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ἡμυβολιαῖα, *worth half an obol each*. Lastly, in definitions of number, (first in Hdt. :) Eng. *about*; Lat. *circa*; as, Hdt. IV. 101 ἡ δὲ ὁδὸς ἡ ἡμερησίῃ ἀνὰ διηκόσια στάδια συμβέβληται.

Obs. The compounds with ἀνά are joined with the acc. or gen. according to the verbal notion of the compound, as discernible in the elements thereof, or the context; as, ἀναβαίνειν τὸ ὄρος, *to climb the mountain*; but in Hom., like ἐπιβαίνειν (gen. partitive): Od. ι. 177 ὡς εἰπὼν ἀνὰ νηὸς ἔβην: Od. β. 416 ἀν δ' ἄρα Τηλέμαχος νηὸς βαίνει, *stepped on board ship*; ἀνά expressing the stepping up the side of the ship; and the gen. being used, because the spot where Telemachus reached the deck is considered as part of the ship, or it may be a local genitive. So with the gen., where the compound notion is such as, by the ordinary rules, to require it so to be; as, Il. α. 359 ἀνέθυ πολιῆς ἁλός.—ἀναπνεύσαι πόροιο Hom.—So ἀνακουφίζειν, ἀνασφάζειν Soph.: ἀναίσσειν Eur., &c.

§. 625. Εἰς (ἐς Ion., old Att., and poets for the metre, and in certain combinations ἐς retained its place) is only a modified form of ἐν. Whence the Dorians and Æolians use ἐς and ἐν in the same sense and constructions^a, and ἐς is found in inscriptions with dat. It expresses the same relations as ἐν, except that it has the notion of a direction—*whither*, while ἐν has the notion of rest—*where*. It is used to express the motion of an action—*into* an object, or *up* to an object—in its immediate neighbourhood; especially to express the reaching some definite point.

1. Local.—*a.* An object in space; as, λέγαι εἰς τὴν πόλιν: Il. α. 366 ψυχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἑρτίωνος. So with persons, but with the collateral notion of their habitation (Epic, seldom pure Attic); as, Od. γ. 317 ἐς Μενέλαον ἐλθεῖν, *to the tent of Menelaus*: Od. ξ. 127 ἐλθὼν ἐς δέσποιναν ἐμήν: Plat. Apol. p. 17 C εἰς ὑμᾶς εἰσιέναι, i. e. εἰς τὸ δικαστήριον εἰσιέναι^b: Demosth. p. 113, 11 εἰς Φωκέας ὡς πρὸς συμμάχους ἐπορεύετο, *ad εἰς ponitur nomen Φωκ. ut regionis, ad πρὸς συμμ. cogitandum ut nomen populic*. So *towards*: Hdt. VII. 42 ἐς ἀριστέρεν χεῖρα, *on the right hand*. In Attic writers also, in a hostile sense, *contra*: Thuc. III. 1 ἐστράτευσαν ἐς τὴν Ἀττικὴν. *b.* Extension through space; as, ἐκ θαλάσσης εἰς θάλασσαν Plat. Gorg. p. 526 B εἰς δὲ καὶ πᾶν ἑλλόγιμος γέγονεν εἰς τοὺς ἄλλους Ἕλληνας, Ἀριστείδης. So metaphorically of any thing which extends to a certain object or class; as, Thuc. I. 6 ἐς πάντας ὁμοίων διατημάτων. *c.* In the sense of *coram*, but with the notion

^a Dissem Pind. Pyth. II. 11. and p. 638. Herm. Opusc. I. p. 265.

^b Stallib. ad loc.

^c Bremi ad loc.

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of direction towards the object, as if it were reached or arrived at ; as, λόγους ποιῆσθαι εἰς τὸν δῆμον : Plat. Menex. p. 232 A οἱ πατέρες—πολλὰ δὴ καὶ καλὰ ἀπεφώνησαντο εἰς πάντας ἀνθρώπους.

2. Temporal.—a. A point of time, *until* : ἐς ἥλιον καταδύντα Hom., *till sunset*. Hence εἰς ἑσπέραν, *towards evening* ; properly to evening, as a boundary of time ; a looking forward to some point of time : Hdt. IX. 52 ὥρας ἐς τὴν συνέκειτο ἀπαλλάσσεσθαι, *at which it had been agreed they should depart*. So with a notion of delay : Eur. Iph. Aul. 122 εἰς τὰς ἄλλας ὥρας παιδὸς δαίσομεν ὑμεναίους : Arist. Ach. 172 παρῆναι εἰς ξυην. b. Duration of time, *up to* : Hdt. I. 66 ἐς ἐμέ, *up to my time* ; until the end of some portion of time, *for* ; as, Od. ξ. 384 ἐς θέρος, *for the summer* ; properly to the end of the summer : εἰς ἐνιαυτόν, *for a year*—until the year be past. So in prose : εἰς τὴν ὑστεραίαν, *for the following day* : εἰς τρίτην ἡμέραν.

3. Causal.—a. The mental aim, object, intention, purpose ; as, ἐχρήσατο τοῖς χρήμασιν εἰς τὴν πόλιν : Il. ι. 102 εἰπεῖν εἰς ἀγαθόν, *for good* ;—εἰς τι ; *for what?*—εἰς κέρδος τι δρᾶν Soph. Phil. III. So *for* the purpose of producing, causing any thing. It is also used in the New Testament to express the point arrived at, the consequence of any thing, without notion of purpose : Rom. i. 20 εἰς τὸ εἶναι αὐτοὺς ἀναπολόγητους : I. Thess. ii. 16. Hebr. xi. 3. b. Mode and manner—being considered as objects which the action is endeavouring to reach : Il. β. 379 ἐς μίαν βουλεύειν. So Theocr. XVIII. 7 ἀεῖδον δ' ἄρα πᾶσαι ἐς ἓν μέλος.—εἰς καλόν, *opportuno* ; εἰς τάχος, *quickly* ; εἰς δύναμιν Plat., *after his power* : Xen. Anab. III. 3, 19 ἵππους εἰς ἱππέας κατασκευάσωμεν, *according to the sort of the riders*. c. Especially to express some particular reference to an object—with respect to ; as, δυστυχεῖν, φοβεῖσθαι εἰς τι Soph. Prose : θαυμάζειν, ἐπαινεῖν τινα εἰς τι, διαφέρειν τινὸς εἰς ἀρετὴν—φρόνιμος, εὐδύκιμος εἰς τι—εἰς πάντα, *in every respect* : Xen. Œcon. II. 4 εἰς δὲ τὸ σὸν σχῆμα—καὶ τὴν σὴν δόξαν—οὐδ' ὥς ἂν ἱκανά μοι δοκεῖ εἶναι σοι : Plat. Legg. p. 774 B εἰς μὲν οὖν χρήματα (*quod attinet ad*) ὁ μὴ θέλων γαμεῖν ταῦτα ζημιούσθω. So Thuc. IV. 18 ἐς ἀμφίβολον ἀσφαλῶς, *with respect to* ; βλέπειν, ἀποβλέπειν εἰς τὰ πράγματα, *like* πρὸς. They are applied to different substantival notions : so πρὸς τοὺς λόγους and εἰς τὰ πράγματα ἀποβλέπειν, are joined in Demosthenes. d. To express a point of quantity ; as, Thuc. I. 74 ναὺς ἐς τὰς τετρακοσίας. Hence also as a distributive—*up to* : εἰς ἑκατόν, *centeni* : εἰς δύο, *binii*.

Ὠς—Διά.

Obs. The compounds of *eis* mostly take the acc.: *εἰσέρχασθαι* and *εἰσέναι* acc. and dat.* So Soph. Trach. 298 ἔμοι γὰρ οἶκτος δεινὸς εἰσέβη: Id. Antig. 1345 sq. τὰ δ' ἐπὶ κραδί μοι πότμος δυσκόμοστος εἰσήλατο.

§. 626. c. Ὠς, *ad, to*, is used by good authors only with persons, or things conceived of as persons. It is more common in Attic Greek, though we find it as early as Homer: Od. ρ, 218 ὥς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὥς τὸν ὁμοῖον: Hdt. II. 121, 5 ἐσελθόντα δὲ ὥς τοῦ βασιλέως τὴν θυγατέρα: Demosth. p. 54, 48 πρέσβεις πέπομφεν ὥς βασιλέα: Id. p. 98, 35 πέμπετε ὥς ἡμᾶς—πρέσβεις. It is joined with names of towns, used instead of the inhabitants thereof; as, Thuc. VIII. 36 ἤκοντος ὥς τὴν Μίλητον: Ibid. 103 ὥς Ἀβυδὸν.

Obs. 1. We must distinguish between this ὥς and the ὥς joined with *eis*, ἐπὶ, πρὸς, with acc. (ὥς *eis*, ὥς ἐπὶ, ὥς πρὸς τινα), which is no preposition, but merely expresses a supposed, and therefore intended, direction towards something, as *if to*: Thuc. VI. 61 ἀπέπλεον μετὰ τῆς Σαλαμινίας ἐκ τῆς Σικελίας ὥς ἐς τὰς Ἀθήνας: Soph. Phil. 58 πλείς δ' ὥς πρὸς οἶκον. Hence also in ὥς ἐπὶ with a dat.: Thuc. I. 126 κατέλαβεν τὴν ἀκρόπολιν ὥς ἐπὶ τυραννίδι.

Obs. 2. Ὠς is not used in composition.

4. Prepositions with Genitive and Accusative—διὰ, κατά, ὑπέρ.

a. Διά, *through*.

§. 627. Διά (Æsch. dial). Original force—*through*; properly—*asunder*, (perhaps connected with δῖς): with gen., in the direction—*whence*; acc.—*whither*.

I. Genitive.

1. Local.—a. A motion extending through a space or object, and passing out of it, whence the genitive—*through*, and *out of*, then *throughout*—which notion Homer expresses yet more forcibly by a combination of διὰ with ἐκ or πρὸ; as, Od. ρ, 460 δι' ἐκ μεγάροιο ἀναχωρεῖν, *through the house and out at the other side*: Od. σ, 386 δι' ἐκ προθύροιο θύραζε φεύγειν: Il. ξ, 494 δόρυ δ' ὀφθαλμοῖο διὰ πρὸ—ἦλθεν. So Homer: διὰ ὤμου ἦλθεν ἔγχος, *through the shoulder and out*; διὰ Σκαίων, *out through the Scæan gate*: Il. ρ, 281 ἴθυσεν δὲ διὰ προμάχων: Ibid. 293 ἐπαΐσας δι' ὀμίλου: 294 πληῆξε—κυνέης διὰ χαλκοπαρήου: Hdt. VII. 8, 2 μέλλω—ἐλᾶν στρατὸν διὰ τῆς Εὐρώπης ἐπὶ τὴν Ἑλλάδα. Yet more forcibly: Ibid. 8, 3 διὰ πάσης διεξελθὼν τῆς Εὐρώπης: Ibid. 105 ἐξήλαυεν τὸν στρα-

* See Elm. Med. 56.

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τὸν διὰ τῆς Θρηίκης ἐπὶ τὴν Ἑλλάδα : Id. III. 145 διακύνσας διὰ τῆς γοργύρης, *to creep out through the prison* : Id. IX. 25 διὰ τῆς ὑπωρείης, *through the country at the mountain foot*. *b.* An extension through a space—*throughout*, but without the above given collateral notion of the reappearance of the subject of the action. Mostly poetic ; as, Od. μ. 335 διὰ νήσον ἰών : διὰ πεδίου, *per campum* : Xen. Hier. II. 8 διὰ πολεμίας πορεύεσθαι. The difference between διὰ πεδίου ἰέναι and διὰ πεδίου is, strictly speaking, this—the genitive represents the space passed through (διὰ) as the antecedent condition of the notion ; the accus. is of the cognate notion of the space over which the motion takes place : διὰ in both cases marks that the motion extended throughout the space. This gen. is applied figuratively in the phrases : διὰ δικαιοσύνης ἰέναι, *to pass through justice*, i. e. *to be just* ; διὰ τοῦ δικαίου πορεύεσθαι,—διὰ φόβου ἔρχεσθαι Eur. Or. 757. *to fear* ; διὰ φιλίας ἰέναι τινί Xen. Anab. III. 2, 8, *to be friendly to a person* : Hdt. II. 91 διὰ πάσης ἀγωνίας, *through the whole course of games*. (See 3.)

2. Temporal.—The course of some period of time ; properly, *through it, and out of it* ; as, δι' ἔτους (διὰ here, as δι' ὁμίλου, *is through and out again*) ; διὰ πολλοῦ, μακροῦ, ὀλίγου χρόνου, also δι' ὀλίγου, πολλοῦ, without χρόνου, or διὰ χρόνου ἦλθε, *after long time he came* ; διὰ παντὸς τοῦ χρόνου τοιαῦτα οὐκ ἐγένετο, *during the whole course of time* ; διὰ ἡμέρας, διὰ νυκτός : Hdt. VI. 118 ἀλλὰ μιν (τὸν ἀνδριάντα) δι' ἑτέων εἴκοσι Θηβαῖοι αὐτοὶ ἐκ θεοπροπίου ἐκομίσαντο ἐπὶ Δῆλιον, *post viginti annos*. So of any thing recurring at stated intervals of time ; as, διὰ τρίτου ἔτους συνήεσαν, *every third year*—after three years (inclusive of the year then current), διὰ πέμπτου ἔτους, διὰ πέντε ἐτῶν, *quinto quoque anno*, διὰ τρίτης ἡμέρας : Plat. Legg. p. 834 E διὰ πέμπτων ἐτῶν. So of intervals of space : Thuc. III. 21 διὰ δέκα ἐπάλξεων, *every tenth battlement* : Hdt. IV. 181 διὰ δέκα ἡμερέων ὁδοῦ, *at the distance of ten days' journey* : Thuc. II. 29 διὰ τοσούτου, *at such a distance*. The gen. expresses the time (or space), which is an antecedent condition of the action ; and διὰ the extension of the action through that time or space.

3. Causal (direction whence).—*a.* The origin ; as, διὰ βασιλέων πεφυκέναι. *b.* Property or quality (as if one were passing through it), in combinations with εἶναι and γίγνεσθαι ; as, Thuc. IV. 30 διὰ προφυλακῆς : διὰ φόβου εἶναι Thuc. V. 59 : δι' ἐχθρας

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γίνεσθαι τινι, δι' ἱριδος, ὀργῆς, ἀσφαλείας εἶναι or γίνεσθαι. *c.* The agent or instrument; as, δι' ἑαυτοῦ often in prose, δι' ἐμοῦ Dem.: δι' ἐκείνου Thuc.: Hebr. I. 2 δι' οὗ καὶ τοὺς αἰῶνας ἐποίησε, *by=through whom* (as an agent) *He made the worlds*^a. *d.* The means or accompaniments, as if the action were passing through them, simply *with*; δι' ὀφθαλμῶν ὁρᾶν—ἔχειν τινὰ δι' ὀργῆς Thuc.: διὰ χειρῶν ἔχειν,—δι' οἴκτου λαβεῖν Eur. (= οἰκτεῖν): Plat. Apol. Socr. p. 17 D ἐὰν διὰ τῶν αὐτῶν λόγων ἀκοῦντέ μου ἀπολογουμένου δι' ὧν περ εἴωθα λέγειν: Eur. Phœn. 261 εἰσεδέξατο δι' εὐπερείας: Arist. Nub. 583 βροντὴ ἑρράγη δι' ἀστρατῆς. *e.* Hence material; as, δι' ἐλέφαντος. *f.* Mode and manner; as, διὰ σπουδῆς—διὰ τάχους Thuc. II. 18. *g.* Value; as, Soph. C. C. 584 δι' οὐδενὸς ποιεῖσθαι, *to esteem for nothing*; and of superiority or comparison; as, II. μ, 104 ὁ δ' ἔπρεπε καὶ διὰ πάντων (*throughout among all*): Hdt. I. 25 θέης ἄξιον διὰ πάντων τῶν ἀναθημάτων: Id. VII. 83 κόσμον δὲ πλείστον παρείχοντο διὰ πάντων Πέρσαι, *præcipuo cultu inter omnes eminebant*. Most of these usages arise from the notion of *in* being implied in that of *through*.

II. Accusative.

1. Local.—The extension of any thing throughout and over a space, (Homer, Pindar, Tragic chorus sometimes, but never in prose:) Æsch. Suppl. 15 φεύγειν διὰ κῦμ' ἄλιον.—διὰ δῶμα, διὰ κρατερὰς ὑσμῖνας Hesiod.: Eur. Hipp. 753 διὰ πόντιον κύμα ἐπόρευσας ἑμὰν ἀνασσαν.

2. Temporal.—Extension through time; as, διὰ νύκτα.

3. Causal.—*a.* The cause, as well the antecedent as the final: δι' ἀτασθαλίας ἔπαθον κακόν Hom., (antecedent cause): διὰ ἑτερόν, *for the sake of some further object* (final cause): διὰ τοῦτο, ταῦτα, δι' οὗ or διό, *wherefore*; διότι, *because* (for διὰ τοῦτο οὗτι), *for this reason—therefore*. So in the Att. formula: εἰ μὴ διὰ τοῦτον, *were it not for him*; especially when something has been prevented; Lysias p. 423, 60 ἀπολέσαι παρεσκευάζοντο τὴν πόλιν, εἰ μὴ δι' ἄνδρας ἀγαθοὺς^b: Demosth. p. 680. I. 26 ψήφισμα τοιοῦτόν τι παρ' ὑμῶν εὑρετο, ἐξ οὗ κυρωθέντος ἄν, εἰ μὴ δι' ἡμᾶς καὶ ταύτην τὴν γραφήν, ἡδίκητο φανερώς οἱ δύο τῶν βασιλείων.

b. The means; as, διὰ βουλὰς, διὰ μῆνιν.—*νικήσαι δι' Ἀθήνην* Od.

Obs. The accus. follows most of the compounds of διδ, except those implying the original notion of disunion (δίς), which take a dative, or pre-eminence, which take a genitive.

^a Magee on the Atonement, vol. i. p. 72.

^b Bremi ad loc.

b. *Karά*, from above, down,

Karά.

§. 628. Original meaning—Direction *from above to below*, *desuper*. Position *over against*, *contraposition to*. So that if two similar things were placed opposite to one another, each would be *karά* to the other.

I. Genitive.

1. Local.—*a*. Motion from above to below, *desuper*, *deorsum*; as, Il. α, 44 βῆ δὲ κατ' Οὐλύμποιο καρήνων, *from, down*. The genitive expresses the point whence the motion begins, the *karά* the direction of it—*downwards*. So κατ' ὀφθαλμῶν κέχυτ' ἀχλὺς, *from the eyes downwards*. Hence Homer and Herodotus VIII. 53 ἐρρίπτεον ἑωντοὺς κατὰ τοῦ τείχεος κάτω. Especially κατ' ἀκρῆς πόλιν αἰρέειν, *to take a city by storm*; properly from the highest point (citadel) to the lowest, i. e. *altogether—penitus*. Hence κατὰ παντός, καθ' ὅλου, for πάντως, ὅλως. So Hdt. III. 60 λιμένα βάθος κατὰ ὀργυιέων, whence *karά* seems otiose, but really expresses the measure from top to bottom. *b*. Direction downwards towards an object—*below* (*sub*, *subter*, with acc.): κατὰ χθονὸς ὄμματα πῆξαι, *on the earth below*: Il. ψ, 100 ψυχὴ κατὰ χθονὸς ὤχετο, *sub terram*: Hdt. VII. 6 ἀφανίζεσθαι κατὰ τῆς θαλάσσης: Ibid. 235 καταδεδυκέναι κατὰ τῆς θαλάσσης. So simply of any object in space lying *below*; like τοξεύειν κατὰ τινας, παῖειν κατὰ τινας, *to strike at something from above*; τύπτειν κατὰ κόρυς, *down on the head*.—The gen. here expresses the object aimed at, the preposition the direction, or supposed direction, of the blow. (See §. 506.) So with verbs of motion: Soph. Electr. 1433 βᾶτε κατ' ἀντιθύρων. *c*. Sometimes, but mostly in doubtful passages, *karά* is used to express *rest in*, *on*, *at a place*, where the original force of the preposition is almost lost: Hdt. I. 9 ἐπεὰν κατὰ νώτου γένῃ, *behind*: κατὰ γῆς for κατὰ γῆν. The genitive is local, as in διὰ γῆς ἵεναι.

2. Causal.—*a*. The simple object or aim considered as the cause (hence the genitive); as, λέγειν κατὰ τινας, *dicere de aliquare*: the genitive expresses the subject of the λόγος (see §. 486.), the preposition the notion of its being below, subjected to the λόγος, as in the phrase λέγειν ἐπὶ τινι—especially used in the notion of a hostile intention; as, λέγειν, λόγος κατὰ τινας: Xen. Apol. S. 13 ψεύδεσθαι κατὰ τοῦ θεοῦ. But not exclusively so: Dem. p. 68, 9 δ καὶ μέγιστόν ἐστι καθ' ὑμῶν ἐγκώμιον: Æschin. c. Ctes.

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60, 36 οἱ κατὰ Δημοσθένους ἱππαιοί: 88, 19 ἄνδρας ἀγαθοὺς,—ἐὰν τοὺς καθ' ἑαυτῶν ἱππικούς λέγωσιν, οὐ φέρομεν^a. Also σκοπεῖν κατὰ τινας, where κατὰ may be translated by *secundum*, in the case of; as, Plat. Phæd. p. 70 D μὴ τοίνυν κατ' ἀνθρώπων, ἢ δ' ὅς, σκόπει μόνον τοῦτο, εἰ βούλει βῆρον μαθεῖν, ἀλλὰ καὶ κατὰ ζώων πάντων καὶ φυτῶν. So also in Attic adjurations and oaths; as, εὐχεσθαι, ὁμόσαι κατὰ τινας &c.; the gen. expressing that wherefrom the force of the oath or adjuration proceeds, the preposition signifying the laying (real or supposed) of the hands upon it. So also εὐχεσθαι καθ' ἐκατόμβης, βοός: Demosth. p. 852, 26 ἡ μήτηρ κατ' ἐμοῦ καὶ τῆς ἀδελφῆς—πίστιν ἠθέλησεν ἐπιθεῖναι. *b*. In Arist. Eq. 660, it seems to have a numerical force, as with the acc.; κατὰ χιλίων εὐχὴν χιμάρων, *a vow to the tune of a thousand kids*.

II. Accusative.

§. 629. 1. Local.—*a*. Κατὰ with gen. is exactly opposed to ἀνά in respect of the point whence the motion is supposed to begin, but with the accus. they agree in their notion of position, both signifying an extension over an object, and with verbs of, or implying, motion, direction towards it. The relative position of two parallel perpendicular lines, as



would be expressed by either preposition with the accus.; ἀνά from bottom to top, κατὰ top to bottom. Most of the senses of κατὰ with accus. are derived from this notion of position, *over against* (*e regione*), *opposite to—at*: Hdt. III. 14 παρῆσαν αἱ παρθέναι κατὰ τοὺς πατέρας, *over against, opposite to*; Id. VI. 19 ἐπεὶ κατὰ τοῦτο γένεσθαι τοῦ λόγου, *quum ad hunc locum narrationis infra sequuturum pervenero*. So in Hom., βάλλειν κατὰ γαστέρα &c. Then κατὰ ῥέον, *down stream* (see ἀνά). *b*. An extension through space—beginning as it were from above and going downwards—*along, on—in, at, with persons among*; as, καθ' Ἑλλάδα: καθ' ὁδόν: Eur. Med. 249 κατ' οἶκους, *at home*: Æsch. Ag. 243 κατ' ἀνδρώνας: Hdt. VII. 145 κατ' ἀλλήλους, *among each other*: Id. V. 92 κατ' ἀνθρώπους, *among men*: Id. III. 109 αἱ ἔχιδναι κατὰ πᾶσαν τὴν γῆν εἰσὶ. So κατὰ γῆν, κατὰ θάλασσαν πορεύεσθαι.—κατὰ στρατόν, κατὰ νῆας Hom., as ἀνά στρατόν, ἀνά νῆας: both express

^a Bremi ad loc.

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extension, the supposed point of commencement being different. So *κατὰ φρένα καὶ κατὰ θυμόν* Hom., and *ἀνὰ θυμόν* Hom. So of parallels in latitude or longitude : Hdt. I. 76 *κατὰ Σινώπην* : Thuc. VI. 104 *κατὰ τὸν Τεριναιῶν κόλπον*. So *καθ' ἡμέραν*, *daily*.

2. Temporal.—Extension through time, as *ἀνά*, the point of commencement being different—duration of time, *during* : Hdt. III. 131 *κατὰ τὸν αὐτὸν χρόνον* : Id. I. 67 *κατὰ τὸν πρότερον πόλεμον* : Id. II. 134 *κατὰ Ἀμασι βασιλεύοντα, ἀλλ' οὐ κατὰ τοῦτον* : Id. III. 120 *κατὰ τὴν Καμβύσῳ νοῦσον ἐγένετο τάδε*. So *κατ' ἀρχάς*, *initio*, Id. III. 153.—*οἱ κατὰ τινα*, *the contemporaries of any one* : τὸ κατ' ἐμὲ, *things in my time*—the person being put for the time of his life : Xen. M. S. III. 5, 10 *οἱ καθ' ἑαυτοὺς ἄνθρωποι* : Demosth. p. 70, 20 *κατ' ἐκείνους τοὺς χρόνους, ὅτε κ. τ. λ.*

3. Causal—*Secundum*.—*a.* A model or rule for any action : the object being supposed to be placed lengthwise, as a model would be, and the action directed according to it : *κατ' αἶσαν*, *κατὰ μοῖραν*, *κατὰ κόσμον*, *according to order* : Hdt. I. 61 *κατὰ νόμον* : Ibid. 35 *κατὰ νόμους τοὺς ἐπιχωρίους* : Ibid. 134 *κατὰ λόγον*, *ad rationem, pro ratione* : Id. II. 26 *κατὰ γνώμην τὴν ἐμήν* : Eur. Phoen. 788 *λωτοῦ κατὰ πνεύματα μούσαν μέλπει*, *to the breath of the lotus pipe* : Alc. 446 *κατὰ λύραν* : Demosth. p. 98, 34 *χαρίζεσθαι καθ' ὑπερβολήν*, *exceedingly* ; καθό (for καθ' ὅ) or καθότι (καθ' ὅτι), *as far as—according to which or what* ; καθά or καθάπερ (καθ' ἄπερ), *as prout*. *b.* Hence generally of any thing to which especial reference is made, as this is in some sense the model or rule of the action ; as, Hdt. II. 3 *κατὰ τὴν τροφήν τῶν παίδων τοσαῦτα ἔλεγον* : Id. I. 85 *κατὰ μὲν νυν τὸν κρητῆρα οὕτως ἔσχε* : Id. VII. 142 *οἱ μὲν κατὰ τὸν φραγμὸν ξυμβάλλοντο τοῦτο τὸ ξύλινον τεῖχος εἶναι—διαφέρειν κατὰ τι* Lysias : Soph. Trach. 379 *ἦ κάρτα λαμπρὰ καὶ κατ' ὄμμα καὶ φύσιν* : Id. Œ. T. 1087 *κατὰ γνώμην Ἰδρις—κατὰ τι, quodammodo* Plat. Gorg. p. 527 B : *κατ' οὐδέν* Id. Polit. p. 302 B : *κατὰ πάντα*, *in every respect* ; *κατὰ τοῦτο, hoc respectu, propter hoc*, very often Hdt. : Demosth. p. 90, 2 *οὗς κατὰ τοὺς νόμους ἐφ' ὑμῖν ἔστιν, ὅταν βούλησθε, κολάζειν*. So to express some relation which the subject follows as its model—in proportion to ; as, *κατὰ φύσιν, secundum naturam* : Thuc. I. 22 *κατὰ ἀνθρωπεῖον*, *according to human nature* ; *κατὰ δύναμιν*, *after one's power* ; *κατὰ κράτος*, *according to strength—strongly* ; *κατὰ τὸ μέγεθος*. *c.* Hence the object, at which any one looks and frames any action or motion : Od. γ, 72 *ἣ τι κατὰ πρῆξιν—ἀλάλησθε* : Ibid. 106 *πλαζόμενοι κατὰ*

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λητδ' : Hdt. II. 152 κατὰ λητὴν ἐκπλώσαντας : Thuc. VI. 31 κατὰ θέαν ἦκειν, *spectatum venisse* : Soph. Œ. C. 1068 ὀρμᾶται κατ' ἀμπυκτήρια. — κατὰ τί ; *wherefore ? for what ? d.* An indefinite quantity — assimilation to a number, proportion : Hdt. II. 145 κατὰ ἐξήκοντα ἔτεα καὶ χίλια : cf. Id. I. 121. — κατὰ τὸ ἥμισυ, *in the proportion of half* : Thuc. VII. 45 πλείω ἢ κατὰ τοὺς νεκρούς, *more than in proportion to the slain*. So κατὰ μικρόν, κατ' ὀλίγον, κατὰ πολὺ, πολλά, *by far*. *e.* Mode and manner as the model of the action—*according to—after the fashion of* : Herodotus I. 9 κατ' ἡσυχίην : 124 κατὰ τάχος : Id. IX. 21 κατὰ συντυχίην, *casu* : κατὰ ἀνθρώπων : cf. Hdt. I. 121 οὐ κατὰ Μιτραδάτην, *not after the fashion of Mitridates*. So κατὰ τὸ ἰσχυρόν, *per vim*, κατὰ τὸ ὀρθόν Hdt. : Demosth. p. 92, 12 συμβαίνει τῷ μὲν (Φιλίππῳ), ἐφ' ᾧ ἀνέλαθην, ταύτ' ἔχειν κατὰ πολλὴν ἡσυχίαν : Eur. Andr. 554 κατ' οὖρον, *favourably*. *f.* And hence any division, (as early as Homer,) these divisions serving as models or rules for the distribution : κατὰ ἔθνη Hdt., κατὰ φύλα : Id. VI. 79 ἀποινά ἐστι δύο μνῆαι κατ' ἀνδρα, *viritim*—κατὰ κόμας, *vicatim* : Hdt. VI. 42 κατὰ παρασάγγας, *by parasangs* : Id. IV. 180 κατὰ χόνδρους μεγάλους, *in great lumps* : Thuc. I. 117 κατὰ χρόνους ταξαμένοι ἀποδοῦναι, *to pay at certain times*.—κατὰ μῆνα, *singulis mensibus*, καθ' ἡμέραν—ἐν καθ' ἓν, *one after the other—singly* ; καθ' ἑπτὰ, *septeni* : Hdt. V. 15 κατ' ἐώτους, *by themselves*.

Obs. The compounds of κατὰ take the genitive where the verbal action is to be represented as aimed at some one ; which force is communicated distinctly to many simple verbs by κατὰ ; the gen. being considered as the cause of the action, and κατὰ representing the superiority of the agent. A cognate accus. of the act is found frequently both without this gen., (where κατὰ is not the principal element, as κατηγορεῖν ταῦτα, *to say this openly*) ; and with it, as κατηγορεῖν τί τινος, *to say something against some one* ; καταγιγνώσκειν τί (as ἄνοιαν, κλοπὴν) τινος, κατακρίνειν τινός θάνατον, καταδικάζειν τινός θάνατον, καταψηφίζεσθαι τινος δειλίαν, καταψεύδεσθαι τινος ; καταφρονεῖν τινος despiciere, καταγελᾶν τινος ; κατασκεδάζειν, καταχεῖν, καταντλεῖν τί τινος. Sometimes the preposition is repeated : κατηγορεῖν and καταγιγνώσκειν κατὰ τινος Xenoph. Some of these verbs take an accus. of the patient instead of a genitive of the cause of the verbal notion : καταφρονεῖν τινα Eur. Bacch. 503. So cognate accus. : Thuc. VI. 43 καταφρονεῖν τι : Id. VIII. 12 καταλογεῖν τι. So καταγελᾶν with acc. in Eur., κατηγορεῖν τινα Plat., καταδικάζεσθαι with acc. Lysias, καταγιγνώσκειν τινά Xen. Cyr. VIII. 4. 9. Oecon. II. 18. So Demosth. p. 102, 52 ὑμᾶς ἔνιοι καταπολιτεύονται^a. So datus incommodi, instead of either accus. of patient, or genitive of cause of verbal action : καταχεῖν in Homer frequently ; so also καταγελᾶν : Hdt.

^a Cf. Schæfer et Bremi ad hunc loc.

ὑπέρ.

VII. 9 τοὺς ἐν τῇ Εὐρώπῃ κατοικημένους οὐκ ἴσσεις καταγέλασαι ἡμῖν.—καθὺ-
βρίζειν τινί Soph. Aj. 153.—κατακρίνειν in Hdt. VII. 146 τοῖσι μὲν κατακρί-
νито θάνατος.

c. ὑπέρ, above.

§. 630. ὑπέρ, [Sanskrit *upari* ; Lat. *super*, above.—]

I. Genitive.

1. Local.—a. Motion over an object. Mostly poetic : II. ο, 382 κύμα—νηὸς ὑπὲρ τοίχων καταβήσεται. So in Homer: ὑπὲρ κεφαλῆς στήναί τιμι: Xen. M. S. III. 8, 9 ὁ ἥλιος τοῦ θέρους ὑπὲρ ἡμῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν αὐτῶν παρέχει; b. (Notion of position)—above (in rest) a place or object. The genitive signifies the relation of position (§. 524.), ὑπὲρ defines it: Hdt. VII. 69 Ἀραβίων δὲ καὶ Αἰθιοπῶν τῶν ὑπὲρ Αἰγύπτου οἰκημένων ἦρχε Ἀρσάμης: Ib. VII. 115 οἱ ὑπὲρ θαλάσσης: Thuc. I. 46 ἔστι δὲ λιμὴν καὶ πόλις ὑπὲρ αὐτοῦ, of the position of a place on the sea, situated above the sea—ὑπὲρ θαλάσσης οἰκεῖν.

2. Causal.—ὑπέρ mostly agrees with περί: “*Id unum interest, quod περί usu frequentissimo teritur, multo rarius usurpatur ὑπέρ: quod ipsum discrimen inter Lat. præp. de et super locum obtinet. Sed Demosth. a vulgari usu sic deflectit, ut passim ponat ὑπέρ, ubi assuetus consuetudini positum malit περί^a.*” a. (Connected with its local force) in the notion of defending, helping, &c. for a person’s good—to stand over, and defend or help a person; as, μάχεσθαι ὑπὲρ τῆς πατρίδος.—ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος: Demosth. p. 19, 4 πολιτεύεσθαι ὑπὲρ τινος (Φιλίππου), in *alicujus gratiam*: στρατηγεῖν ὑπὲρ Φιλίππου Ibid. p. 30, 6: Ibid. p. 100, 43 ὑπὲρ τῶν πραγμάτων σπουδάζειν: Ibid. p. 116, 20 ὑπὲρ τῶν πραγμάτων—φοβοῦμαι. b. Substitution for—one thing being placed as it were over another and thus substituted for it: Eur. Alc. 700 εἰ τὴν παρούσαν καθθανεῖν πείσεις ἀεὶ γυναῖχ’ ὑπὲρ σοῦ. So Plat. Conviv. p. 179 B ὑπὲρ τοῦ αὐτῆς ἀνδρὸς ἀποθανεῖν. So Id. Gorg. p. 513 C ἐγὼ ὑπὲρ σοῦ ἀποκρινοῦμαι, in *your stead*: Xen. Anab. VII. 4, 9 ὑπὲρ τούτου ἀποθανεῖν. So in the New Test.: Rom. v. 8 Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε^b. c. Some mental cause of action, where ὑπό with gen. is more usual; as, ὑπὲρ πένθους, ὑπὲρ παθῶν:

^a Buttm. Ind. ad Midian. p. 188.

^b Magee on Atonement, I. p. 245, sqq. Raphelius, Annot. II. p. 253-4. Schleusner Lex. ad voc. Viner Gramm. p. 318.

ὑπέρ—ἄμφί.

Eur. Suppl. 1125 βάρος μὲν οὐκ ἀβριθὲς ἀλγέων ὑπερ: Id. Andr. 490 κτείνει δὲ τὴν τάλαιναν—δυσφρονος ἔριδος ὑπερ. Also δεδιέναι ὑπὲρ τινος, *to be afraid of some one*: Plat. Apol. Soer. p. 24 Ἀ ὑπὲρ ποιητῶν ἀχθόμενος. *d.* With verbs of entreating, supplicating: Il. ω, 466 καὶ μιν ὑπὲρ πατρὸς καὶ μητέρος ἠυκόμοιο λίσσεο καὶ τέκος, *for the sake of—by*. *e.* The object, considered as the cause, especially with the article and infin.: Demosth. p. 52, 43 ὑπὲρ τοῦ μὴ παθεῖν κακῶς ὑπὸ Φιλίππου. *f.* Generally to express a special reference to something—*about*, for περί with genitive.

II. Accusative.

Motion above, over, beyond an object, whether in space, time, size, or number: 1. Hdt. IV. 188 ῥιπτεύουσι ὑπὲρ τὸν δόμον, *over the house*; ὑπὲρ Ἑλλησποντον οἰκεῖν, *on the other side of the Hellespont*: 2. ὑπὲρ τὴν ἡλικίαν. — 3. ὑπὲρ αἴσαν, *beyond, (contrary to) right*; ὑπὲρ μοῖραν—ὑπὲρ δύναμιν, ὑπὲρ ἀνθρώπων: 4. Hdt. V. 64 ὑπὲρ τὰ τεσσαρῆκοντα ἔτη.

Obs. The compounds of ὑπέρ take a genitive, when the notion of superiority is the prominent notion in the compound verb, as ὑπερφρονεῖν; otherwise it does not materially alter the sense of the simple verb.

5. *Prepositions with Genitive, Dative, and Accusative*: ἄμφί, περί, ἐπί, μετά, παρά, πρός, ὑπό.

1. Ἄμφί and περί.

§. 631. 1. Ἄμφί, περί, express the same position—*about, around*; ἄμφί, *two sides only*; περί, *all round*. They agree also in their usage, except that ἄμφί is mostly confined to the Ionic dialect and poetry, while περί is used in all the dialects, and therefore has acquired a greater variety of meanings and more general usage.

a. Ἄμφί, *about*.

2. Ἄμφί (ἀμπί) [Sans. *api*; Lat. *apud*; in Comp. *amp*, *amb*, *am*, *an*]. General force—the position of two things, so that one is bounded on two sides by the other.

I. Genitive.

1. Local (Post-Homeric).—*a.* Removal of something surrounded, from the thing surrounding it; the gen. signifying the removal, ἄμφί the relative position of the things: Eur. Or. 1458

ἄμφι.

ἀμφὶ πορφυρέων πέπλων ξίφη σπάσαντες, *drawing the sword from the garments which enveloped it.* *b.* Round any thing—in rest : Hdt. VIII. 104 τοῖσι ἀμφὶ ταύτης οἰκέουσι τῆς πόλιος. The gen. signifies an antecedent condition (§. 522.) of the notion of the verb, ἀμφὶ defines the position.

2. Causal.—The thing on which a person is physically or morally employed, is considered as the cause of such employment, and therefore is in the gen., while ἀμφὶ defines the relation more clearly by adding the local notion of “about;” as, μάχεσθαι ἀμφὶ τινος, round—for : Od. θ. 267 ἀμφὶ φιλότιτος ἀεῖδεν (for the more usual περί), as it were, *lingering in song round love* : Eur. Hec. 580 τοιάδ’ ἀμφὶ σῆς λέγω παιδὸς θανούσης : Hdt. VI. 131 ἀμφὶ μὲν κρίσιος τῶν μνηστῆρων τσαῦτα ἐγένετο, as English *about*.

II. Dative.

1. Local.—Rest round, at, near; as, τελαμῶν ἀμφὶ στήθεσσιν Il. β. 388 : στήσαι τρίποδα ἀμφὶ πυρί Homer, *to place it on the fire*, so that it stood therein; then to express total envelopment : Eur. Phœn. 1514 ἀμφὶ κλάδοις ἔζεσθαι, *among—surrounded by twigs.* So ἀμφὶ Νεμέῃ, *at the Nemean games.* So of time : Pind. Ol. XIII. 37 ἀμφ’ ἐνὶ ἡλίῳ, *in one day.*

2. Causal.—*a.* The cause or object, as with gen., with this difference, that the dative expresses the cause as being in some position: there is the notion of an actual existence of the cause in some particular place : Il. π. 565 ἀμφὶ νέκνι κατατεθνηῶτι μάχεσθαι : Il. γ. 157 ἀμφὶ γυναικὶ ὄλγεα πάσχειν : Soph. El. 1180 τί δὴ ποτ’, ὦ ξέν’, ἀμφ’ ἐμοὶ στένεις τάδε; Hdt. VI. 129 οἱ μνηστῆρες ἔρω εἶχον ἀμφὶ τε μουσικῇ καὶ τῷ λεγομένῳ ἐς τὸ μέσον. So with verbs of *fear, anxiety* : Od. α. 48 ἀλλὰ μοι ἀμφ’ Ὀδυσσῇ δαΐφρονι δαΐεται ἦτορ : Hdt. VI. 62 φοβηθεὶς ἀμφὶ τῇ γυναικί. With verbs of *saying* : Hdt. III. 32 ἀμφὶ δὲ τῷ θανάτῳ αὐτῆς διζὸς — λέγεται λόγος. *b.* Some mental cause; as, Eur. Or. 825 ἀμφὶ φόβῳ, *præ metu* (as it were encircled by fear) : so ἀμφὶ θυμῷ, *præ irâ*; ἀμφὶ τάρβει, *præ pavore.* *c.* The means or opportunity, considered as being in a local position, so that one thing is surrounded by another, lingers round it (often in Pindar) : Pyth. I. 12 θέλγει φρένας ἀμφὶ τε Λατοῖδα σοφία βαθυκόλπων τε Μοιῶν, *demulcet mentes per Apollinis et Musarum artem* : Ibid. VIII. 34 ἴτω τεδὺν χρέος, ὦ παῖ,—ἐμὰ ποτανὸν ἀμφὶ μαχανᾷ, *tna res, tuum facinus divulgatur per meam artem alatum.*

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III. Accusative.

1. Local.—Extension round any thing: ἀμφὶ ῥέεθρα Il. β, 461. Thence an action in the interior (within the circle) of anything: Il. λ, 706 ἀμφὶ τε ἄστυ ἔρδομεν ἱρὰ θεοῖσιν, *around the interior of the city*. So also of those environing any one: οἱ ἀμφὶ τινα, *a person and those round, i. e. his followers*.

2. Temporal.—An indefinite time; as, ἀμφὶ τὸν χειμῶνα, *about winter*: Xen. Cyr. V. 4, 16 ἀμφὶ δεῖλην. An indefinite space of time: Pind. Ol. I. 97 λοιπὸν ἀμφὶ βίον, *for the remainder of his life*. Thence an indefinite number; as, ἀμφὶ τοὺς μυρούς, *circiter*.

3. Causal.—A mental lingering round, employment, pains about something (also in Att. prose); as, εἶναι, ἔχειν ἀμφὶ τι: Xen. Cyr. V. 8, 44 ἀμφὶ δεῖπνον ἔχειν: Ibid. VII. 5, 52 ἀμφ' ἵππους, ἄρματα, μηχανὰς ἔχειν. Thence of any thing which extends over and about, relates to something else; as, τὰ ἀμφὶ τὸν πόλεμον: Pind. Isth. VI. 9 θυμὸν εὐφραίνειν ἀμφ' Ἰόλαον: Æsch. Sept. 843 μέριμνα ἀμφὶ πόλιν: Id. Ag. 715 ἀμφὶ μέλεον αἷμα.

b. Περί, round—about.

§. 632. Περί (Æol. πέρ, Sansc. *pari-* (i. e. *circa*); Lat. and Lith. *per*; Goth. *fair*). Original meaning—*round, in a circle*.

I. Genitive.

1. Local.—The position of one thing round, encircling another, (only in poetry, and but seldom.) The genitive expresses the antecedent condition (§. 522.), the preposition defines it, by adding a notion of particular position. Homer only Od. ε, 68 αὐτοῦ (*there*) τετάνυστο περὶ σπείους γλαφυροῦ ἡμερίς: and Ibid. 130 τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα, *as it were riding on the keel, encircling it with his legs*: Eur. Troad. 818 (Chorus) τεῖχῃ περὶ Δαρδανίας φονία κατέλυσεν αἰχμὰ: cf. Sapph. in Aphrod. 10.

2. Causal.—It is applied to denote a great variety of causes: the gen. expresses some antecedent condition to the action, the prep. defines it, and frequently represents the action as if it were actually springing from the centre, so to say, of such condition. α. As ἀμφὶ, but in a greater variety of relations: μάχεσθαι περὶ τῆς πατριδος: Eur. Alc. 178 οὐ θνήσκω περὶ. With verbs of moral or

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physical perception : ἀκούειν, εἰδέναι &c. ; of saying and asking ; αἰ, λέγειν περί τινος, λόγος περί τινος,—ἔρεσθαι περί τινος Od.² ; of care, fright, and other passions ; αἰ, φοβεῖσθαι περί πατρὶδος, ἐπιμελεῖσθαι, ἐπιμέλεια περί τινος. *b.* Thence generally the cause, occasion, relation, reference in various combinations ; αἰ, Eur. Phœn. 524 εἶπερ γὰρ ἀδικεῖν χρή, τυραννίδος περί κάλλιστον ἀδικεῖν, *about, for the sake of* : Demosth. p. 52, 43 τὴν μὲν ἀρχὴν τοῦ πολέμου γεγεννημένην περί τοῦ τιμωρῆσασθαι Φιλίππον. *c.* Some mental cause ; αἰ, περί ἐρίδος μάχεσθαι Hom. *from strife* ; περί ὀργῆς, (περιόργης al.) *præ irâ*, Thuc. IV. 130. *d.* The relation of an agent to that which belongs to and surrounds him, as if he were the possessor thereof, as in the Attic formulas : τὰ περί τινος, *a person's affairs, &c.* ; οἱ περί τινος, *those belonging to any one* : Demosth. p. 50, 36 ἐν δὲ τοῖς περί τοῦ πολέμου καὶ τῇ τοῦτου παρασκευῇ ἄτακτα ἅπαντα (so. ἐστίν). *e.* Estimation, worth, superiority : Homer περί ἄλλων, *præ ceteris* : Il. α, 287 περί πάντων ἔμμεναι ἄλλων, *properly, from the midst of them* : Od. ρ, 388 ἀλλ' αἰεὶ χαλεπὸς περί πάντων εἰς μνηστήρων, *amidst them all*. (The verb εἶναι is commonly found in these constructions with περί ; αἰ περιεῖναι with gen. often has in Homer the sense of *surpassing*.) Then Hdt. and very frequently in Att. writers in certain phrases : περί πολλοῦ, περί πλείονος, περί πλείστου, περί ὀλίγου, περί ἐλάττωτος, περί ἐλαχίστου, περί οὐδενὸς ποιεῖσθαι or ἡγεῖσθαι τι, *to esteem one high, higher, &c.* ; περί πολλοῦ ἔστιν ἡμῖν, *of great value to us*. The gen. signifies the antecedent notion of the value, as it is good Greek to say πολλοῦ ποιεῖσθαι, but περί represents the relation more visibly as arising from an actual circle of objects, as is clearly seen in the Homeric περί πάντων, περί ἄλλων.

II. Dative.

1. Local.—A position in rest in a circle, *environs, neighbourhood* (like ἀμφί), but generally with the collateral notion of close connexion^b, αἰ θώραξ περί τοῖς στέρνοις : Il. ν, 570 ἀσπαίρειν περί δουρί : Il. σ, 453 μάρναντο περί Σκαιῇσι πύλῃσι, αἰ : Hdt. VII. 61 περί μὲν τῇσι κεφαλῇσι εἶχον τιάρας : Plat. Rep. p. 359 D περί τῇ χειρὶ χρυσῶν δακτύλιον φέρειν.

2. Causal, like ἀμφί with dat., *a.* αἰ μάχεσθαι περί τινι poet.—δεδιέναι περί τινι : Hdt. III. 35 περί ἐωντῶ δειμαίνοντα : Thuc. II. 69 περί αὐτῶ σφαλῆναι : Plat. Phæd. p. 114 D θαρρεῖν περί τινι, *to be*

^a Liddell and Scott Lex.^b Nitzsch ad Od. p. 243.

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of good cheer about it. *b.* Some ground for an action, internal or external: Il. θ, 183 ἀτρέσθαι περί καπνῷ (Wolf, ὑπὸ καπνοῦ).—περί χάρματι, φόβῳ, σθένει, ὀδύνῃ, πρῶ (as it were surrounded by).

III. Accusative.

1. Local.—*a.* Motion into the circle, into the vicinity of any thing: Il. κ, 139 περί φρένας ἤλυθ' ἰωή, round his mind came the call. *b.* Frequently with verbs of rest, to express as it were a circular extension through space—round, at, through: Il. σ, 374 ἐστάμεναι περί τοῖχον: Hdt. III. 61 Καμβύση—χρονίζουσι περί Αἴγυπτον—ἐπανιστάται ἄνδρες Μάγοι, in and round Egypt: Id. VII. 131 ὁ μὲν δὴ περί (in) Πιερίην διέτριβε ἡμέρας συχνάς, see ἀμφί with accus.: Thuc. VI. 2 ἤκουν Φοίνικες περί πᾶσαν τὴν Σικελίαν, per Siciliam: Demosth. p. 90, 3 Φίλιππος—περί Ἑλλήσποντον ὦν. Hence οἱ περί τινα, those who are about a person; οἱ περί Πλάτωνα, Plato's scholars: cf. ἀμφί. So Hdt. I. 174 τὰ περί τοὺς ὀφθαλμούς.

2. Temporal (Post-Homeric)—an indefinite period, like ἀμφί: Thuc. III. 89 περί τούτους τοὺς χρόνους. So an indefinite number; as, περί μυρίους.

3. Causal—περί (ἀμφί) δόρπα πονεῖσθαι Hom. (as it were, running about.) Attic: ἀμελῶς ἔχειν περί τινα; very often εἶναι περί τι, and so generally to express a particular reference to any thing; the point about or in which any thing takes place; as, Xen. Anab. III. 2, 20 ἐξαμαρτάνειν περί τινα: Ibid. I. 6, 8 ἀδικος περί τινα: Id. M. S. I. 1, 20 σωφρονεῖν περί τοὺς θεούς: Thuc. I. 122 περί αὐτὸν παύειν: Plat. Rep. princ. πονηρὸς περί τι: Id. Gorg. p. 490 Εἰ περί σιτία λέγειν: αἱ περί τὸ σῶμα ἡδοναί—τὰ περί τὴν ἀρετὴν, the essence of virtue. Also the subject matter of an argument, or treatise, or system: Plat. Phædr. p. 261 D περί δικαστήριά ἐστιν ἡ ἀντιλογική: Id. Crat. p. 408 Α περί λόγου δύναμιν ἐστι πᾶσα ἡ πραγματεία.

Obs. 1. In the philosophical works of Aristotle, περί signifies, "to be engaged in or upon," and takes its definite sense from the word on which it depends. So ἀρετὴ ἐστὶν περί πάθη καὶ πράξεις, the subject matter of virtue is passions and actions; ἀρετὴ ἐστὶν περί ἡδονὰς καὶ λύπας, virtue is the regulation of pleasure and pain.

Obs. 2. The compounds of περί generally follow the simple verb; as περί does not commonly form the principal part of the compound, except where a notion of superiority exists in the compound; as, περιγίγνεσθαι Thuc. I. 55. So the dat. with περιστῆναι Lys. p. 126, 4; and frequently in Demosth. in the sense of "to defend."

2. 'Επί, *on*.

§. 633. 'Επί (Sansc. *abhi*). Original force *upon, on*, whence almost all its various meanings may be derived. It originally expresses the position of one thing *on* another, the latter being as it were the support or the foundation of the former, that whereon it rests. Thence, as an action is conceived to rest upon the motive or cause &c. for which it is done, (the motive being as it were the foundation of the action,) that whereon it rests expresses the *motive*, the *cause*, &c. (like *on* in old English); and as this motive implies, with different verbal notions, different relations, ἐπί has a corresponding variety of meanings.

I. *Genitive*.

1. *Local*.—*a*. Being *on* or *at* any thing. The genitive expresses an antecedent condition of the action or state, and ἐπί defines the peculiar position: Il. χ, 225 ἐπὶ μελῆς ἐρεισθείς: Hdt. VII. 111 τὸ μαντήϊον τοῦτο ἔστι μὲν ἐπὶ τῶν οὐρέων τῶν ὑψηλοτάτων: Id. VI. 129 ἐπ' αὐτῆς (τῆς τραπέζης) ὀχῆσατο: Demosth. p. 117, 26 τριάκοντα πόλεις ἐπὶ Θράκης ἔω.—ἐφ' ἵππων ὀχεῖσθαι, *on horse-back*: Hdt. II. 35 τὰ ἀχθεα οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλῶν φορέουσι, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων. So also Id. VII. 10, 4 προσκεψάμενος ἐπὶ σεωντοῦ, as it were *resting on yourself*, i. e. *tecum*: Thuc. I. 126 ἐπὶ τῶν σεμῶν θεῶν καθεζομένους. *b*. A motion *towards* a place or thing. The genitive represents the place as something aimed at, the desire antecedent to the notion (§. 507.); as early as Homer^a. Thuc. I. 116 πλεῖν ἐπὶ Σάμου: Xen. Cyr. VII. 2, 1 ἐπὶ Σάρδεων φεύγειν: Demosth. p. 123, 48 ἀναχωρεῖν ἐπ' οἶκον πάλιν: Thuc. I. 63 ἡ ἐπὶ τῆς Ὀλύνθου, ἡ ἐς τὴν Ποτιδαίαν, *towards Olynthus or to Potidæa*: Eur. Elect. 1343 στεῖχ' ἐπ' Ἀθηνῶν. Also Hdt. VII. 31 ὁδοῦ—ἐπὶ Καρίης φερούσης. So Hom. ἐπὶ κόρης τύπτειν.

2. *Temporal*.—The time when any thing happens or exists; the time being, as in the local or temporal genitive, considered as a space or spot whereon the action rests as a foundation, as early as Homer: Il. β, 797 ἐπ' εἰρήνης: Il. ε, 637 ἐπὶ προτέρων ἀνθρώπων: Hdt. V. 117 ἐπ' ἡμέρης ἐκάστης: Id. VI. 98 ἐπὶ γὰρ Δαρείου—ἐγένετο πλέω κακὰ τῇ Ἑλλάδι: Demosth. ἐπὶ τῶν κινδύνων, *in the moment of danger*: Thuc. II. 54 ἐπὶ τοῦ παρόντος, *at the present time*. We often find the gen. with a present participle expressing an

^a Liddell and Scott Lex.

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action with which the action of the sentence is coeval, whence ἐπί is said to express duration of time: ἐπὶ Κύρου βασιλεύοντος. So also ἐφ' ἡμῶν, *nostrā memoriā*: Demosth. p. 28, 2 ἐπ' ἐμοῦ γὰρ—γέγονε ταῦτα^a: Ibid. p. 34, 21 ἐπὶ τῶν προγόνων: Xen. Cyr. I. 6, 31 ἐπὶ τῶν ἡμετέρων: Demosth. p. 34, 23 τῶν τ' ἐπὶ τῶν προγόνων ἔργων καὶ τῶν ἐφ' ὑμῶν: Ibid. p. 22, 4 οἶον ὑπῆρξέ ποθ' ὑμῖν ἐπὶ Τιμοθέου, *duce Timotheo*: Thuc. VI. 103 τοὺς στρατηγούς ἐφ' ὧν ταῦτα ξυνέβη.

3. Causal.—a. With verbs of *saying, swearing, affirming before* some one: λέγειν ἐπὶ δικαστῶν, ἐπὶ μαρτύρων: Demosth. p. 273, 8 ἐπωμόσαντο ἐπὶ τῶν στρατηγῶν: the judges, witnesses, generals being considered by the Greeks as that whence the action proceeded, arising and having its force from their authority, the antecedent cause of the action; while ἐπί still further defines the relation by representing it as resting on these persons. So Hdt. IX. 11 εἶπαν ἐπ' ὄρκου, *quasi substrato vel supposito jurejurando*. b. The occasion, the author of any thing—Καλεῖσθαι ἐπὶ τινος, *to be named after some one or something*, whereon, as it were, the name rests: Hdt. VII. 40 Νισαῖοι δὲ καλέονται—ἱπποὶ ἐπὶ τοῦδε: Ibid. c. 74 ἐπὶ δὲ Λυδοῦ τοῦ Ἄττος ἔσχον τὴν ἐπωνυμίην: Id. IV. 45 ἔχειν ὄνομα ἐπὶ τινος.—τὴν ἐπωνυμίην ποιεῖσθαι ἐπὶ τινος. So Ibid. ἐπ' ὅτεν; *for why?*—ἐφ' ἑαυτοῦ, *sua sponte*: Id. VII. 151 ἐπὶ προφάσιος, *prætextu*. c. A cause.—The genitive expresses that whence the action springs, and ἐπί represents the action as resting on the object: λέγειν ἐπὶ τινος, *dicere de aliqua re*: Plat. Charm. p. 155 D ἐπὶ τοῦ καλοῦ λέγων παιδός. d. Conformity to—after the fashion of, in the case of; with verbs of *examining, deciding, saying, showing, &c.* The genitive signifies the antecedent condition whence the action springs; ἐπί represents this condition as that whereon the action rests: Ζητεῖν τι ἐπὶ τινος, κρίνειν τι ἐπὶ τινος, σκοπεῖν τι ἐπὶ τινος, λέγειν τι ἐπὶ τινος, ἐπιδείξαι τι ἐπὶ τινος: Soph. Elect. 1061 ἐπ' ἴσας (sc. μοίρας), *equally*: Isocr. p. 203 ἐπὶ τῶν ἐλαττόνων καὶ τοῦ βίου τοῦ καθ' ἡμέραν ἐπιδείξειεν ἂν τις κ.τ.λ.: Xen. Cyr. I. 6, 25 καὶ ἐπὶ τῶν πράξεων δὲ, ἦν μὲν ἐν θέρει ὦσι, τὸν ἄρχοντα δεῖ τοῦ ἡλίου πλεονεκτοῦντα φανερόν εἶναι: Plat. Rep. p. 597 B βούλει οὖν, ἔφη, ἐπ' αὐτῶν τούτων τὸν μιμητὴν τοῦτον ζητήσωμεν, τίς ποτ' ἐστίν; *vixne, ad hæc ipse imitatore[m] istum exigitur*^b? Ibid. p. 475 A εἰ βούλει, ἔφη, ἐπ' ἐμοῦ λέγειν περὶ τῶν ἐρωτικῶν, ὅτι οὕτω ποιοῦσι, συγχωρῶ τοῦ λόγου χάριν, *ita ut de me rei exemplum petatur*^c: Demosth.

^a Bremi ad loc.^b Stallb. ad loc.^c Ibid.

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p. 18, 1 ἐπὶ πολλῶν (*in many cases*) μὲν ἂν τις ἰδεῖν—δοκεῖ μοι τὴν παρὰ τῶν θεῶν εὐνοίαν φανεράν γιγνομένην τῇ πόλει. *e.* Dependence on—ἐπὶ representing a thing as resting on something else: ἐφ' ἑαυτοῦ, ἑαυτῶν, ἡμῶν αὐτῶν, ἑαυτῆς, *by oneself*—properly, *resting or depending on oneself*: Homer Il. η, 194 εὐχεσθε—σιγῇ ἐφ' ὑμείων, ἵνα μὴ Τρῶές γε πύθωνται: Hdt. V. 98 οἰκέοντας τῆς Φρυγίης χώρόν τε καὶ κώμην ἐπ' ἐωϋτῶν: Id. IV. 114 οἰκώμεν ἐπ' ἡμέων αὐτῶν. So in Attic writers: Soph. Cē. C. 746 ἐπὶ προσπόλου μῖας οἰκεῖν, *with* (as it were depending on) *one servant maid*. So also ἐπὶ ἐωϋτοῦ βάλλεσθαι, *secum solo reputare*, in Hdt.; Id. VII. 10 προσκεψάμενος ἐπὶ σεωϋτοῦ. Hence apparently the phrase so frequent in Attic historians: ἐφ' ἐνός, ἐπὶ τριῶν, τεττάρων τετάχθαι, *σθῆναι, one, two, three men deep*. *f.* Hence also ἐπὶ is used to express a steady continuance in a thing; as, Demosth. p. 42, 6 ἂν—καὶ ὑμεῖς ἐπὶ τῆς τοιαύτης ἐθελήσητε γενέσθαι γνώμης, *firmiter adherere huic rationi*: Ibid. 9 οὐχ οἷός τ' ἐστίν, ἔχων δὲ κατέστραπται, μένειν ἐπὶ τούτων: Id. p. 66, 3 κωλύσαι' ἂν ἐκείνον (*Philippum*) πράττειν ταῦτα, ἐφ' ᾧ ἔστι νῦν, *quidus nunc studet*: Ibid. p. 93, 14 οἴεσθε τοὺς Βυζαντίους μενεῖν ἐπὶ τῆς ἀνολας τῆς αὐτῆς: Ibid. p. 101, 47 μένειν ἐπὶ τῆς ἑαυτοῦ, *domi se continere*. *g.* The object, conceived as the cause: Hdt. V. 109 ἐπ' οὗ ἐτάχθημεν, *over which: super quā re constituti sumus*, that is *cui rei præfecti sumus*. Hence οἱ ἐπὶ τῶν πραγμάτων, *those entrusted with the management of affairs*: so τοὺς ἐπεστέωτας.

II. Dative.

§. 634. 1. Local.—Existence not only as with gen. *on*, but also, and indeed more frequently, in a more remote sense, *at*, or *by* a place or thing. *a.* *On* or *in* (rather more usual in poetry than prose): Hdt. V. 77 κληρούχους ἐπὶ τῇ χώρῃ λείπουσι: Id. VII. 217 ἐγένοντο ἐπὶ τῷ ἀκρωτηρίῳ τοῦ οὐρεος: Ibid. 41 τούτῳ χίλιοι μὲν ἐπὶ τοῖς δόρασι ἀντὶ τῶν σαυρωτήρων ροιάς εἶχον χρυσέας: cf. c. 74: Plat. Rep. p. 614 B κείμενος ἐπὶ τῇ πυρᾷ. *β.* *By*—*near*: Hdt. III. 16 ἀποθανόντα ἐθαψεν ἐπὶ τῇσι θύρῃσι: Id. VII. 75 οἰκέοντες ἐπὶ Στρυμόνι: Id. c. 89 οἱτοὶ δὲ οἱ Φοίνικες τὸ παλαιὸν οἰκεον—ἐπὶ τῇ Ἐρυθρῇ θαλάσσῃ. Hence Xen. Cyr. VI. 3, 28 τῶν ἐπὶ ταῖς μηχαναῖς, *those stationed at the engines*: εἶναι ἐπὶ τοῖς πράγμασι, οἱ ἐπὶ τοῖς πράγμασι, Demosth.; though perhaps in these instances ἐπὶ expresses rather (in the causal force) the *object*. *γ.* So λέγειν ἐπὶ τινί, *to speak a panegyric on a person who is conceived to lie at the*

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speaker's feet. So *Æsch. Eum.* 327 ἐπὶ τῷ τεθυμένῳ, *over the victim*: *Hdt. IV.* 162 ἐπὶ παντὶ τῷ διδομένῳ, *on or over each gift*. δ. So also when one thing is spoken of as being *by* or *with* another; as, ἐσθλὲν ἐπὶ τῷ σίτῳ ὄψον, *with bread*, *Xen.*: *Arist. Ach.* 835 παλεῖν ἐφ' ἄλλ' μᾶρδαν, *with salt for sauce*: ἐπὶ τῷ σίτῳ πίνειν, *Xen.*: ἐπὶ τῇ κύλικι ῥδεῖν *Plat.*: *Arist. Eq.* 707 ἐπὶ τῷ φάγοις ἥδιστ' ἂν, *what sauce will you take*. Hence ἐπὶ τούτοις, *on this*. ε. So of additions: *Od. ρ.* 308 ταχὺς ἔσκε θέειν ἐπὶ εἶδει, *in addition to his beauty*. So *Hdt. IV.* 154 ἐπὶ θυγατρὶ ἀμήτρα, *having already a motherless daughter*. ζ. Hence a succession of things in space and time: *Il. η.* 163 ἐπὶ τῷδε ἀνέστη, *on him—after him*: *Od. η.* 120 ὄγχνῃ ἐπ' ὄγχνῃ γηράσκει, *pear on pear*: *Xen. Cyr. II.* 3, 7 ἀνέστη ἐπ' αὐτῷ Φεραύλας.—φόνος ἐπὶ φόνῳ, *Eur.*, *murder after murder*: *Arist. Eq.* 411 πόλλ' ἐπὶ πολλοῖς. So *Xen. Hell. I.* 1, 35 τὰς ἐπὶ πᾶσι, *those in all*.

2. Temporal.—α. A period in which any thing is done; as, ἐπὶ νυκτὶ *Il. θ.* 529, the time being considered as a space or spot on which the action is done. β. *After*; as ἐπ' ἐξεργασμένοις, *after it was all over*: *Theocr. xxiv.* 137 ἐπὶ ἡματι, *at day close*^a.

3. Causal.—α. The object or aim of an action, considered as the motive or foundation thereof, (mostly with verbs which do not imply a notion of motion, as with these the acc. is commonly used: *Hdt. IX.* 82 ἐπὶ γελῶτι, *for a joke*. Generally with a hostile force, *with a view to the harm of*, frequently found in Homer and other poets, and often in Ionic prose. (The dative is instrumental; as, *Thuc. III.* 82 πολεμουμένων τῇ τῶν ἐναντίων κακώσει:) *Hdt. I.* 61 μαθὼν τὰ ποιούμενα ἐπ' ἐωὐτῷ: *Id. VI.* 88 τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγινήτησι. So simply the result contemplated—*with a view to*: *Id. I.* 41 κλώπες—ἐπὶ δηλήσει φανέωσι: *Thuc.* οὐκ ἐπὶ κακῷ, *not with any view to injure*. So ἐπὶ τούτῳ, *hoc consilio*: *Arist. Av.* 583 ἐπὶ πείρᾳ, *to try—for an experiment*: *Xen. Symp. I.* 5 Πρωταγόρα πολὺ ἀργύρεον ἐπὶ σοφίᾳ, *ad discendam sophiam*: *Plat. Apol. ρ.* 20 Ε ψεύδεταί τε καὶ ἐπὶ διαβολῇ τῇ ἐμῇ λέγει: *Demosth. ρ.* 68, 12 ἡγεῖτ' οὖν, εἰ μὲν ὑμᾶς ἔλοιτο φίλους, ἐπὶ τοῖς δικαίοις αἰρήσεσθαι^b: *Ibid. ρ.* 92, 9 εἴπερ ὡς ἀληθῶς ἐπὶ πᾶσι δικαίοις ταῦτα συμβουλευέουσιν: νόμους θέσθαι ἐπὶ τινι (*for*) *Plat.* And so ὀνομάζειν or καλεῖν τι ἐπὶ τινι, *nomen alicui imponere*, in *Thuc.* and *Plat.* β. Dependence on any thing (*for dat.* §. 588. 2.); as ἐπὶ τινι εἶναι, *penes aliquem esse*: *Hdt. VIII.* 29 ἐπ' ἡμῶν ἔστι ἡνδραποδίσθαι ὑμέας: *Id. VII.* 10, 3

^a Nitzsch *Od. II.* 284.^b Cf. *Bremi.*

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ἀκοῦσαι δεινὸν, ἐπ' ἀνδρί γε ἐνὶ πάντα τὰ βασιλείος πρήγματα γεγενῆσθαι: Plat. Rep. p. 460 A τὸ δὲ πλῆθος τῶν γάμων ἐπὶ τοῖς ἀρχονσι ποιήσομεν, i. e. *numorum nuptiarum rectoribus definiendum permittemus*^a: Demosth. p. 90, 3 ἐφ' ὑμῖν ἔστι (τούτους) κολάζειν: Ibid. p. 103, 55 κολάζειν τοὺς ἀδικούντας ἐφ' ὑμῶν ἔστι. c. The condition of any thing—on these terms; the terms being considered as the foundation on which the whole rests. The dative is modal (as without ἐπί: Hdt. VI. 130 ἐγγνώ παῖδα νόμοισι τοῖσι Ἀθηναίων, see Soph. Electr. 1043). So especially ἐπὶ τούτῳ, ἐφ' ᾧ, ἐπὶ τούτοις, ἐπ' οὐδενί, *nulla conditione, nullo pacto*: Hdt. III. 83 ἐπὶ τούτῳ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ' ᾧτε ὑπ' οὐδενὸς ὑμέων ἀρξομαι. d. It expresses also the antecedent as well as final cause: Thuc. VII. 46 ἐπὶ εὐπραγίᾳ ἀναρρωσθέντες. e. The ground of any mental affection; as, γελᾶν ἐπὶ τινι, μέγα φρονεῖν, μαλινεσθαι, ἀγανακτεῖν, &c., ἐπὶ τινι (§. 607.). So Demosth. p. 21, 10 ἀνθεὶ τι ἐπὶ ταῖς ἐλπίσιν: Ibid. p. 35 extr. τὴν ἐπὶ (propter) τοῖς ἔργοις δόξαν. f. The means, instruments and circumstances conceived as the foundation of the action—with: Soph. El. 108 ἐπὶ κωκυτῷ: Id. Antig. 759 ἐπὶ ψόγοιςι δεινὰσεις ἐμέ. g. Price, condition, reward, consequence: viewed as the condition—with a view to: Il. ι, 602 ἐπὶ δώροις ἔρχεο: Il. κ, 304 δώρῳ ἐπὶ μεγάλῳ: Hdt. III. 38 ἐπὶ τίνι χρήματι δεξαλαί' ἂν τελευτέοντας τοὺς πατέρας κατακαλεῖν πυρλί. ἐπ' ἀργύρῳ τὴν ψυχὴν προδοῦναι, ἐπὶ κέρδεσιν λέγειν Soph.—ἐπὶ μόσχῳ ᾗδεν Arist. Ach. 13, for the prize of a calf: Demosth. p. 103 init. μή ποθ' ἡγήσησθε ἐπὶ πολλῷ γεγενῆσθαι, *magno constituisse*^b: Thuc. V. 90 ἐπὶ μεγίστῃ τιμωρίᾳ σφαλεῖσαν. h. The circumstances as that whereon a person is: ἐπ' αὐτοφώρῳ, in the very fact. So it sometimes represents a conditional sentence: Eur. Ion 228 ἐπὶ ἀσφάκτοις μήλοισι. μὴ παρίτ' εἰς μυχόν, if the sacrifices have not been offered.

III. Accusative.

§. 635. 1. Local.—a. The local object—of motion towards, and arrival at, a place; as, ἀναβαίνειν ἐφ' ἵππον, ἐπὶ θρόνον. b. An extension in space over an object, as well with verbs of rest as motion—over; as, πλεῖν ἐπὶ οἶνοπα πόντον Hom.: Od. λ, 577 ἐπ' ἐννέα κεῖτο πέλεθρα. κλέος πάντας ἐπ' ἀνθρώπους Hom. τὸ κάλλιστον καὶ ἀριστον γένος ἐπ' ἀνθρώπους Plat. Hence the adverbial expressions ὡς ἐπὶ τὸ πλῆθος, ὡς ἐπὶ τὸ πᾶν εἰπεῖν Plat.—

^a Stallb. ad loc.^b Bremi ad loc.

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ὥς ἐπὶ τὸ πολὺ.—ἐπὶ δεξιά, ἐπ' ἀριστερά Hom., &c.—ἐπὶ τὰ μακρότερα, *lengthways*.

2. Temporal.—*a.* The aim or end or a period—*until*; as, ἐπ' ἡώς, *until morning*. *b.* Extension over a space of time—*during*—*till it is completed*; as, ἐπὶ πολλὰς ἡμέρας, ἐφ' ἡμέραν: Il. β. 299 ἐπὶ χρόνον, *for a time*. So an end or limit of quantity; as, ἐπὶ τριηκόσια, Hdt., *until—as far as—about*: ἐπὶ μέγα, πολὺ (also written ἐπιπολύ,) πλεόν, μείζον, μᾶλλον, μακρόν—ἐπὶ τόσον, ἐφ' ὅσον—τετάχθαι ἐπὶ πολλούς (*many deep*) Xen. So ἐπὶ μίαν ἐκάστην, *one by one*.

3. Causal.—*a.* The object—intention; with verbs either expressing or implying motion—*a.* as early as Homer: Od. γ. 421 ἐπὶ βοῦν ἰῶ, *ad bovem petendum*: Hdt. I. 37 ἐπὶ θήραν λέναι, *venatum ire*: Id. III. 14 ἐπὶ ὕδωρ λέναι, *aquatum ire*: Id. VII. 32 ἀπέπεμπε ἐπὶ γῆς αἰτησιν: Id. V. 12 πέμπειν ἐπὶ ὕδωρ: Thuc. IV. 8 ἐπὶ τὰς ναῦς ἐπεμψαν, *to fetch the ships*. Hence ἐπὶ τί; *whencefore?* Eur. Phoen. 1324 ἐπὶ πόλιν συμφοράν: Arist. Aves 298 ἐπὶ τὸν διαπλὸν ἦλθον: so προτρέπειν ἐπ' ἀρετὴν, so figuratively λέναι ἐπ. *b.* With hostile intent—the end or object of an expedition being the enemy—*against*; as, Hdt. I. 71 στρατεύεσθαι ἐπὶ Λυδούς.—ἐλαύνειν ἐπὶ Πέρσας Ibid. 90. Ibid. 153 ἐπὶ Ἴωνας ἄλλον πέμπειν στρατηγόν. Demosth. p. 62, 28 ταῦτα ἐφ' ἑαυτοὺς ἡγοῦντο εἶναι: *b.* Conformity—mode and manner, as that *to* which the person goes: Od. ε. 245 ἐπὶ στάθμην, *ad amussim*: Hdt. VII. 131 ἐπὶ κεφαλῇν ὠθεόμενοι, *by the head*: Eur. Hec. 1058 βάσιν τιθέμενος ἐπὶ χεῖρα. So ἐπ' ἴσα, *in the same way*: Thuc. II. 11 ἐπ' ἀμφότερα, *both ways*: Hdt. III. 71 τὴν—ἐπιχείρησιν ταύτην μὴ οὕτω συντάχυνε ἀβούλως, ἀλλ' ἐπὶ τὸ σφρονέστερον αὐτὴν λάμβανε, *according to* (bringing it to) *prudence*. *c.* Generally to express particular reference to any thing: Il. ζ. 79 ἀριστοὶ πᾶσαν ἐπ' ἰθύν: Plat. Rep. p. 370 B διαφέρων ἐπὶ πρᾶξιν.—Τὸ ἐπ' ἐμέ, *quod ad me attinet*.

Obs. The compounds of ἐπί are constructed with gen., dat., and acc., according to the sense of the compound verb.

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3. Μετά, with.

§. 696. Μετά (Æol. πέλδα), *with* ; connected with μέσος.

I. Genitive.

1. Local.—Connexion and community with, so that one thing is so intimately connected with the other that they are affected by the same action as one and the same thing : Od. π, 140 μετὰ δμῶων πίνε καὶ ἦσθε : Eur. Hec. 209 μετὰ νεκρῶν κείσομαι, *to lie among the dead, and oneself to be dead* : Plat. Rep. p. 359 Ε καθῆσθαι μετὰ τῶν ἄλλων. Hence an active connexion, *to aid a person* ; as, μετὰ τινος μάχεσθαι, *to fight (in company) with a person* : Demosth. p. 117, 24 μετὰ τῶν ἡδίκημένων πολεμεῖν.—εἶναι μετὰ τινος Thuc., *ad alicujus partibus stare*.—ἔπεσθαι μετὰ τινος in Att. : Plat. Rep. p. 467 extr. σωθήσονται μετὰ πρεσβυτέρων ἡγεμόνων ἐπόμενοι, *following with the older leaders*.

2. Causal.—*a. Mode and manner* ; the means being considered as accompaniments : Thuc. I. 18. extr. μετὰ κινδύνων τὰς μελέτας ποιοῦμενοι : Xen. M. S. III. 5, 8 μετ' ἀρετῆς πρωτεύειν, *with—as it were joined with virtue* : Demosth. p. 29, 3 μετὰ παρρησίας ποιεῖσθαι λόγους : Id. p. 95, 21 μετὰ παρρησίας ἐξετάσαι τὰ παρόντα πράγματα : Id. p. 93, 13 μετὰ πλείστης ἡσυχίας ἀπανθ', ὅσα βούλεται, Φίλιππος διοικῆσεται : Id. p. 130, 74 ὑμῖν οἱ πρόγονοι τοῦτο τὸ γέρας ἐκτήσαντο καὶ κατέλιπον μετὰ πολλῶν καὶ μεγάλων κινδύνων : Aristotle, μετὰ λόγου, *of which reason is an element* : κατὰ λόγον, *which is regulated by reason*. *b. In conformity with—unity with* : μετὰ τῶν νόμων Demosth., *according to the laws—in union with the laws* (τῶν νόμων ἐχόμενος, *legibus adhaerens*) : Plat. Apol. p. 32 C μετὰ τοῦ νόμου καὶ τοῦ δικαίου ὥμην μᾶλλον με δεῖν διακινδυνεύειν, ἢ μεθ' ὑμῶν γενέσθαι.—μετὰ τοῦ λόγου Id. Phæd. p. 66 B : Demosth. p. 19 princ. μετ' ἀληθείας σκοπεῖσθαι (ἐχόμενος τῆς ἀλ.).

II. Dative.

Only poetic, and especially epic.—*a. To express a local union*, where in prose σύν and ἐν are used. In general it is joined with the plural, or the singular of collective nouns, or with persons or things considered as such, or the parts of animate things ; μετ' ἀθανάτοισι, *with—among—in the midst of—between* : μετὰ στρατῷ ; μετὰ χερσὶ, ποσσὶ, γένυσσι, γαμφηλῇσι, μετὰ φρεσίν, *in the mind* :

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μετὰ νηυσί, κύμασι. *δ.* Society—community; as, μετὰ πνοιῆς ἀνέμοιο Hom., *together with* (so ἅμα πν. ἀ.). Hence to signify an addition to: Od. κ, 204 δῖχα πάντας ἠρίθμεον, ἀρχὸν δὲ μετ' ἀμφοτέροισιν ὤπασσα, *with, or to both.*

III. Accusative.

1. Local.—*a.* A motion. *a.* Into the midst of—among; as, ἰκέσθαι μετὰ Τρῶας καὶ Ἀχαιοὺς: Il. ρ, 460 ἀτῶων ὥστ' αἰγυπιδὲς μετὰ χῆνας. Sometimes of things: Od. β, 308 ὅς με μετ' ἀπρήκτους ἔριδας καὶ νεκρεὰ βάλλει, *into the midst of.* *β.* Generally direction or striving after, connection or union, whether friendly or hostile, with a person or thing; as, βῆναι μετὰ Νέστορα, *properly into union with, to join Nestor*; βῆ δὲ μετ' Ἰδομενεῖα Il. ν, 297, *to set after, to join him.* Thence generally of succession in space—*behind, after*: Il. ν, 492 λαοὶ ἔπονθ' ὥσεί τε μετὰ κτελὸν ἔσπετο μῆλα, *behind the ram*: Pind. Ol. I. 66 προῆκαν νῆον μετὰ ταχύποτμον ἔθνος ἀνέρων. Thence the same notion is applied to the relations of value, and rank, &c. *secundum, after, next to*, especially with superlatives; as, κάλλιστος μετὰ Πηλεΐωνα: Il. β, 674. Il. ι, 54 μετὰ πάντας ὀμήλικας ἔπλεν ἄριστος: Hdt. IV. 53 ποταμὸς μέγιστος μετὰ Ἴστρον: Ibid. 49 ἔσχατοι—μετὰ Κύνητας οἰκέουσι, *post Cynesios.* *δ.* A space between two objects, in the phrase μετὰ χειρὸς ἔχειν Hdt., *between, in hand*; *occupatum esse in aliqua re*: Hdt. VII. 16, 2 ταύτην τὴν στρατηλασίην καὶ τὸ κάρτα (*quam maxime*) εἶχομεν μετὰ χειρὸς.

2. Temporal.—Succession in time, analogous to the succession in space; as, μετὰ ταῦτα, *after this.* The subst. in the acc. is often joined with the part.; as, Il. ρ, 605 μετὰ Λήϊτον ὀρμηθέντα: Hdt. I. 34 μετὰ Σόλωνα οἰχόμενον, *after the departure of Solon*; μεθ' ἡμέρην Ibid. 150, and also Attic, *interdiu, by day* (*properly after day rise*).

3. Causal.—*a.* Object: Od. α, 184 πλεῖν μετὰ χαλκόν, *ad aes petendum*: Eur. Alc. 66 Εὐρυσθέως πέμψαντος ἱππειον μετὰ ὄχημα. *δ.* Accordance with,—according to—a moral following after any thing: Il. ο, 52 τῷ κε Ποσειδάων γε—αἶψα μεταστρέψει νόον μετὰ σὸν καὶ ἐμὸν κῆρ, *according to your and my heart's desire.*

Obs. The compounds of μετά, which denote “change,” generally take a genitive of the old, and accusative of the new state, or position; as, Eur. Med. 257 οὐχὶ συγγενῇ μεθορμίσασθαι τῇσδ' ἔχονσα συμφορὰς: Orest. 254 ταχὺς δὲ μετέθου λύσαν.

Παρά.

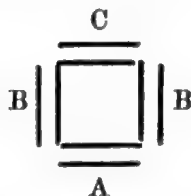
4. Παρά, *by*, and πρὸς, *before*.

§. 637. These prepositions are nearly allied in their signification, The chief difference between them is, that παρά is used rather of external relations of space, πρὸς of internal relations of causation. This difference is perceived most strongly in the gen., where παρά generally expresses an external procession in space, πρὸς rather the procession of some energy or operation.

a. Παρά, *by*.

Many of the significations of παρά are apparently contradictory : such as *to*, *from*, *in consequence of*, *against*, but all of them are derived from the different relations of position which are signified by this preposition.

Παρά (Epic παρὰ : Sanscr. *parā* ; Lith. *pas*, *par-* ; Goth. and German *fra*, *fram*). Original meaning—*by the side of*. Hence as every thing may be considered as contained in a square, and thus to have four sides, the relations in which the object is viewed by the speaker will vary according to the position *by* one or other of these sides, and according to the power of the cases with which it is joined.



Obs. The letters refer to these lines to denote the position in which the object is supposed to stand.

I. Genitive.

1. Local.—(A) *In front of*, and as the genitive with verbs of motion signifies the point whence the motion begins, it is used in the relations of space, to define more clearly this point which might have been denoted by the gen. alone : (§. 530.) *coming from the side of*, *motion from* ; as, ἐλθεῖν παρὰ τινος, like the French *de chez quelqu'un* ; φάσανον ἐρύσασθαι παρὰ μηροῦ. So Pind. Pyth. X. 62 παρὰ ποδός, *close by* : Hdt. VIII. 140 ἀγγελίῃ ἤκει παρὰ βασιλῆος. In Soph. Ant. 1122 Θήβαν ναίων παρ' ὑγρῶν Ἰσμηνοῦ

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ρέθρων, it seems to give *ναίων* the force of *coming from the Ismenus and inhabiting*. So always of an embassy, *παρά*, not *πρός*; as, *πεμφθῆναι παρά τινος* Hom.—*ἄγγελοι, πρέσβεις παρά τινος*—*ἀγγέλειν παρά τινος, τὰ παρά τινος*, &c.

2. Causal.—The person or thing whence knowledge or hearing, &c. proceeds; as, *μανθάνειν παρά τινος, ἀκούειν παρά τινος*: Hdt. II. 104 *παρ' Αἰγυπτίων μεμαθήκασι*. So Demosth. p. 108, 75 *τὰ μὲν ἔργα παρ' ὑμῶν αὐτῶν ζητεῖτε, τὰ δὲ βέλτιστα ἐπιστήμη λέγειν παρὰ τοῦ παριόντος (apud oratorem)*: Hdt. VII. 182 *παρὰ πυρσῶν*. α. *παρ' ἑαυτοῦ, ἑαυτῶν, sponte sua*. β. With passive and intransitive verbs (especially in late prose) for *ὑπό*, when the energy is supposed to proceed immediately from (as it were, the side of) any one—by his means. (So above *πεμφθῆναι παρά τινος*): Plat. Symp. p. 175 C *οἶμαι γάρ με παρὰ σοῦ σοφίας πληρωθήσεσθαι*. γ. Hence with verbs of giving, receiving, &c.: *παρ' ἑαυτοῦ, from his own resources*: Hdt. VIII. 5 *παρ' ἐωῦτοῦ δίδους*: Id. VII. 29 *παρ' ἐμῶντοῦ*: Ibid. 106 *διὰ τοῦτο δέ οἱ τὰ δῶρα πέμπεται παρὰ τοῦ βασιλεύοντος αἰεὶ ἐν Πέρσῃσι*. δ. *From*—of any feeling which is supposed to proceed from some one to its object; as, *ἡ παρά τινος εὐνοία, good will from some one towards some one*.

Obs. In some passages *παρά* with gen. seems to mean *near*, but on a closer examination it will be found to retain its sense of *coming from*, as in the passage given above, Soph. Ant. 1124. The other passages are, Ant. 967 *παρὰ δὲ Κυνανίων πελαγίων διδύμας ἄλδς ἀκταὶ Βοσπορίαι*; where *παρά* may be taken for *πάρῃσι*: Pind. Pyth. 75 *ἀρείομαι παρὰ Σαλαμῖνος Ἀθηναίων χάριν μισθόν, I will draw from Salamis of Pyth. X. 62 παρὰ ποδός, from what is at my feet, that is, on the spot^a*.

II. Δative.

(A).—1. Local.—A point in front of, without motion (local dative)—*among, before, at*; as, *ἔστη παρὰ τῷ βασιλεῖ*: Thuc. II. 89 *παρὰ ταῖς ναυσί, in front of, or at*: Hdt. IV. 53 *καθαρὸς παρὰ θολεροῖσι, a clear stream among muddy ones*: Id. VII. 150 *παρ' ὑμῖν αὐτοῖσι, by yourselves*. So *μέγας παρὰ βασιλεῖ, in the king's presence*: *δύνασθαι παρὰ τινι, to have influence with any one*—as it were, *before him*.

2. Thence Causal.—To express standing before a person as a judge, and submitting to his decision or sentence: Hdt. III. 160

^a Herm. Ant. 955. Diss. Pind. Pyth. I. 75.

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παρὰ Δαρείῳ κριτῇ, *judice Dario* : Id. I. 33 παρ' ἐμοί, *meo judicio* : Id. III. 86 τοὺς παρὰ σφίσι αὐτοῖσι δοκέοντας δαλβίους : Eur. Elect. 1015 ὡς παρ' ἡμῖν, *as among us* : Plat. Rep. p. 529 Α παρὰ σαντῶ : Demosth. p. 18, 3 τοσοῦτῳ θαυμαστότερος παρὰ πᾶσι νομίζεται (ὁ Φίλιππος.)

III. Accusative.

(A. B. C.).—1. Local.—*a.* (A) *In front of*, and with verbs of motion, defining more clearly the point whither the motion tends—to the side of—which might have been denoted by the simple acc., (§. 559.) In the sense of *to* it is only used with persons, or sometimes things considered as persons; as a city, &c. (Except Pind. Ol. II. 70 παρὰ τύρσιν :) Hdt. I. 36 ἀπικέσθαι παρὰ Κροῦσον : Ibid. 86 ἡγαγον παρὰ Κῦρον : Th. I. 95 μετατάσσασθαι παρ' Ἀθηναίους, *to go over to the Athenians*. *b.* (B) Motion by the side of—parallel to—along; as, παρὰ τὴν Βαβυλῶνα παρίεναι Xen., παρὰ τὸν ποταμὸν, *by the side of the river*. *c.* (B) An extension in space (without motion) alongside of an object—parallel to : Od. μ. 32 οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νηός : Hdt. IX. 15 παρὰ τὸν Ἀσωπὸν : Id. I. 180 παρὰ χεῖλος ἐκάτερον : Demosth. p. 24, 22 ἡ τύχη παρὰ πάντ' ἐστὶ τὰ τῶν ἀνθρώπων πράγματα, *runs throughout all human things*. Thence generally to express an indefinite vicinity—*by*—in the neighbourhood of. So παρὰ πόδα, *at one's feet* : Arist. Aves 390 παρ' αὐτὴν τὴν χύτραν ἄκραν ὀρώνας, *looking along the edge of the dish* : Id. Ran. 162 παρ' αὐτὴν τὴν ὁδόν, *by the very road side*. *d.* (C) On the other side of—*beyond*; παρὰ τὸν ποταμὸν, *on the other side of the river*—transgression. Hence many figurative expressions : παρὰ μοῖραν, *beyond, transgressing, contrary to*; παρὰ δόξαν, *præter opinionem*, παρ' ἐλπίδα, παρὰ φύσιν, παρὰ τὸ δίκαιον, παρὰ τοὺς ὅρκους, παρὰ δύναμιν. (Contrary to κατὰ, as κατὰ μοῖραν, δύναμιν.) So Arist. Nub. 698 οὐκ ἐστὶ παρὰ ταῦτα ἄλλα, *beyond these*.

2. (B) Temporal.—Extension in time (Post-Homeric)—*during*; as, παρ' ἡμέραν, παρὰ τὸν πόλεμον,—παρὰ τὴν πόσιν, *inter potandum*. So of critical moments *during* which any thing happened; as, παρ' αὐτὸν τὸν κίνδυνον : Demosth. p. 49, 33 παρὰ τὸν καιρὸν—βουλευέσεται, *in ipso tempore* : Id. 470, 12 παρὰ καιροῦς : cf. 471 : Pind. Ol. II. 65 κεινὰ παρὰ δαίταν, *in that life*.

3. Causal.—*a.* (B) Possession—*by the side of any one, penes aliquem* : Hdt. VIII. 140 πυνθάνεσθε τὴν νῦν παρ' ἐμὲ ζοῦσαν δύ-

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ναμιν. *b.* Accordance with—*agreeing with—parallel to—according to*; with verbs of *trying, examining, estimating, &c.*: Plat. Rep. p. 550 A ὁρῶν τὰ ἐπιτηδεύματα αὐτῶν ἐγγύθεν παρὰ τὰ τῶν ἄλλων: Demosth. p. 224, 34 παρὰ τὸν λόγον, ὃν ἀποφέρουσιν,—*exhibiting*. *c.* Besides; springing up as the leaves from the stalk, ὡς παράφυες τι. So παρὰ ταῦτα, *præter hæc*. *d.* Hence through, by means of, according to. (So Hooker V. 1 “So that it be not long (along) of them;”) as the Latin *propter*, only used of the antecedent, not of the final cause, except perhaps Pindar: Thuc. I. 141 παρὰ τὴν ἑαυτοῦ ἀμέλειαν, *by his own carelessness*: Demosth. p. 43, 15 οὐδὲ γὰρ οὗτος παρὰ τὴν αὐτοῦ ῥώμην τοσοῦτον ἐπηύξηται, ὅσον παρὰ τὴν ἡμετέραν ἀμέλειαν: Ibid. p. 110, 2 οὐ παρ’ ἐν οὐδὲ δύο εἰς τοῦτο τὰ πράγματα ἀφίκται^a. So παρὰ τοῦτο, *parò, quapropter*. *e.* In comparisons (B) one thing being placed *by the side* of another: Hdt. VII. 20 ὥστε μήτε τὸν Δαρείου (στόλον) τὸν ἐπὶ Σκύθας παρὰ τοῦτον μηδὲν φαίνεσθαι: Plat. Rep. p. 348 A ἂν μὲν τοίνυν—ἀντικατατείναντες λέγωμεν αὐτῷ λόγον παρὰ λόγον. *f.* So in expressions such as, παρ’ ὀλίγον ποιεῖσθαι, *to esteem little—par’ ὀλίγον, μικρόν, βραχύ, by little—παρὰ πολύ (παραπολύ adv.), by much, by far—*(so Thuc. III. 89 τοῦ “παρὰ πολὺ,” see §. 457.)—παρ’ οὐδὲν τίθεσθαι, *as nothing*: Herodotus I. 120 παρὰ σμικρὰ κεχώρηκε, *has turned out of no moment*. *g.* After comparatives or comparative expressions, as ἄλλος, ἕτερος, διάφορος: Thuc. I. 23 ἡλίου ἐκλείψει πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονεύμενα: Plat. Phæd. p. 93 A οὐδὲ μὴν ποιεῖν τι οὐδὲ τι πάσχειν ἄλλο παρ’ ἃ ἂν ἐκεῖνα ἢ ποιῇ ἢ πάσχη. So Eur. Alc. 926 παρ’ εὐτυχῇ πότμον, *in contrast with*. Often with the collateral notion of superiority, *præ, præter*: Xen. M. S. I. 4, 14 παρὰ τὰ ἄλλα ζῶα, ὥσπερ θεοί, οἱ ἄνθρωποι βιοτεύουσιν, *in comparison with, beyond other creatures*. *h.* Hence proportion—*according to*: Demosth. p. 467, 6 παρὰ τὰς τριάκοντα μυριάδας δίδωσιν ὑμῖν μυρίους μεδέμους, *for, or on, every 300,000 bushels gives you 10,000*: Ibid. p. 1402, 17 παρὰ τοὺς χρωμένους διαλλαττόντων: Thuc. VIII. 29 παρὰ πέντε ναῦς, *for every five ships*. *i.* Hence of interchange: ἡμέρα παρ’ ἡμέραν, *day by day, alternis diebus—also alone, παρ’ ἡμέραν, παρ’ ἡμαρ—πληγὴν παρὰ πληγὴν, blow upon blow*, Arist. Ran. 643. *k.* Proximity to in a moral sense—*near*: Thuc. III. 49 παρὰ τοσοῦτο ἢ Μυτιλήνῃ ἦλθε κινδύνου, *came within, or near such peril*: cf. VII. 2. *l.* Besides—*within—except*: Hdt. IX. 33 παρὰ

^a Bremi ad loc.

Παρά—Πρός.

ἐν πάλαισμα ἔδραμε νικᾶν Ὀλυμπιάδα, *except one, within one, as if it were parallel to, but not touching*: Thuc. IV. 106 παρὰ νύκτα, *within one night*. *m. Contrary to, see under Local, d.*

b. Πρός, before.

§. 638. Πρός (or *prol* and originally *proti*, both forms also Epic; Sansc. *prati*) is derived from πρό, and has the same original meaning—*before*; but it is joined with all three cases, and with the genitive expresses a far greater variety of causal relations than πρό. While παρά expresses the relations of position on all four sides, πρὸς expresses only one, namely, *in front of*.

I. Genitive.

1. Local.—*a. Before—in front of—this side of—coming from*; the genitive expresses the point whence the motion is supposed to begin, and is further defined by the preposition, especially of the position of any spot: Hdt. III. 101 οἰκέουσι πρὸς νότου ἀνέμου: Ibid. 102 πρὸς βορέου ἀνέμον: 107 πρὸς μεσημβρίας Ἀραβίῃ ἔστι, (as also in Latin, *ab oriente* for *versus orientem*.) The same position may be expressed by the acc., a motion *towards* being supposed; (as in Latin also, *versus* or *ad montem*)—with the genitive it is *from there (towards here)*—with accusative (*from here*) *towards there*: ἔθνος οἰκημένον πρὸς ἧῷ τε καὶ ἡλίου ἀνατολάς Hdt. I. 201: πρὸς βορῇν τε καὶ νότον Id. II. 149. Sometimes we find both constructions together; as, Hdt. II. 121 τὸν μὲν πρὸς βορέῳ ἔστεῳτα, τὸν δὲ πρὸς νότον: Id. VII. 126 οὔτε γὰρ τὸ πρὸς τὴν ἧῷ τοῦ Νέστου—Ἰδοι τις ἂν λέοντα, οὔτε πρὸς ἐσπέρης τοῦ Ἀχελφῶν. *b. The vicinity, or approach of one thing to another, the preposition being used to define the particular relation which the local genitive sometimes expresses alone (§. 522.)—near thereto, and in front of*: Il. χ, 198 αὐτὸς δὲ ποτὶ πτόλιος πέτερ' ἀέ, *he hovered over before the city*: Hdt. II. 154 εἰσι οὗτοι οἱ χῶροι πρὸς θαλάσσης. The dative could also be used, but would denote merely the actual vicinity, while the genitive represents the place, as that whereon the verbal notion in some way depends.

2. Causal.—The cause, occasion, author, generally any agent; the action being considered to arise by virtue of the presence of a person, or thing considered as a person. *a. Of descent*; as, οἱ πρὸς αἵματος, *blood relations*; πρὸς πατρός, πρὸς μητρός, *from*

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the father's or mother's side. *b.* Of properties which belong to any one, or of the possessor of any thing, whence the action is supposed to arise; as, *πρὸς γυναικὸς ἐστὶ*, it is *the property of a female*, it arises from the nature of a woman; *πρὸς δίκης ἐστὶν*, it is *right*.—See §. 521. 2. So *Od.* ζ, 207 *πρὸς Διὸς εἰσὶ ξείνοί τε πτωχοί τε*, they belong to, proceed from, are as it were his children, and under his protection. Further: *εἶναι πρὸς τινος*, stare ab aliquo, facere pro aliquo, *Hdt.*: *Eur. Alc.* 57 *πρὸς τῶν ἐχόντων*, Φοῖβε, τὸν νόμον τίθης, a law for the rich; proceeding from them or from regard to their interest. *c.* The person, or point whence any thing proceeds.—*a.* The author or giver of any thing: *Il.* α, 239 *ὅτε θέμιστας πρὸς Διὸς εἰρύεται*, auctore, datore Jove: *Hdt.* II. 139 *ἵνα κακὸν τι πρὸς θεῶν ἢ πρὸς ἀνθρώπων λάβοι*, at the hands of. *β.* The person whence some word or opinion proceeds: *Thuc.* I. 71 *ἄδικον οὔτε πρὸς θεῶν τῶν ὀρκίων, οὔτε πρὸς ἀνθρώπων*, before gods or men; *Hdt.* IV. 144 *εἶπας τότε τὸ ἔπος ἐλείπετο ἀθάνατον μνήμην πρὸς Ἑλλησποντίων*, gloriam ab Hellespontiiis omni tempore celebratam: *Id.* VII. 5 *στρατηλάτῃ ἐπὶ τὰς Ἀθήνας, ἵνα λόγος—σε ἔχῃ πρὸς ἀνθρώπων ἀγαθός*, ut lauderis ab hominibus (apud homines): *Ibid.* 139 *γνώμην ἐπὶ φθονον πρὸς τῶν πλεόνων*, sententiam in invidia or odio habitam a plerisque. *γ.* With ἀκούειν et sim., to define more clearly the relation of genitive. *δ.* With passive and intransitive verbs, even in Homer, frequently *Hdt.*, and often in Attic writers, to define more clearly the relation of the simple genitive (§. 483. Obs. 3.): *Hdt.* I. 61 *ἀτιμάζεσθαι πρὸς Πεισιστράτου*: *Id.* I. 73 *τὰντα πρὸς Κναφάρεω παθόντες*: *Soph.* *Trach.* 150 *πρὸς ἀνδρὸς φοβουμένη*. *d.* In oaths and adjurations; as, *πρὸς θεῶν*, per deos, properly before the gods: but the genitive expresses that the oath derives its power from the gods. So *πρὸς* is used when the genitive is paraphrased: *Soph.* *Œ.* C. 250 *πρὸς ὃ τι σοι φίλον ἐκ σέθεν ἄντομαι*. *e.* The cause—defining the relation of the simple genitive: *Hdt.* II. 30 *φυλακαὶ κατέστασαν πρὸς Αἰθίοπων*, πρὸς Ἀραβίων, πρὸς Λιβύης, custodiæ collocatæ erant adversus Æthiopes &c., properly before the Æthiopians &c.; but the genitive denotes them as the cause of the guard, as in Latin, munimenta ab hoste &c. *f.* Sometimes of the reason (per): *Soph.* *Antig.* 51 *πρὸς αὐτοφώρων ἀμπλακημάτων διπλᾶς ὄψεις ἀράξας*, propter facinora.

Πρός.

II. Dative.

1. Local.—*a.* To express a motionless position in front of an object ; as, πρὸς τοῖς κριταῖς. So of employments—*at* : εἶναι, γίνεσθαι πρὸς πράγμασι : Demosth. p. 92, 11 πρὸς τοῖς πράγμασι γίνεσθαι : Soph. Aj. 95 ἐβαψας ἔγχος εὖ πρὸς Ἀργείων στρατῷ. *b.* *At*—*near* : Id. Cē. R. 1169 πρὸς αὐτῷ εἰμι τῷ δέλῳ λέγειν.

2. Temporal.—*Towards* : Arist. Vesp. 1085 πρὸς ἑσπέρῳ, *towards evening*.

3. Causal.—*And, thereon, in addition to* ; as, πρὸς τούτῳ, πρὸς τούτοις Hdt., *præter ea*.

III. Accusative.

1. Local.—A motion in front, towards an object.—*a.* Defining the acc. §. 559. So figuratively : Med. 393 τόλμης εἴμι πρὸς τὸ κάρτερον. *b.* Frequently in a hostile sense ; as, μάχεσθαι, πολεμεῖν πρὸς τινα, *against* ; properly, *to go to his front and fight him* : Thuc. I. 18 μάχη Μήδων πρὸς Ἀθηναίους. *c.* Of its use in expressing the position of a place, see in its uses with genitive, *a.*

2. Temporal.—*a.* An indefinite point of time ; as, Xen. Anab. IV. 5, 21 πρὸς ἡμέραν, *towards day-break* : Pind. Ol. I. 67 πρὸς εὐάνθεμον φυάν. So also of number : πρὸς ἑκατον, *towards an hundred*.

3. Causal.—*a.* The object or use—*for* : Demosth. p. 71, 23 παντοδαπὰ εὐρημένα ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν : Thuc. II. 13 πρὸς τὸν κύκλον, *for the circle*. *b.* Then with all verbs of *speaking* and *saying* ; the words being directed to the person, “*to me* :” λέγειν, ἀγορεύειν πρὸς τινα : Demosth. p. 95, 21 βούλομαι—πρὸς ὑμᾶς—ἐξετάσαι τὰ παρόντα πράγματα. So λογίζεσθαι, σκέπτεσθαι, σκοπεῖν πρὸς ἑαυτόν, *secum cogitare*. *c.* Accordance with, according to, in consequence of, *after, on* : Hdt. III. 52 πρὸς τοῦτο τὸ κήρυγμα. So Id. I. 38 πρὸς ὧν τὴν ὄψιν ταύτην τὸν γάμον τοῦτον ἔσπευσα, *in consequence of*. So κρίνειν τι πρὸς τι. Also πρὸς βίαν, *by force* ; πρὸς ἀναγκήν, πρὸς ἡδονήν, πρὸς ἀκρίβειαν, *according to necessity, &c.* Hence, *on account of, propter* ; as, πρὸς ταῦτα, properly, *looking to this, in these circumstances, hereon, for this reason*. So Phil. 148 πρὸς ἐμὴν αἰεὶ χεῖρα προχωρῶν. *d.* Generally to express a reference, *with regard to* : σκοπεῖν, βλέπειν πρὸς τι Plat. : ἀπο-

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βλέψω εἰς τὰ πράγματα καὶ—πρὸς τοὺς λόγους Demosth.^a: διαφέρειν πρὸς ἀρετὴν Isocr.: καλὸς πρὸς δρόμον, πρὸς πάλην, τέλειος πρὸς ἀρετὴν Plat. Hence. *e.* (especially in Hdt.) comparison considered as placing one thing in opposition to another; in Latin *contra*. Mostly with collateral notion of superiority—*proæ*, *præter*: it is used thus when an object is compared with several others, and either equals or surpasses them: Thuc. I. 10 πρὸς τὸ κλέος, *compared with the glory*: Hdt. VIII. 44 Ἀθηναῖοι πρὸς πάντας τοὺς ἄλλους (συμμάχους) παρεχόμενοι νῆας ὀγδώκοντα καὶ ἑκατόν, *equal to all the other members of the league*: Id. III. 94 Ἴνδοι—φόρον ἀπαγίνεον πρὸς πάντας τοὺς ἄλλους, ἐξήκοντα καὶ τριηκόσια τάλαντα ψήγματος. *f.* So with comparatives: Thuc. III. 37 οἱ φαυλότεροι τῶν ἀνθρώπων πρὸς τοὺς ξυνετωτέρους ὥς ἐπὶ τὸ πλείστον ἄμεινον οἰκοῦσι τὰς πόλεις: Eur. Orest. 1115 οὐδὲν τὸ δοῦλον πρὸς τὸ μὴ δοῦλον γένος, *in comparison of*. So also of interchanges: Plat. Phæd. p. 69 Α ἡδονὰς πρὸς (against) ἡδονὰς καὶ λύπας πρὸς λύπας καὶ φόβον πρὸς φόβον καταλλάττεσθαι, καὶ μείζω πρὸς ἐλάττω, ὥσπερ νομίσματα.

5. ὑπό, under.

§. 639. ὑπό (poet. ὑπαί; Sanscr. *upa*; Lat. *sub*; Goth. *uf*). Original meaning—under.

I. Genitive.

1. Local.—*a.* A motion from under any thing—from below—from beneath—out of (as seen more apparently in the compound ὑπέκ with Gen.): Od. ι, 140 αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ, κρήνη ὑπὸ σπείους, *from under the grotto*: Il. ρ, 235 νεκρὸν ὑπ' Αἴαντος ἐρύειν, *from under the hands of Ajax*: Hesiod. Theog. 669 ὑπὸ χθονὸς ἦκε φῶσόςδε, *from under the earth*: Eur. Hec. 53 περὰ γὰρ ἧδ' ὑπὸ σκηνῆς πόδα: Id. Andr. 441 ἦ καὶ νεοσσὸν τόνδ' ὑπὸ πτερῶν σπάσας. Here the preposition is nearly adverbial; it belongs rather to the verb than to the substantive. *b.* Position without motion—under something; where the dative is more usual. But the dative signifies only the position, while the genitive denotes that some genitival relation is implied in the construction; as, Il. θ, 14 ῥίψω ἐς Τάρταρον—, ἧχι βάθιστον ὑπὸ χθονὸς ἐστὶ βέρεθρον, *the deepest abyss of (possessive) the earth below; or, under the earth*.

^a Bremi ad loc.

ὑπό.

So very frequently in Homer: Il. α, 501 δεξιτερῇ δ' ἄρ' ὑπ' ἀνθε-
ρεῶνος ἐλοῦσα (as *θυγάνειν τινός*), *catching him by the chin*; or,
under it. So with verbs of *casting, hitting*; as, Il. π, 606 τὸν βάλ'
ὑπὸ γναθμοῖο καὶ οὐατος. The preposition here is almost adverbial.

2. Causal.—*a*. The author of an action—at, or *under the hands*
of, with passive and intransitive verbs—mostly the latter, used as
passive; as, κτείνεσθαι ὑπὸ τινος—ἀποθανεῖν ὑπὸ τινος. *b*. The cause
—occasion—actuating influence: *a*. Hdt. I. 85 ὑπὸ τῆς παρεούσης
συμφορῆς, *under the influence of*; the calamity being as it were upon
him, and he under its pressure: Id. III. 129 ὑπὸ τοῦ παρείοντος
κακοῦ: Id. I. 191 ὑπὸ μεγάρθεος τῆς πόλιος: Id. III. 104 ὑπὸ γὰρ
τοῦ καύματος οἱ μύρμηκες ἀφανέες γίνονται ὑπὸ γῆν: Thuc. II. 85
extr. ὑπὸ ἀνέμων καὶ ὑπὸ ἀπλοίας ἐνδιέτριψεν οὐκ ὀλίγον χρόνον.—ὑπ'
ἀνάγκης: Plat. Legg. p. 695 B ὑπὸ μέθης μάλινεσθαι.—ὑπὸ ῥίγους.
β. Of a mental cause: Hdt. I. 85 ὑπὸ δέους καὶ κακοῦ φωνὴν ἔρρηξε.
So ὑπὸ χαρᾶς, φθόνου, ὀργῆς, ἀπειρίας, σωφροσύνης, ἀφροσύνης, &c.:
Demosth. p. 107, 71 οὐδὲ προήχθη οὐθ' ὑπὸ κέρδους, οὐθ' ὑπὸ φιλοτι-
μίας. *c*. A mere intermediate cause—means or instrument—as it
were a cause under the guidance, accompaniment, cooperation of
which any thing happens; in some of which cases we use the word
under; Hom. ὑπὸ Ζεφύροιο ἰωῆς ἔρχεσθαι: Hdt. VII. 22 ὥρυσσον
ὑπὸ μαστίγων. Also c. 56. Also of persons: αὐσάντων ὑπ' Ἀχαιῶν
Hom., *under a shout from the Greeks*: Hdt. IX. 98 ὑπὸ κήρυκος
προηγόρευε, *by the assistance of the herald, præconis voce*; especially
of the accompaniment of musical instruments; as, Hdt. I. 17
ἐστρατεύετο ὑπὸ συρίγγων. So ὑπ' αὐλοῦ χορεύειν, ὑπὸ φορμίγγων,
ὑπὸ τυμπάνων. So ὑπ' αὐλητῆρος ἀεῖδειν: and Thuc. VI. 32 ὑπὸ
κήρυκος ἐποιούντο εὐχάς, *præeunte præcone, repeating them after the
herald*. So Eur. Hipp. 1299 ὑπ' εὐκλείας θανεῖν, *under the auspices
of good fame—famously*. *d*. Subordination to: Od. τ, 114 ἀρετῶσι
δὲ λαοὶ ὑπ' αὐτοῦ

II. Dative.

1. Local. —*a*. Position without motion under any thing; as,
ὑπὸ γῇ εἶναι: applied to mountains, “*at the foot*,” Il. β, 866 ὑπὸ
Τρωάῳ: Hdt. VI. 137 κατοικημένους γὰρ τοὺς Πελασγοὺς ὑπὸ τῇ
Ῥημῳ. *b*. With plural nouns—*under and among, or between*:
Eur. Hipp. 732 ἡλιβάτοις ὑπὸ κευθμῶσι γενοίμαν: Soph. Ant. 337
περῶν ὑπ' οἰμασιν, *passing between the overhanging billows*.

ὑπό

2. Causal.—*a.* The author, as with gen., especially poetic : *δαμῆναι ὑπό τινι, πίπτειν ὑπό τινι.* So Plato : *πεπαιδευμένος, τετραμμένος ὑπό τινι*, e. g. *ὑπό τῷ πατρί.* *b.* The intermediate cause, the occasion of, &c., as gen., but rather poetic ; as, *ὑπὸ βαρβίτῳ χορεύειν, ὑπ' αὐλῷ &c.* : Pind. Ol. V. 5 *ὑπὸ βουθυσίαις*, *at, or on occasion of the sacrifices.* *c.* Subordination ; as, *ποιεῖν τι ὑπό τινι*, *to subdue under some one* : Hdt. VI. 121 *βουλομένους ὑπὸ βαρβάροις τε εἶναι Ἀθηναίους καὶ ὑπὸ Ἰππῆι* : Id. VII. 157 *τὴν Ἑλλάδα ὑπ' ἐωυτῷ ποιήσασθαι.* So Attics : *εἶναι ὑπό τινι.*

III. Accusative.

1. Local.—*a.* Motion or direction under ; as *εἶναι ὑπὸ γαίαν* : of motion towards any lofty place, as we seem to go under it ; as *ὑπ' Ἴλιον ἦλθον* : Hdt. VI. 44 *ὑπὸ τὴν ἡπειρον ἐκομίζοντο*, *passed under the shore.* So Hdt. IX. 93 *ὑπαγόντες μιν ὑπὸ δικαστήριον*, the judgment-seat being raised. So Id. VI. 136 *ὑπάγειν τινὰ ὑπὸ τὸν δῆμον* : Ibid. 82 *ὑπὸ τοὺς ἐφόρους* : Ibid. VIII. 92 *ὑπὸ τὸν περὶ στρατόν*, *under the protection of.* *b.* Extension under an object : Hdt. II. 127 *ἔπασσι οἰκήματα ὑπὸ γῆν* : Id. VII. 114 *τῷ ὑπὸ γῆν λεγομένῳ εἶναι θεῷ ἀντιχαρίζεσθαι* : Id. V. 11 *τὰ ὑπὸ τὴν ἄρκτον ἀόλητα δοκέει εἶναι* : Ibid. 9 *ζευγνυμένους ὑπ' ἄρματα.*

2. Temporal.—*a.* An approximation to a point of time, as in Latin *sub* ; as, *ὑπὸ νύκτα, sub noctem, towards* : Hdt. I. 51 *μετεκινήθησαν δὲ καὶ οὗτοι ὑπὸ τὸν νηὸν κατακαίοντα*, *at the time when the temple was burnt* : Id. VI. 2 *ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα.* So of an indefinite measure in the Attic phrase : *ὑπό τι*, *in some measure, aliquatenus* : Plat. Gorg. p. 493 C *ταῦτ' ἐπιεικῶς μὲν ἐστὶν ὑπό τι ἄτοπα*, *this is in some measure wonderful*^a. *b.* Extension in time—which is conceived as extending under and parallel to the object : Hdt. IX. 58 *ὑπὸ τὴν παροιχομένην νύκτα*, *during the preceding night.*

3. Causal.—Subordination ; as, *ὑπὸ χεῖρα ποιεῖν, ὑπὸ χεῖρα λαβεῖν* : Hdt. VII. 108 *καὶ ἦν ὑπὸ βασιλῆα δασμοφόρος.*

^a Stallb. ad loc.

*Remarks on some peculiarities of the Prepositions.**The original Adverbial force of Prepositions.*

§. 640. 1. In Homer, the prepositions are used both in their primary force, as local adverbs, and in their secondary force, as prepositions ; that is, as defining the local, and afterwards the causal relations of the cases. They are also used adverbially in Ionic Greek, as Hdt., far less frequently in Attic. The particle *δέ* is often joined to them, and they are frequently placed first in the sentence for greater emphasis.

2. We find used as local adverbs—

Ἀντί : Il. φ. 75 *ἀντί τοι εἴμ' ἰκίταο* (τοί=σοί).

Ἀπό : Il. φ. 594 *πάλιν δ' ἀπὸ χαλκὸς ὄρουσε Βηλημίονοι* : Od. ζ. 40 *πολλὸν γὰρ ἀπὸ πλυνοί εἰσι πόληος*.

Ἐκ : Il. σ. 480 *περὶ δ' ἀντυγα βάλλε φαεινὴν—ἐκ δ' ἀργύρεον τελαμῶνα* (and therefore=ἐξ αὐτῆς).

Πρό, before : Il. ν. 800 *ὥς Τρῶες πρὸ μὲν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ' ἄλλοι*. Also *So phocles*.

Ἐν very frequently : Od. ι. 116—118 *νῆσος—τετάνυσται ὑλήεσσ', ἐν δ' αἶγες ἀπειρίσται γεγάσιν ἄγριαι* : Ibid. 132 sqq. *ἐν μὲν γὰρ λειμῶνες—ἐν δ' ἄροσις λειή—ἐν δὲ λιμὴν εὖορμος*. Also Ionic : Hdt. III. 39 *ἐν δὲ δὴ καὶ Λισβίους—εἰλε* (among them, in iis). So also Soph. Œ. R. 27.

Σύν (σὺν δέ), at the same time : Il. ψ. 879 *αὐτὰρ ἡ ὄρνις—αὐχίν' ἀπεκρέμασεν, σὺν δὲ πτερὰ πυκνὰ λιασθεν*. Also Traged., especially Soph. ; as, Ant. 85 *κρυφῇ δὲ κεῦθε· σὺν δ' αὐτῶς ἐγώ*.

Ἀνά, upon ; generally *sursum*—only Homeric : Il. σ. 562 *μίλανες δ' ἀνὰ βότρυες ἦσαν*. With accent thrown back, as interjection : *ἀνα, up then !* Homer., and also Traged. ; as, Soph. Aj. 192. Eur. Troad. 98.

Εἰς : Il. θ. 115 *τὼ δ' εἰς ἀμφοτέρω Διομήδεος ἄρματα βήτην*.

Διὰ, through ; Homer, especially διὰ πρό, see below, 3.

Κατά, down ; *desuper* and *infra*, often in Homer : Il. ψ. 799. Od. ξ. 349. Hesiod. Sc. 173. Hdt. *proui*, III. 86 *οἱ ἐξ κατὰ συνεθήκαντο, παρήσαν ἐπὶ τῶν ἵππων* (where however we may read *κατ' αὐ*) ; *κατάπερ*, eo as, Hdt. VII. 16, 1.

Ἀμφί : Homeric, also Pind., Eur.

Περί, round : Od. ι. 184 *περὶ δ' αὐτῇ ὑψηλῇ δέδμητο κατωρυχέεσσι λίθοισιν* : Od. α. 66 *δε περὶ μὲν νόον ἐστὶ βροτῶν*. So very often in Homer. Also in Homer, *very much* : *περὶ κῆρι φιλεῖν τινα* : Od. θ. 44 *τῷ γάρ βαθεὺς περὶ δῶκεν ἀοιδῇν* : cf. Od. ξ. 433.

Ἐπὶ, thereon—thereto : Il. σ. 529 *κτεῖνων δ' ἐπὶ μνηλοβοτῆρας*. Also in Hdt. not unfrequently ἐπὶ δέ, *thereupon, tum* : VII. 219 *ἐπὶ δὲ καὶ αὐτόμολοι ἦσαν* : cf. 55. Also Soph. Œ. R. 183.

Μετά : Homer — a. Often together—thereto—besides. — b. Behind. — *μετὰ δέ, postea*. In Hdt., as III. 11, 39. VI. 125 *πρῶτα μὲν—μετὰ δέ* : VII. 12 *μετὰ δὲ*.

Παρά, *thereby*; often Homer. So especially παρά δέ. Also Eur. Iph. A. 201.

Πρός, *thereto—besides*. So πρὸς γε, πρὸς δέ. So very frequently Homer, and also Attic writers: Hdt. III. 74 πρὸς δ' ἔτι: Id. VI. 125 καὶ πρὸς, *insuper*.—πρὸς alone Id. III. 6.—καὶ πρὸς γε: Eur. Med. 704 δλωλα καὶ πρὸς γ' ἐξελαίνομαι χθονός: Plat. Rep. p. 328 A^a. Ibid. p. 466 E καὶ πρὸς γε ἄξουσι: Demosth. p. 835, 68 δίκαιοι δ' ἔστ' ἐλεῖν—ἡμᾶς—στερομένους, καὶ πρὸς ὑπὸ τούτων ὑβριζομένους: Id. p. 491, 112 πρὸς δέ καὶ οὐ δίκαιον. Often at the end of the sentence: Id. p. 47 extr. τάλαντα ἐνεγκόντα καὶ μικρόν τι πρὸς^b: Eur. Or. 622 Μελέλαε, σοὶ δέ τάδε λέγω, δράσω τε πρὸς: Id. Phœn. 610 καὶ κατακτενῶ γε πρὸς.

Ὑπὸ, *under*; often in Homer: ὑπὸ δέ Od. δ, 636. Also Æschylus.

3. In poetry we often find two prepositions joined together; whereof the first is always adverbial, the second is sometimes followed by its case. This is not a mere pleonasm, but gives a poetic fulness to the expression.—

Διὰ πρὸ: Il. ε, 66 ἡ δὲ διὰ πρὸ ἀντικρὺ κατὰ κύστιν ὑπ' ὀστίων ἤλυθ' αἰκωή (where even ἀντικρὺ is added: Il. p, 393 τάνυνται δέ τε πᾶσα (βοεΐη) διὰ πρὸ).

Ἀμφὶ περὶ very frequently: Od. λ, 608 ἀμφὶ περὶ στήθεσσι: Il. φ, 16 ὄχθαι δ' ἀμφὶ περὶ μεγάλ' ἰαχόν: Il. β, 305 ἀμφὶ περὶ κρήνην.—So also Hymn. in Cer. 277 περὶ τ' ἀμφὶ τε. (Hence the Doric adverb περιамπετίξ.)

Παρίκ: Od. ι, 116 παρίκ λιμένος, *from—by way of*. Often Hdt. in sense of *besides*: III. 91 παράξ τοῦ ἀργυρίου: Id. I. 14, 93 and elsewhere.

Ὑπ' ἐκ Homer: and Hdt. III. 116 λέγεται δέ ὅπ' ἐκ τῶν γρυπῶν ἀρπάξιν Ἀριμασπῶν.

Ἀπόπρο φέρων: Il. π, 669 and 679.

Περὶ πρὸ: Il. λ, 180 περὶ πρὸ γὰρ ἔγχεϊ θύεν, *round and forwards*. Cf. π, 699.

Obs. A similar idiom to this occurs, when to a verb compounded with a preposition, this same preposition is prefixed as an adverb (see §. 643. Obs. 1.): Il. ψ, 709 ἄν δ' Ὀδυσσεὺς πολύμητις ἀνίστατο: Od. ε, 260 ἐν δ' ὑπέρας τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ. And sometimes even where the verb is not itself a compound, but of kindred meaning to a verb compounded of the preposition used; as, Il. ν, 268 ὤρνυτο δ' αὐτίκ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων, ἄν (= ἀνίστατο) δ' Ὀδυσσεύς.

Prepositions in Composition.

§. 641. 1. Prepositions were not only used to define the relations of the cases, but were also compounded with simple verbs, not merely as local adverbs, but in one or more of their secondary powers, as expressions of cause, &c.: and being thus united to the verb, they so added to or modified its sense, that a great variety of new verbs were formed, more or less differing from the simple

^a Stallb. ad loc.

^b Bremi ad loc.

verb, as the one or the other element of the compound prevailed therein.

2. The force and the construction of these compounds varies as the one or the other of the component notions, the preposition or the verb, has the predominant force in the new verb : they may be classed as follows :

a. Where the compound has essentially the same sense as the simple verb, more or less modified by the preposition, as αἰρεῖσθαι and προαἰρεῖσθαι.

β. Where, (instead of the usual construction of the verb, the preposition, and its case,) the preposition is joined to the verb without affecting the meaning, but only perfecting the construction thereof, as εἰσέναι δόμον=λέναι εἰς δόμον.

γ. Where a new notion results from the combined force of the preposition and the verb, so that, the preposition supplying the main notion of the compound, the construction of the simple verb is suspended ; as, μετέχω, *I have with some one*=*I share* ; κατηγορέω, *I accuse* ; καταφρονῶ, *I despise* ; ἀπαλλάσσομαι, *I depart* ; ἀντιβαίνω, *I oppose*.

§. 642. Some compound verbs are used in more than one of these ways, and the sense of the compound is to be determined by the case which follows ; for which rules may be laid down.

a. If the case be that of the simple verb, the compound has either the same essential sense as the simple verb, modified more or less by the preposition, as προορᾶν τὸν πόλεμον, *to foresee the war* ; or a new sense, which by the common rules of construction, requires or admits of the same case as the simple verb, as δοῦναι *to give*, and ἀποδόσθαι *to sell* : and this must be decided by the context, or by a lexicon : so ἐπέχειν τοῦτο, *to hold this back*.

Obs. 1. The preposition is never quite otiose, but always adds something to the verb.

b. If the case be that of the preposition, the compound verb must either be resolved into the simple verb, and the preposition followed by its case, as εἰσῆλθον δόμον=ἦλθον εἰς δόμον : or it has a new sense, in which the notion of the preposition, as determined by its case, predominates and is carried on to its case, as κατηγορεῖν σοῦ, *to accuse you* ; προορᾶν τοῦ πολέμου, *to take thought about the war* ; ἐπέχειν τούτου, *to hold back from this* ; ἐπέχειν τούτου, *to give one's attention to this*.

c. If the case be neither that of the preposition, nor of the simple verb, then it depends on a new notion arising from their combination ; as, προορᾶν τῷ πολέμῳ, *to provide for the war*^a.

^a Schol. Aristoph. Plut. 225. "Ὅσπερ γὰρ καὶ μεταλαμβάνω τούτου καὶ τούτο φαμὶν, οὕτω καὶ τὸ μετέχω διπλῶς συντάσσεται· καὶ ὅτε μὲν ἐστὶ γενικὴ τὸ μετὰ ἔχει τὴν δύναμιν, ὅτε δὲ αἰτιατικὴ τὸ ἔχω ἢ τὸ λαμβάνω.

Obs. 2. Where the preposition is used with more than one case, the sense of the compound varies more or less with one or other of these cases, as the sense of the preposition with the several cases, as *παρασταεῖν τινί*, *to stand by a person*; *παρασταεῖν τινά*, *to go and stand near a person*.

Obs. 3. When two cases follow a compound verb, as *κατηγορεῖν ταῦτα σοῦ*, one of them properly depends on the verb (*ταῦτα*), the other on the preposition (*σοῦ*); or if the compound be looked upon as expressing a simple notion (*accuse*), and not a compound one (*speak against*), the two cases depend on the common principles for the construction of simple verbs. (See §. 501.)

Obs. 4. Sometimes two datives follow a compound verb, one of which depends on the verb, the other on the preposition: *Æsch. Ag. 1323 ἡλίψ δ' ἐπέχομαι, πρὸς ὕστατον φῶς, τοῖς ἐμοῖς τιμαόροις ἐχθροῖς φονεῦσι τοῖς ἐμοῖς τίνειν ὁμοῦ* = *ἡλίψ εἶχομαι* (§. 589. 1.) *ἐπὶ τοῖς ἐμοῖς ἐχθροῖς τίνειν*, &c.^a: *Id. Choeph. 828 ἐπαύσας πατρός ἔργῳ θροοῦσα πρὸς σε, τέκνον, πατρός αὐδάν* = *αὐτῇ θροοῦσα*—*αὐσας πατρός αὐδάν, ἐπὶ πατρός ἔργῳ*.

Obs. 5. Prepositions also compounded with adjectives are followed by their proper case: *Æsch. Ag. 17 ὕπνου ἀντιμολποῦν ἄκος*: *Eur. Hec. 153 τύμβου προπετῇ*: *Id. Alc. 314 συζύγου τῷ σῷ πατρί*.

Tmesis in Compound Verbs.

§. 643. 1. As prepositions are properly merely local adverbs, the older dialects, which commonly used them as such, would naturally place the preposition apart from the verb, in many cases where the Attics always used the compound: and even where Homer uses the compound in the same sense as the simple verb, we are not to suppose an actual Tmesis wherever we find the verb and the preposition used instead of the compound; for Homer would use both the old forms of speech and those which, in his time recently introduced, were in later periods of the language universally adopted. We must distinguish the following cases.

a. Where the preposition seems to be separated from the verb, but really is used alone in its original force of a local adverb: *Il. γ. 34 ὑπὸ τε πρόμος ἔλλαβε γυνί*: *Il. γ. 135 παρὰ δ' ἔγχεα μακρὰ πέπηγεν*: *Il. δ. 63 ἐπὶ δ' ἔφονται θεοὶ ἄλλοι*: *Il. δ. 161 ἐκ τε καὶ ὀψὲ τελεῖ*: *Il. ν. 368 τῷ δ' ὁ γίρων Πρίαμος ὑπὸ τ' ἔσχετο καὶ κατένευσεν δωσέμεναι*, properly *he held himself under* (= *bound*): *Od. δ. 6 ὑπέσχετο καὶ κατένευσεν δωσέμεναι*: *Od. δ. 525 ὑπὸ δ' ἔσχετο μισθόν* (pregnant construction), *he held himself under, and promised*: *Il. θ. 108 οὓς (ἵππους) ποτ' ἀπ' Αἰνείαν ἐλόμην (ἐλίσθαι τινά τι, Il. π. 59)*: *Il. ν. 394 ἐκ δέ οἱ ἥνιοχος πλήγη φρένας (πλήττεσθαι φρένας can be used as well as ἐκπλήττεσθαι φρένας*: *Od. μ. 312 μετὰ δ' ἄστρα βεβήκει*: *Il. α. 67 ἀπὸ λοισγὸν ἀμύναι*. The adverbial preposition sometimes, though but rarely, follows; as, *Il. μ. 195 ἐνάρειον ἀπ' ἔντρα*.

Obs. 1. Here belongs an abbreviated form of expression; when the same compound should be repeated in each of several succeeding sentences, the verb is used only in the first, and the preposition stands alone in the others: *Il. ψ. 799 κατὰ μὲν δολιχόσκιον ἔγχος θῆκ' ἐς ἀγῶνα φέρων, κατὰ δ' ἀσπίδα καὶ ρυψάλειαν*. — *Hdt. often*; as, *Il. 141 κατὰ μὲν φαγείν τοὺς φαρετριώνας αὐτίκων, κατὰ δὲ τὰ τόξα*: *Id. VIII. 33 κατὰ μὲν ἔκασσαν Δρυμόν πόλιν, κατὰ δὲ Χαράδρην*: *Id. IX. 5 κατὰ μὲν ἔλευσαν αὐτοῦ τὴν γυναῖκα, κατὰ δὲ τὰ τέκνα*:

^a Klausen Ag. 1244.

(but Id. III. 36 καὶ ἀπὸ μὲν σεωυτὸν ὤλεσας—ἀπὸ δὲ ὤλεσας Κύρον with the verb repeated.) Here we must refer such instances as Il. γ, 268 ὤρνυτο δ' αὐτίκ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων, ἂν δ' Ὀδυσσεὺς πολύμητις (as if ἀνίστατο had preceded) : Il. ε, 480 sq. ἔνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νῆπιον υἱόν, καδ' δὲ κτήματα πολλὰ (as if κατέλιπον had preceded.)

Obs. 2. The Tmesis cannot be properly spoken of, till in the later dialects, especially the Attic, the preposition coalesced so closely with the verb that the new word took its place in the language as such. It is found pretty frequently in Herodotus, more rarely in the Attic chorus, and still more rarely in the Dialogue, and only where a particle or exclamation is the dividing word, so that the connection between the two parts or the unity of the compound notion is not utterly destroyed : Hdt. VII. 15 Πέρξης—ἀνὰ τε ἔδραμε ἐκ τῆς κοίτης καὶ πέμπει ἄγγελον : Id. VIII. 89 ἀπὸ μὲν ἔθανε ὁ στρατηγός : Id. VII. 164 extr. ἀπὸ πάντα τὰ χρήματα ἄγων : Aesch. Pers. 457 ἀμφὶ δὲ κυκλοῦντο : Soph. Trach. 565 ἐκ δ' ἥυσ' : Eur. Iph. A. 1353 δι' ἄρ' ὀλώλαμεν : Id. Hec. 1172 ἐκ δὲ πηδῆσας : Med. 504 πέμψαντος ὧ γύναι, μετὰ (the preposition after the verb is remarkable.) In Attic prose, Tmesis, except in one or two singular instances, is not found : Thuc. III. 13 μὴ ξὺν κακῶς ποιεῖν αὐτοὺς μετ' Ἀθηναίων ἀλλὰ ξυνελευθεροῦν (to increase the antithesis :) Plat. Gorg. p. 250 E αὐτ' εὖ ποιεῖν : and immediately after, εἰ εὖ ποιήσας ταύτην τὴν εὐεργεσίαν αὐτ' εὖ πείσεται. “*Nam τὸ εὖ καὶ τὰ στερητικά μύρια non componuntur cum verbis primitivis, sed cum nominibus et verbis inde derivatis.*” Demosth. p. 105, 65 οὐκ ἦν ἀσφαλὲς λέγειν ἐν Ὀλύνθῳ τὰ Φιλίππων, μὴ σὺν εὖ πεποιθότων τῶν πολλῶν Ὀλυνθίων τῇ Ποτιδαίαν καρποῦσθαι.

b. Where the preposition seems to be separated from its case. Here also in Homer, the preposition retains its adverbial force, and belongs to the verb ; these two together form one notion, and this, and not the preposition alone, governs the case. *a.* Genitivus separativus : Il. ε, 292 τοῦ δ' ἀπὸ μὲν γλώσσαν τάμε : Il. ε, 694 ἐκ δ' ἄρα οἱ μηροῦ δόρυ—ὅστε θύραζε : Od. ζ, 140 ἐκ δέος εἴλετο γυῖον : Od. θ, 149 σκίδασον δ' ἀπὸ κῆδεα θυμοῦ, away from the mind.—Genitive—expressing the spot as the antecedent condition of the action (§. 522. 1.), or a reaching towards and after the object (§. 508.) : Od. β, 416 ἂν δ' ἄρα Τηλέμαχος νῆος βαῖν' : Od. ι, 117 ἀνὰ νῆος ἔβην.—Causal genitive : Od. ζ, 29 ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει ἐσθλή : Il. λ, 831 τὰ σε προτὶ φασιν Ἀχιλλῆος δεδιδάχθαι, where προτὶ seems to mean “*before,*” “*formerly.*”—Comparative genitive : Il. ν, 631 ἥ τέ σε φασὶ περὶ φρένας ἔμμεναι ἄλλων, more than : Il. φ, 75 ἀντί τοι εἰμ' ἱκέτας, I am in the place of.—*β.* Local dative : Il. ε, 382 πλείστα δόμοις ἐν κτήματα κείται, he within, in the house : Il. ο, 266 ἀμφὶ δὲ χαῖται ὤμοις αἰσσοῦνται, on the shoulders, around : Od. θ, 343 ἐν δὲ γέλωσ ἄρτ' ἀθανάτοισι, in the midst, among the gods : Od. ο, 440 μετὰ γάρ τε καὶ ἄλγεσι τέρπεται ἀνὴρ, in the midst, among sorrows.—Dativus commodi : Il. ε, 566 περὶ γὰρ δία ποιμένι λαῶν.—Transmissive Dative (§. 587.) : Il. τ, 394 ἐν δὲ χαλινούς γεμφήλης ἔβαλον : Od. ξ, 520 ἐπὶ δὲ χλαῖναν βάλεν αὐτῶ : Il. π, 291 ἐν γὰρ Πάτροκλος φόβον ἤκεν ἅπασιν, to all he infused fear : Il. θ, 485 ἐν δ' ἔπεισ' Ὀκεανῷ λαμπρόν φάος ἡελίοιο.—*γ.* Accus. of place (§. 559.) : Il. θ, 115 τὸ δ' εἰς ἀμφοτέρω Διομήδεος ἄρματα βήτην.—Of the patient (§. 586. 1.) : Il. β, 156 Ἀθηναίην Ἥρην πρὸς μῦθον ἔειπεν.

Obs. 3. This sort of tmesis, as a general rule, exists only when a particle, such as μὲν, δέ, τέ, ῥά, γάρ, μὲν ἄρ', δ' ἄρα, intervenes between the subst. and the preposition, as is very often found in the Post-Homeric authors, and

even in Attic Greek. In Eur. Hipp. 770 there is no particle, ἀμφὶ ἀμφὶ βρόχον λύκα καθαρμόζονσα δαίρα, . . . unless δαίρα belongs to καθαρμόζονσα, and ἀμφὶ to ἀμφεται.

2. The prepositions *πάρα*, *ἐπι*, *μέτα*, *πéρι*, *ὑπο*, *ἐν* (the accent being thrown back), are used for the III. singular of the respective compound of *εἶμι*, as *παρά* for *πάρεστι* &c. Sometimes also for the III. plural; as, Hdt. VI. 86 οὐδ' *ἐπι* χεῖρες: Od. ι, 125 οὐ γὰρ Κυκλώπεισσι νέες *πάρα* μιλτο-πάρησι. So probably Soph. Ant. 966. So also *ἐγὼ πάρα* for *πάρεμι*.

Prepositions joined with Adverbs.

§. 644. Prepositions are often joined with local adverbs, which however in such composition assume a sort of substantival force. Many of these compounds are also written as one word, so closely are they united. This species of composition seems to have been more frequently used from the time of Herodotus, than before him. So *ὑποκάτω*, *ὑπεράνω*; *ἐμπροσθεν* (*in-ante*, contrary to *ex-ante*), *κατοπισθέν*, *ἐξοπίσω*, *εἰσοπίσω* or *ἐσοπίσω*; *ἐξόθεν* (*exinde*), *ἐκτόθεν*, *ἐξ ὁμόθεν*, *ἀπεντεύθεν*, *παραντόθεν*; *καταντόθι*, *παρ' αὐτόθι*; *ἐμπρόσω*; *εἰς τότε* (pure Attic, often in Plato), *ἐς τῆμος* Od. η, 318: *εἰς νῦν* Plat. Tim. p. 20 B: *ἐκ τότε* not till Aristotle: *εἰς ὅτε* Od. β, 99: *ἐς οὗ* Hdt. I. 67: *μέχρι τότε* Id. VI. 34: *πρόπαλαι* Aristoph. Eq. 1155, (jokingly) and thence in later writers: *εἰσοφέ* Thuc. VIII. 23. Demosth. p. 1303, 13: *προπέρουσι* Plat., Demosth.: *ἐς αὐτίκα* Aristoph. Pax, 367: *παραυτίκα* very commonly: *ἐφ' ἅπαξ*, *εἰσάπαξ* (Ionic *ἐσάπαξ*, Hdt. VI. 125): *καθάπαξ*: *ἐς πρόσθεν* Eur. Hec. 961: Plat., Isocrates *εἰς τὸ πρό-σθεν*: *ἐπίπροσθεν* and *ἐμπροσθεν* very commonly: *ἐπίπαγχυ* Hesiod. Opp. 264. Theocr. XVII. 104: *ἐπὶ μᾶλλον*.

Obs. Such prepositions compounded with *ἐν* take their cases: *προσέτι τούτῳ*, *ἐξέτι πατρῶν* Od. θ, 245: *εἰσέτι που χθιζόν* Apoll. Rhod. IV. 1397. And even with a particle between them; as, *ἐνγεταυθί*, *ἐνμμεντευθί* in comedy.—(See *Index*.)

Pregnant Construction of Prepositions.

§. 645. Prepositions with dative are sometimes joined to verbs of motion, *whither*, and with the accus. to verbs of rest, especially in the Homeric dialect: this is called the pregnant construction. In the former case, the speaker regards the state of rest following on the completed motion; in the latter, the motion which precedes, and is implied in, the state of rest; so that the two parts of the action, which in other languages require two verbs to express them, are in Greek signified by one.

The verb of motion is considered rather as implying the notion of rest. A preposition is used with a dative instead of another preposition with an accusative; or the dative is used with a preposition instead of the accus.; this occurs with the following prepositions:—

α. Ἐν: Especially in Epic dialect: Il. ε, 370 ἡ δ' *ἐν* γούνασι πίπτε Διώνης δι' Ἀφροδίτῃ, *fell and lay*: Od. α, 200 ἐγὼ μαντεύσομαι, ὡς ἐνὶ θυμῷ ἀθάνατοι βάλλουσι: Il. λ, 743 ἤριπε δ' *ἐν* κονίῃσιν. So *βάλλειν ἐν κονίῃσι* Hom.: Il. ψ, 131 *ἐν* τεύχεσσιν ἔδυνον (but Od. ω, 428 *ἐς* τεύχε' ἔδυνον). *Prose*, *τιθέναι ἐν χερσίν*, as in Latin, *ponere et collocare in manibus*: Thuc. IV. 14 ταῖς ἐν τῇ γῇ καταπεφυγνῖαις (on account of the past tenses); and even *Ibid.* 42

ἐν Ἀμπρακίᾳ καὶ ἐν Λευκαδίᾳ ἀπήσαν. So Hdt. VII. 114 ἐν Ἑννείᾳ Ὀδοίσι ἐπορεύοντο : Xen. Hell. IV. 5, 5 first ἐς δὲ τὸ Ἑρραῖον κατέφυγον, and then οἱ δ' ἐν τῷ Ἑρραίῳ καταπεφυγότες (as a completed action) ἐξήσαν : Plat. Euthyd. p. 292 E ἐν ταύτῃ τῇ ἀπορίᾳ ἐνεπεπτώκειν. Very frequent in late writers. So also sometimes in Latin ; as, Ovid. Fast. III. 664 in sacri vertice montis abit : Cæs. B. G. V. 10 naves in littore ejectas esse : Sall. Jug. 5 in amicitia receptus.

Obs. 1. Instances such as Od. ι, 164 πολλὸν γὰρ (οἶνον) ἐν ἀμφιφορεῦσιν ἔκαστοι ἡφύσαμεν : Il. ο, 229 ἐν χεῖρσιν λάβ' αἰγίδα : Eur. Hec. 527 λαβεῖν ἐν χερσίν : Hdt. III. 23 ἐν πέτρῃ χρυσέῃσι δεδέσθαι et simil., do not seem to belong here. The dative seems to express the notion of the means or instrument.—(§. 608. Obs. 2.)

b. Ἀμφί, περί, with accus. for dat. : Il. λ, 17 κνημίδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκεν, placed on the shin bones, so that they fitted firmly round them : Ibid. 19 δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν : Od. θ, 434 ἀμφὶ πυρὶ στήσαι τρίποδα.

Obs. 2. In the Homeric phrase, κρέα ἀμφὶ ὀβελοῖς ἔπειραν (e.g. Il. α, 465), where we say, "on the spit ;" the dat. seems to express the means or instrument, with the collateral notion however, of the meat being around the spit (§. 632. ii.)

c. Ἐπὶ : Il. α, 55 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ Λευκώλενος Ἥρη (so ἐν φρεσὶ θεῖναι).

d. Πρὸς : Od. ι, 284 νῆα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων, πρὸς πέτρῃσι βαλὼν : Ibid. 289 σὺν δὲ δύο μάργας, ὥστε σκύλακας, ποτὶ γαίῃ κόπτε. So βάλλειν ποτὶ γαίῃ.

e. Παρὰ very rare : Xen. Anab. II. 5, 27 ἵνα παρὰ Τισσαφέρνηι, to go to (and stay with) Tissaphernes.

f. Ὑπό in the phrases, ὑπὸ τινι γίνεσθαι, to come into a person's power ; ποιεῖν τι ὑπὸ τινι, alicui aliquid subjiçere ; ποιῆσθαι ὑφ' ἑαυτοῦ, sibi subjiçere : Demosth. p. 104, 60 οὐ γὰρ ὑφ' αὐτῷ τὴν πόλιν ποιήσασθαι βούλεται Φίλιππος : Ibid. 116, 21 τὰ λοιπὰ ὑφ' αὐτῷ ποιήσασθαι : ὑπὸ si notionem habet subjectionis c. dat. constr. non solum verborum, quæ indicant subjectionem esse factam, sed eorum etiam, quæ fieri eam significant^a.

Obs. 3. It is often uncertain whether the dative depends on the pregnant force of the preposition or on the proper force of the verb, the preposition being used to define this more accurately. In the following it is clearly the latter ; the dative referring not so much to the motion of the verb, as the action of the agent : χεῖρας ἰάλλειν ἐπὶ σίνῳ—ἦκαι βέλος ἐπὶ τινι—πίμψαι ὄνειρον ἐπὶ τινι—ἐλαύνειν ἵππους ἐπὶ νηυσίν—τίταινεσθαι τόξα ἐπὶ τινι—ἀλλεσθαι ἐπὶ τινι—μάχεσθαι ἐπὶ τινι—πέτεσθαι ἐπ' ἀνθρώποις.

§. 646. 1. The verb of rest is considered as signifying the notion of the previous motion implied in it, when the preposition εἰς with the accus. is used instead of ἐν with the dative : the particular sort of motion, whether coming, sitting down, drawing, &c. must be determined by the context : Il. ο, 275 ἐφάνη λῖς εἰς ὁδόν, came and appeared : Od. δ, 51 εἰς θρόνους ἔζοντο : Eur. Iph. T. 620 ἀλλ' εἰς ἀνάγκην κείμεθ' : Id. Or. 1330 ἀνάγκης δ' εἰς λυγρὸν καθέσταμεν : Hdt. III. 11 (τοὺς παῖδας) ἔσφαζον εἰς τὸν κρητῆρα. So Cato R. R. 156, 5 in aquam macerare : Ibid. 39, 2 in fornacem coquere :

^a Bremi ad loc.

Hdt. III. 62 προηγόρευε στὰς ἐς μέσον τὰ ἐντεταλμένα : Ibid. 64 ὅς ἐδόκει ἐν τῷ ὕπνῳ ἀπαγγεῖλαι τινὰ οἱ, ὡς Σμέρδης ἰζόμενος ἐς τὸν βασιλῆϊον θρόνον ψαύσειε τῇ κεφαλῇ τοῦ οὐρανοῦ : Soph. Ant. 1236 ἐς ὑγρόν ἀγκῶνα προσπτόσεται. So εἶναι εἰς Id. I. 21, especially παρῖναι εἰς : Id. VI. 1 παρῖναι ἐς Σάρδεις : Id. IV. 14 φανῆναι εἰς Προκόννησον.—κείσθαι εἰς (so Plaut. Casin. II. 3, 26 ubi in lustra jacuisti ?) : Id. VIII. 60, 2 ἐς τὴν Σαλαμῖνα ὑπέκκεται ἡμῖν τέκνα τε καὶ γυναῖκες (carried into safety in) : Id. III. 31 πάντα ἐς τούτους ἀνακείσθαι (i. q. ἀνατίθειμένα ἐστί) : Id. VI. 100 ἐβουλευόντο ἐκλιπεῖν τὴν πόλιν ἐς τὰ ἄκρα τῆς Εὐβοίης, to leave the city and go to : Plat. Rep. p. 468 A τὸν δὲ ζῶντα εἰς τοὺς πολεμίους ἀλόντα, i. e. εἰς τοὺς πολεμίους πεσόντα ἀλῶνα : Demosth. p. 834, 67 καὶ νῦν κομίσασθαι τάμαντοῦ ζῆτῶν εἰς κίνδυνον καθίστηκα τὸν μέγιστον : Arist. Pax 342 ἐς πανηγύρεις θεωρεῖν.

2. So ἐπὶ with acc. instead of gen. or dat. : ἀναβαίνειν ἐφ' ἵππων. So Arist. Eq. 169 ἐπ' ἀνάβηθι καπὶ τουλεῶν τοδί : Hdt. VIII. 79 στὰς ἐπὶ τὸ συνέδριον : Id. III. 111 καταρρήγνυσθαι ἐπὶ γῆν. So πρὸς : Æsch. Ag. 1557 ἴσθηκε πρὸς σφαγὰς : Eur. Orest. 474 πρὸς δεξιάν αὐτοῦ στὰς : Arist. Ach. 1032 κλᾶε πρὸς τοὺς Πιττάλον, go and cry : Id. Vesp. 773 πρὸς τὸ πῦρ καθημένος, going and sitting by the fire. Παρά : Eur. Alc. 237 μαραινόμεναι νόσφ' παρ' Ἄδην. So Soph. C. C. 1552 κρύψων παρ' Ἄδην. Sometimes the accusative depends on a motion which usually or necessarily follows the action of the verb, as εἰλῶσαν ἐς Ἀθήνας, they were taken (and carried to) Athens.

3. The verbs of standing, sitting, suspending, holding, &c. are joined with ἀπὸ and ἐκ, and denote a motion from their objects which is implied therein : Il. λ, 130 τῷ δ' αὐτ' ἐκ δίφρου γονακίζεσθην : Il. ξ, 153 Ἥρῃ δ' εἰσείδε χρυσόβροχος ὀφθαλμοῖσι στᾶσ' ἐξ Οὐλύμποιο ἀπὸ ρίου : Il. ε, 131 τῷ μὲν ἀφ' ἵπποῦν, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός : Od. φ, 420 αὐτόθεν ἐκ δίφρου καθήμενος ἦκε δ' ὀιστόν : Soph. Antig. 411 καθήμεθ' ἄκρων ἐκ πάγων ὑπὴνέμοι : Od. θ, 67 κηδ' δ' ἐκ πασσαλόφῃ κρέμασεν φόρμιγγα λίγειαν, he hung it on, so that it hung down from it. So in prose : φέρειν ἐκ τῶν ζωστήρων, to carry at the girdle : ἐκ χειρὸς λαμβάνεσθαι : Hdt. IV. 10 ἐκ τῶν ζωστήρων φορεῖν φιάλας, hanging from the girdle.

4. So also other verbs of action are found with ἐκ ; as, Eur. Hec. 946 ἐπεὶ με γῆς ἐκ πατρὸς ἀπώλεσεν.

Obs. Local adverbs admit also of this pregnant construction.

a. Adverbs of rest, joined with verbs of motion (*whither*), to signify the place of rest after the motion : Soph. Trach. 40 κείνος δ' ὅπου (for ὅποι, quo) βέβηκεν, οὐδεὶς οἶδε. (So Id. Philoct. 256 μηδαμοῦ διηλθί που : Arist. Lys. 1239 πανταχοῦ πρὸςβέυσομεν.) Xen. Hell. VII. 1, 25 ὅπου βουληθεῖεν ἐξελθεῖν. So Tacit. Ann. I. 22 responde, ubi cadaver abjeceris. b. Adverbs of motion (*whither*), joined with verbs of rest, to bring out the notion of the motion implied in the state of rest : Æsch. Suppl. 603 δῆμον κρατοῦσα χεῖρ ὅποι (for ὅπου, ubi) πληθύνεται : Id. Choeph. 1021 τοῦτ' ἦρ' οἶδ' ὅποι (ὅπη Dind.) τελεί, quorsum evasurum sit : Soph. C. C. 23 ἔχεις διδάξαι δὴ μ' ὅποι καθίσταμεν, quo progressi simus et ubi stemus : Ibid. 383 τοὺς δὲ σοὺς ὅποι θεοὶ πόνονος κατοικτιοῦσιν οὐκ ἔχω μαθεῖν : Eur. Herc. F. 74 ποῖ πατὴρ ἀπεσσι γῆς : Ibid. 1157 ποῖ κακῶν ἐρημίαν εὐρω ; quo me vertam, ut requiem inveniam ? Id. Hipp. 371 ἄσχημα δ' οὐκ ἔτ' ἐστὶν οἱ φθίνει τύχα Κύπριδος : Id. Iph. T. 359 οἱ (οὐ Dind.) μ' ὥστε μόσχον Δαναΐδαι χειροῖνέμοι ἔσφαζον : Arist. Av. 9 ὅποι γῆς ἐσμέν ; *whither* (have we come and) are we ? Demosth. p.

102, 50 ποῖ ἀναδύμεθα ; quo nos vertamus, ni perniciem vitemus? Id. p. 51, 40 ὁ πλεῖστος δὲ τῆς πληγῆς ἔχεται, κἀν ἐτέρωσι πατάξῃ τις, ἐκείσε εἰσὶν αἱ χεῖρες. So also Aesch. Eum. 80 ἀγκαθεν λαβὼν βρέτας, taking into the arms, so that it hangs therefrom.

Attraction of Prepositions with the Article.

§. 647. Another species of pregnant construction occurs when the article with a preposition (with or without a substantival object) expresses a substantival notion, as οἱ ἐκ τῆς ἀγορᾶς ; since there is no motion implied here, the preposition ἐν, as the proper expression for a state of rest, ought to be used ; but instead, either ἀπὸ, ἐκ, or εἰς, is joined with the preposition, by virtue of a notion of motion (*whence*, or *whither*) drawn from a verb of motion either in the sentence, or to be supplied from it ; this is called the attraction of prepositions. So οἱ ἐκ τῆς ἀγορᾶς ἀπέφυγον, those who were in the forum ; ἐκ is used for ἐν, because the notion of motion in the mind of the speaker is communicated from ἀπέφυγον to the whole of the sentence, which therefore requires the preposition signifying motion.

a. Ἀπὸ, ἐκ for ἐν : Hdt. III. 6 τοὺς δὲ ἐκ Μέρμυριος εἰς ταῦτα δὴ τὰ ἄνδρα τῆς Συρίας κομίζειν : Id. III. 22 ἦσθοντο οἱ ἐκ τῶν πύργων φύλακες : Id. VI. 32 ξυμπεύχοντο δὲ καὶ ὁ ἄλλος ὄμιλος ὁ ἐκ τῆς γῆς : Id. VII. 70 οἱ ἀπὸ τῶν καταστρωμάτων τοῖς ἀκοντίοις—ἐχρῶντο : Soph. El. 135 ἀλλ' οὗτοι τόγ' ἐξ Ἀῖδα παγκοῖνου λίμνης πατέρ' ἀνστάσεις^a : Plat. Apol. p. 32 B ὅτε ὑμεῖς τοὺς δέκα στρατηγούς τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς ναυμαχίας ἐβούλεσθε ἀθρόους κρίνειν^b : Id. Phaed. p. 109 E οἱ ἐκ τῆς θαλάττης ἰχθύες ἀνακίπτοντες : Dem. p. 53, 45 τὰς ἀπὸ τοῦ βήματος ἐπιβάς ἐπέμειν : Id. p. 114, 15 τοὺς ἐκ Σερρίου τείχους—στρατιώτας ἐξέβαλεν.

Obs. This also takes place with local adverbs, ἐκίθεν, ἔνδοθεν &c. being used for ἐκί, ἔνδον : Arist. Av. 1168 ὅδε φύλαξ τῶν ἐκίθεν ἄγγελος ἐσθὲ πρὸς ἡμᾶς δεῦρο : Id. Plut. 227 τοῦτο δὲ τὸ κρεαδίον τῶν Ἰνδοθὲν τις εἰσενεγκάτω λαβών ; Eur. Or. 850 ζυκε—ὅδ' ἄγγελος λείψει τὰ κείθεν σοῦ κασιγνήτου πέρι : Plat. Apol. p. 40 C καὶ μετοίκησις τῇ ψυχῇ τοῦ τόπου τοῦ ἐνθένδε εἰς ἄλλον τόπον : Demosth. p. 13, 15 ἀγνοεῖ τὸν ἐκίθεν πόλεμον δεῦρο ἦξοντα.

b. Εἰς for ἐν (far more rarely) : Hdt. II. 150 ἔλεγον δὲ οἱ ἐπιχώριοι καὶ ὥς ἐς τὴν Σύρτιν τὴν ἐς Λιβύην ἐκδιδοῖ ἡ λίμνη αὕτη : Id. VII. 239 τὸ ἐς Δελφοὺς χρηστήριον, the oracle (for which the people sent) to Delphi.

Construction of Prepositions with different cases.

§. 648. The same preposition sometimes occurs in one sentence or paragraph with different cases. The reason of this is either, that although the sense is the same, yet the two relations in which the two objects are viewed are slightly different, as πρὸς βορέιον, and πρὸς νότον : thus in

A | β,

the position of A may be regarded either as declining from (gen.) or advancing towards (acc.) the line β : or a different case is used for the sake of variety : Pind. Isthm. VI. 8 sq. τίνι τῶν πάρος, ᾧ μάκαιρα Θῆβα, καλῶν ἐπιχωρίων μάλιστα θυμὸν τεδὸν εὐφραναι ; ἥ— ; ἢ δ' ἄμφι πυκναῖς Τειρεσίῳ βουλαῖς ; ἢ δ' ἄμφ' ἰόλαον ἱππόμητιν ; (θυμὸν εὐφραίνειν ἀμφὶ τινι and ἀμφὶ

^a Herm. ad loc.

^b Stallb. ad loc.

τινα^a.) Or, thirdly, with a real difference of sense : Hdt. VII. 61 *περὶ μὲν τῇσι κεφαλῇσι εἶχον τιράρας*—*περὶ δὲ τὸ σῶμα κιθῶνας* : Demosth. p. 478 *εἰ αἱ μὲν παρὰ τοῖς ἄλλοις θωρακαὶ βέλαιοι μένουσιν αὐτῷ, τῆς δὲ παρ' ὑμῶν* (*granted by you*) *μόνης τοῦτ' ἀφαιρήσεται*. Often in late authors.

Interchange of Prepositions.

§. 649. Sometimes prepositions are interchanged, either (a) without, or (b) with a difference of meaning : a. Hdt. VI. 86, 1 *ἀνὰ πᾶσαν μὲν τὴν ἄλλην Ἑλλάδα, ἐν δὲ καὶ περὶ Ἰωνίην τῆς σῆς δικαιοσύνης ἦν λόγος πολλός* : Demosth. p. 74, 35 *τῆς ἐπὶ τὴν Ἀττικὴν ὁδοῦ καὶ τῆς εἰς Πελοπόννησον κύριος γέγονε*. Demosth. frequently *περὶ* and *ὕπὲρ* with genitive (see above, *ὑπὲρ*). Demosth. p. 621, 7 sqq. *ὕπὲρ τοῦ Χερρόνησον ἔχειν ὑμᾶς ἀσφαλῶς*—*περὶ τοῦτου μοί ἐστιν ἀπασα ἡ σπουδὴ* : Id. p. 74, 35 *καὶ πεποιχῇ ὑμῖν μὴ περὶ τῶν δικαίων μηδ' ὑπὲρ τῶν ἔξω πραγμάτων εἶναι τὴν βουλὴν, ἀλλ' ὑπὲρ τῶν ἐν τῇ χώρᾳ*. b. Demosth. princ. *ἐπὶ πολλῶν μὲν ἂν τις ἰδεῖν*—*δοκεῖ μοι τὴν παρὰ τῶν θεῶν εὐνοίαν φανεράν γεγνομένην τῇ πόλει, οὐχ ἡκιστα δὲ ἐν τοῖς παρούσι πράγμασι* : Id. p. 35, 25 *ἐπὶ μὲν δὲ τῶν Ἑλληνικῶν ἦσαν τοιοῦτοι· ἐν δὲ τοῖς κατὰ τὴν πόλιν αὐτὴν θεάσασθε ὅποιοι ἔν τε κοινοῖς καὶ ἐν τοῖς ἰδίοις*.

Repetition and Omission of Prepositions.

§. 650. 1. In a string of substantives joined by *τί* and *καί*, the preposition is either repeated before every one, as Plat. Tim. p. 18 C *κατὰ τὴ πόλιν καὶ κατὰ τὴν ἄλλην διαίταν* (so where *τί* and *καί* are omitted (Asyndeton) : Demosth. p. 129, 71 *ἐκπέμπωμεν πρέσβεις πανταχοῖ, εἰς Πελοπόννησον, εἰς Ῥόδον, εἰς Χίον* :) or placed only before the first subst. : Xen. Hell. I. 1, 3 *ἀπὸ τε τῶν νεῶν καὶ τῆς γῆς* : Plat. Phæd. p. 99 A *ἡ περὶ Μέγαρον ἡ Βωιωτούς*. In Asyndeton it is scarcely ever omitted, except in poetry : Theocr. I. 83 *κῶρα πᾶσας ἀνὰ κράνας, πάντ' ἄλσεα ποσσὶ φορεῖται* : Ibid. 117 *ὁ βῶσκολος ὄμμιεν ἐγὼ Δάφνης οὐκ ἔτ' ἂν ὕλαν, οὐκ ἔτ' ἀνὰ δρυμῶς, οὐκ ἄλσεα*.

2. In poetry it is sometimes omitted before the first, and placed before the second only : Od. a, 247 *ἡ ἁλὸς ἢ ἐπὶ γῆς* : Pind. Isthm. I. 29 *ρέεθροισί τε Δίρκας ἔφανεν καὶ παρ' Εὐρώτᾳ* : Id. Nem. X. 38 *Χαρίτεσσι τε καὶ σὺν Τυνδαρίδασι* : "*quum in continuatâ constructione facilius languescat oratio, hoc artificio poetico nova vis et ulacritas secundo membro conciliatur, eaque vera causa est hujus collocationis*"^b. So also traged., as Æsch. Suppl. 311 *καὶ μὴν Κάνωβον κατὰ Μέρφιν ἔκετο* : Eur. Hec. 146 (Chor.) *ἀλλ' ἴθι ναούς, ἴθι πρὸς βωμούς* : Id. Helen. 862 *Τροίας δὲ σωθεῖς κατὰ βαρβάρου χθονός*.

3. When a relative follows the substantive joined with the preposition, and is in the same construction with it, the preposition is often repeated before it : Xen. Vectigg. IV. 13 *ἀπ' αὐτῶν μὲν οὖν ἔγνωγε ἀφ' ὧν μέλλω λέγειν οὐδὲν τι ἀξιῷ θαυμάζεσθαι*. Frequently, however, and almost generally in Attic (especially prose) writers it is omitted : Xen. Symp. IV. 1 *ἐν τῷ χρόνῳ, φ' ὑμῶν ἀκούω* : Plat. Rep. p. 402 A *ἐν ἀπασιν οἷς ἵστι* : Id. Phæd. p. 76 D *ἐν τούτῳ ἀπολλυμεν, ὅπερ καὶ λαμβάνομεν*^d : Demosth. p. 848 extr. *περὶ μὲν τινων, ὧν αὐτὸς βούλεται*^e. So in Latin ; as, Cicer. de Fin. IV. 20 *Zeno negat Platonem, si sapiens non sit, eddem esse in causâ, quâ tyrannum Dionysium*.

^a Dissen ad loc.

^b Ibid.

^c Pflugk ad loc.

^d Stallb. ad loc.

^e Bremsi ad loc.

4. A less frequent omission of the preposition takes place in the second of two antithetical sentences ; as, Thuc. I. 141 *ἐν βραχεῖ μὲν μορίῳ σκοποῦσί τι τῶν κοινῶν, τῷ δὲ πλείονι τὰ οἰκία πράσσουσι* : Xen. M. S. I. 3, 8 *τοιαῦτα μὲν περὶ τούτων ἔπαιζεν ἅμα σπουδάζων, ἀφροδισίῳ δὲ παρήγει τῶν καλῶν ἰσχυρῶς ἀπέχεσθαι*.

5. The preposition is frequently omitted in the questions and answers of the dialogue of Aristophanes, and (especially) Plato, but not in tragedy : Arist. Pax 1080 *ποῖον γὰρ κατὰ χρησμόν ἐκαύσατο μῆρα θεοῖσιν* :—*ὅνπερ κάλλιστον δῆπου πεποίηκεν* "Ομηρος : Plat. Soph. p. 243 D *περὶ δὲ τοῦ μεγίστου τε καὶ ἀρχηγοῦ πρώτου νῦν σκεπτέον* : Theat. Τίνος δὲ, λέγεις^a ; Id. Polit. p. 283 C *περὶ δὲ τούτων αὐτῶν ὁ λόγος ἡμῖν—ὁρθῶς ἂν γίγνοιτο*. E. Τίνων ; X. Μήκους τε περὶ κ. τ. λ. : Id. Rep. p. 456 D *πῶς οὖν ἔχεις δόξης τοῦ τοιοῦδε περὶ* ; Τίνος δὲ ; Τοῦ ὀπολαμβάνειν παρὰ σταντῶ κ. τ. λ. : Id. Protag. §. 110 *ὑπὸ τίνας, φῆσαι. Τοῦ ἀγαθοῦ, φήσομεν, νῆ Δία*.

6. Lastly, a preposition is omitted in the second member of a comparison, after *ὥς* rarely ; after *ὥσπερ*, ἢ frequently in Attic writers, as in Isocr. Pac. 161 E *πρὸς δὲ τοὺς ἐπιπλήττοντας καὶ νουθετοῦντας ὑμᾶς οὕτω διατίθεσθε δυσκόλως, ὥς τοὺς κακόν τι τὴν πόλιν ἐργαζομένους* (for *ὥς πρὸς τοὺς κ. τ. λ.* :) Plat. Rep. p. 330 C *περὶ τὰ χρήματα σπουδάζουσιν, ὥς ἔργον ἑαυτῶν* : Demosth. p. 127, 63 *ᾧδιον πρὸς τοὺς ἐπὶ Φιλίππου λέγοντας ἔχειν ἢ τοὺς ἐπὶ ἑαυτῶν* for *ἢ πρὸς τοῦς^b* : less frequently when the two members of the comparison are distinctly drawn out ; but very frequently where the two members of the comparison are joined together and coalesce, since the repetition of the preposition would destroy the unity which it is the purpose of such a collocation to produce : Hom. Od. δ, 413 *λέγεται ἐν μέσσησι νομεύς ὥς πώεσι μῆλων* : Thuc. VI. 50 *ὥς παρὰ φίλους καὶ εὐεργέτας Ἀθηναίους ἀδεύς ἀπείναι* : Plat. Rep. p. 520 E *ὥς ἐπ' ἀναγκαῖον αὐτῶν ἕκαστος εἰσι τὸ ἀρχεῖν* (i. e. *ἕκαστος αὐτῶν εἰσι ἐπὶ τὸ ἀρχεῖν ὥς ἐπ' ἀναγκαῖον*) : Ibid. p. 545 E *ὥς πρὸς παῖδας ἡμᾶς παιζούσας* (i. e. *πρὸς ἡμᾶς ὥς πρὸς παῖδας*) : Id. Protag. p. 337 E *συμβῆναι ὑμᾶς ὥσπερ ὑπὸ διαιτητῶν ἡμῶν συμβιβαζόντων*. When the object of comparison is placed before the thing compared, the preposition is seldom repeated, as in Plat. Phædr. p. 250 D *ὥσπερ δὲ ἐν κατόπτρῳ ἐν τῷ ἐρώντι ἑαυτὸν ὁρῶν λέληθε* : Id. Rep. p. 553 B *πταίσαντα ὥσπερ πρὸς ἔρματι πρὸς τῇ πόλει* (for *πρὸς ἔρματι τῇ πόλει*).

Obs. When a verb, compounded with a preposition, is to be repeated, either the verb is omitted, and the preposition alone repeated, §. 643. *Obs.* 1.; or, *vice versâ*, the verb repeated and the preposition omitted : Eur. Bacch. 1064 *λαβὼν γὰρ ἐλάτης οὐράνιον ἄκρον κλάδον, κατήγεν, ἤγεν, ἤγεν εἰς μέλαν πέδον* : Plat. Phædr. p. 59 B *παρῇν καὶ Κριτάβουλος καὶ ὁ πατήρ αὐτοῦ—ἦν δὲ καὶ Κτήσιππος κ. τ. λ.^c*

Position of Prepositions.

§. 651. The nature of the preposition requires that it should stand in immediate connection with its case. There are the following exceptions :

a. The particles *γέ, μὲν, γάρ, μὲν γάρ, δέ, οὖν*, also *μὲν οὖν, αὖ, καί, etiam, τοῖνυν, ἴσως, δὲ*, and the adverbial *οἷμαι* (Plato), frequently, in prose, as well as in poetry, intervene between the preposition and substantive ; as, *ἐν μὲν εἰρήνῃ, ἐν μὲν γὰρ εἰρήνῃ*. So also Hdt. VI. 69 *ἐν γὰρ σε τῇ νυκτὶ ταύτῃ*

^a Heind. ad loc.

^b Bremi ad loc.

^c Elms. ad Eur. Med. 1219.

ἀναιρίομαι : Id. III. 9 διὰ δὴ τούτων. So also Soph. Aj. 155 κατὰ δ' ἂν τις ἐμοῦ.

Obs. We rarely find such a separation as Xen. Symp. IV. 55 ἐπὶ νῇ Δία τοῖς ἄφροσιν : Demosth. p. 859, 51 περὶ μὲν τοίνυν, ἔφην ἐγώ, τούτου.

b. On rhetorical grounds : α. when different cases of the same word follow one another ; as, Od. ε, 155 παρ' οὐκ ἐθέλων ἐθειλύση :—β. Πρὸς in oaths and exclamations : Soph. Phil. 468 πρὸς νῦν σε πατὴρ, πρὸς τε μητρός, πρὸς τ' εἴ τι σοι κατ' οἶκον ἔστι προσφιλές, ἐκείτης ἰκνούμαι : Id. CE. C. 1333 πρὸς νῦν σε κρηῶν, πρὸς θεῶν ὁμογνίων αἰτῶ πιθίσθαι : so in Latin, *per de deos oro*.

c. Sometimes the preposition (with the accent thrown back on the first syllable) is placed after its case, as Ἰθάκην κατὰ κοιρανέουσι : in Attic prose only περὶ with gen. (very frequently), even when divided by other words : Hdt. VI. 101 τούτου σφι ἔμελε περί : Plat. Apol. p. 19 C ὦν ἐγὼ οὐδὲν οὔτε μεγὰ οὔτε μικρὸν περί ἐπαῖω : Eur. Med. 925 τέκνων τῶνδ' ἐννοσμένη περί. So perhaps Ag. 1055 οὔτοι θυραῖαν τήνδ' ἐμοὶ σχολὴ πάρα τριβειν.

d. If the subst. is joined with an attributive, the preposition stands either before both ; as, ἐν τῷ πολέμῳ τῷ μακρῷ, or ἐν τῷ μακρῷ πολέμῳ, ἐν τῷ τοῦ Κύρου πράγματι or ἐν τῷ πράγματι τῷ τοῦ Κ. : or between the two, in which case, if the substantive precedes, the accent is thrown back ; as, μάχη ἐνι κυδιανείρῃ (but τοὺς ἐπὶ νῆας) : or is placed after both, and then, of course, the accent is thrown back ; as, τῆς ἐμῆς ψυχῆς περί.—Ἀνά, ἀντί, ἀμφί, διὰ, never throw back their accent ; πρό never follows its case, and ἐν only in Epic.

e. Sometimes the preposition is placed at the beginning of the clause, and is separated from its case by a number of other words ; as, Thuc. VI. 76 περὶ δὲ οἱ μὲν σφίσιν ἀλλὰ μὴ ἐκείνῳ καταδουλώσεως, οἱ δὲ, κ. τ. λ.

PRONOUNS.

Use of the Pronouns.

§. 652. 1. The substantival (ἐγώ, σύ, αὐτός) and adjectival or possessive personal pronouns are only used when particular emphasis is laid upon them ; hence especially in antithesis ; as, καὶ σὺ ταῦτα ἔπραξας ;—καὶ ὁ σὸς πατὴρ ἀπέθανεν ;—ἐγὼ μὲν ἀπειμι, σὺ δὲ μένει. Usually the substantival pronouns are supplied by the inflexions of the verb, the adjectival by prefixing the article to the substantive ; as, γράφω, γράφεις—ἡ μήτηρ, *my mother* ; εἶπέ μοι—οἱ γονεῖς στέργουσι τὰ τέκνα, *their children*.

Obs. 1. In the Homeric dialect, however, ἐγώ and σύ are used where no emphasis is meant : Il. α, 207 ἦλθον ἐγὼ παύσσοῦσα τὸ σὸν μένος.

2. Of the accented and enclitic forms ἐμοῦ, μοῦ, ἐμοῦ is emphatic, μου is used where no emphasis is intended. Hence in antithesis the accented form is always used ; as ἐμοῦ μὲν κατεγέλασε, σὲ δὲ ἐπήνεσεν.

Obs. 2. In poetry, however, we sometimes find the enclitic even where emphasis is required, in the same way as poetry also expresses an emphatic nominative by the mere inflexions of the verb : Soph. Œ. C. 726 *καὶ γὰρ εἰ γέρων (ἐγὼ) κυρῶ, τὸ τήσδε χάρας οὐ γεγήρακε σθένος* : Eur. Andr. 237 *ὁ νοῦς ὁ σὸς μοι μὴ ξυνοικίῃ* : Id. Med. 464 *καὶ γὰρ εἰ σὺ με στυγείς, οὐκ ἂν θυναίμην σοὶ κακῶς φρονεῖν ποτε*. This is less surprising, when the pronoun is the first of two persons in the same sentence ; as, Eur. Suppl. 3 *εὐδαιμονεῖν με Θησεία τε* : Id. Or. 736 *κάκιστος εἴς με καὶ κασιγνήτην ἐμὴν*.

3. Instead of the adjectival pronouns *ἐμός, σός* &c., the gen. of the substantival are used ; both the simple (in singular and dual always the enclitic forms) *μοῦ, σοῦ (σέθεν)* and the reflexive *ἐμαντοῦ*, &c. with the simple pronouns. The article is placed before the subst. or the gen. ; as, *ὁ πατήρ μου (σου, ἡμῶν, ὑμῶν, νῶν, αὐτοῦ, αὐτῆς, αὐτῶν)* : or between them, as *μοῦ (σοῦ, ἡμῶν, ὑμῶν, αὐτοῦ, αὐτῆς, αὐτῶν) ὁ πατήρ* : with the reflexive, the article comes before the genitive and subst. ; as, *ὁ ἐαυτοῦ (ἐμαντοῦ, σεαυτοῦ) πατήρ* : or is repeated if the gen. is placed after the substantive ; as, *ὁ πατήρ ὁ ἐαυτοῦ (ἐμαντοῦ, σεαυτοῦ)*. *Αὐτοῦ, αὐτῶν* are sometimes, contrary to the rule, placed between the article and the subst. ; as, Isocr. p. 151 *Α ταῖς αὐτῶν ἐπιμελείαις* : and sometimes *ἐαυτοῦ* is placed after it without the article : Arist. Nub. 516. Isocr. p. 103 D, or placed before the article, (Arist. Ran. 424.)

Obs. 3. When besides the gen. *μοῦ* &c. any attributive is joined to the subst., both are placed between the article and substantive ; as, Aristoph. Ran. 485 *εἰς τὴν κάτω μου κοιλίαν*.

Obs. 4. The personal pronoun in gen. is sometimes placed before the subst. and even separated from it by another subst. or verb, when it stands in the place of and supplies the notion of the Dat. commodi or incommodi : Plat. Phæd. p. 117 B *οὐδὲν ἄλλο (sc. χρὴ ποιεῖν) ἢ πίνοντα περιεῖναι, ἕως ἂν σου βάρος ἐν τοῖς σκέλεσι γίνηται* : Id. Symp. p. 215 E *οὐδὲ τεθορύβητό μου ἡ ψυχὴ οὐδ' ἀγανακτεῖ*.

Obs. 5. Sometimes, but seldom, *ἐμοῦ* is used for *ἐμαντοῦ* ; as, Aristoph. Vesp. 1398 *ἐμοῦ τὰ φορτία* : Id. Lys. 301 *τὰς λημὰς ἐμοῦ*.

Obs. 6. Sometimes the adjectival personal pronoun supplies the place of the genitive of the object ; as, Od. λ, 201 *σὸς πόθος* ; as Terent. Heaut. II. 3, 66 *desiderio tuo for tui* : Il. τ, 321 *σῇ ποθῇ* : Soph. Trach. 343 *τὰμὰ νοουθήματα, your advice to me* : Thuc. I. 69 *ὑμετέραι ἐλπίδες, hopes of you* : Xen. Cyr. III. 1, 28 *εὐνοία καὶ φιλία τῇ ἐμῇ, benevolentia et amore mei* : Id. VIII. 3, 32 *τῆς ἐμῆς δωρεᾶς (doni mihi dati*)* : Id. Anab. VII. 7, 29 *οὐ φιλία τῇ σῇ ἐκείσθησαν ὑπὸ σοῦ ἄρχεσθαι* : Plat. Gorg. p. 486 A *εὐνοία γὰρ ἐρῶ τῇ σῇ*.

* Bornemann ad loc.

Reflexive Pronouns.

§. 653. 1. The reflexive pronouns *ἑαυτοῦ* (*αὐτοῦ* in independent clauses,) &c. always refer to the subject of the verb on which they depend, as *ἀπέκτεινεν ἑαυτόν*; but in a dependent clause, or a clause with an acc. and inf., they refer either to the subject of the infinitive, or of the governing verb of the principal clause; as, *ἔφη πάντας τοὺς ἀνθρώπους τὰ ἑαυτῶν (σua) ἀγαπᾶν—νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ*.

2. In the latter construction, however, the cases of the pronoun *αὐτός* can stand, and this is always so when the dependent clause is a remark of the writer on the subject, rather than reflexively conceived by the subject of himself: Xen. Cyr. I. 1, 5 (*ὁ Κῦρος*) *τῶν ἐθνῶν τούτων ἤρξεν, οὗθ' ἑαυτῷ ὁμογλώττων ὄντων, οὔτε ἀλλήλοις· καὶ ὅμως ἡδυνήθη ἐφικέσθαι μὲν ἐπὶ τοσαύτην γῆν τῷ ἑαυτοῦ φόβῳ, ὥστε καταπλῆξαι πάντας καὶ μηδένα ἐπιχειρεῖν αὐτῷ· ἔδυνήθη δὲ ἐπιθυμίαν ἐμβαλεῖν τοσαύτην τοῦ πάντας αὐτῷ χαρίζεσθαι, ὥστε αἰετὴ αὐτοῦ γνῶμη ἀξιοῦν κυβερνᾶσθαι*.

3. These properly reflexive forms are used also for simple pronouns, *I, thou, he*: if the pronoun *αὐτός*, dropping its sense of self, is to be especially brought out, not as a reflexive but an emphatic form, the simple pronoun is separated from, and placed either before or after *αὐτός*. If it follows *αὐτός*, the enclitic form is used; as, *αὐτόν με ὕβρισε*, but *ἐμὲ αὐτὸν ὕβρισε*: *ἐμὲ αὐτόν, σὲ αὐτόν*, are more rarely used, and probably only in the reflexive sense, as *τύπτω ἐμὲ αὐτόν, I beat myself and not another*. In the plural, *αὐτῶν ὑμῶν, αὐτοὺς ὑμᾶς*, &c., seem to have been used, while the other form, *ὑμῶν αὐτῶν*, is appropriated to the reflexive meaning.

Use of Reflexive Pronoun.

§. 654. 1. a. The pronoun of the third person has, besides its reflexive meaning *himself, herself, itself*, also a personal meaning, *him, her, it*, &c. so *σφέ* for *αὐτήν*: Æsch. Pers. 194. Eum. 580. The Epic and Ionic use it in both senses; in the Attic we find only *οἱ* in the personal sense, *to him*, and *σφίσι* *to them*; and *σφῶν, σφᾶς, σφίσι* as the reflexives *sui, se, sibi*, for *ἑαυτῶν*, &c. The good Attic writers used for the third personal pronoun, *αὐτός, αὐτή, αὐτό*, *is, ea, id*, and for the reflexive the compound *ἑαυτοῦ, ἡς, οὗ*: as, *ἄλεξα αὐτῷ* for *οἱ*, *ἀπέκτεινεν ἑαυτόν* for *ἑ*. b. The reflexive *σφέ* is joined with *νιν*: Eur. Med. 1296 *δεῖ γάρ νιν ἦτοι γῆς σφε κρυφθῆναι κάτω*.

Reflexive Pronoun of III. Person for that of I. and II. Person.

2. a. The simple reflexive pronoun of III. for I. and II. Pers., only Epic; as, Il. κ, 398 φύξιν βουλευούτε μετὰ σφισιν (for μεθ' ἑμῖν) : Apoll. Rhod. II. 635 αὐτὰρ ἔγωγε εἶο (for ἐμοῦ) οὐδ' ἡβαιὸν ἀτύλομαι.

b. The compound reflexive subst. pronoun αὐτοῦ for ἐμαυτοῦ and σεντοῦ (frequent both in poetry and prose, but commonly only in plural; the instances in sing. are mostly uncertain readings): Soph. Cē. T. 138 οὐχ ὑπὲρ τῶν φίλων, ἀλλ' αὐτὸς αὐτοῦ τοῦτ' ἀποσκευῶ μύσος, *med ipse causā* (unless here αὐτὸς αὐτοῦ is the reading, see §. 656. *Obs.* 1.): Thuc. I. 82 τὰ αὐτῶν ἅμα ἐκποριζόμεθα : Xen. M. S. I. 4, 9 οἷδ' ἄρ' τὴν αὐτοῦ σῶγε ψυχὴν ὀρᾷς (var. σεντοῦ and σεντοῦ, see Schneider) : Ibid. II. 6, 35 ἐπὶ τε τοῖς καλοῖς ἔργοις τῶν φίλων ἀγάλλῃ οὐχ ἦττον ἢ ἐπὶ τοῖς αὐτοῦ, καὶ ἐπὶ τοῖς ἀγαθοῖς τῶν φίλων χαίρεις οὐδὲν ἦττον ἢ ἐπὶ τοῖς αὐτοῦ (var. σεντοῦ, see Schneider) : Plat. Phædon. p. 78 B δεῖ ἡμᾶς ἀνέρισθαι αὐτούς.

c. Reflexive adjectival pronoun: σφετερός is properly plural, but is also used for the singular; ἑός, ἑς though properly singular are often in Epic applied to the plural: ἑός for ἐμός, σός, ἡμέτερος, ὑμέτερος (epic); Od. ι, 28 οὗτοι ἔγωγε ἧς γαίης δύναιμαι γλυκερώτερον ἄλλο ἰδέσθαι : Od. α, 402 δώμασιν οἷσιν ἀνάσσεις : Od. ν, 320 ἀλλ' αἰεὶ φρεσὶν ἦσιν ἔχων δεδαγμένον ἦτορ ἡλώμην : Il. τ, 174 σὺ δὲ φρεσὶν ἦσιν ἰανθῆς : Cf. Hesiod. Opp. 391:

d. As σφέτερος is used in the plural and singular, so it is sometimes used for ἐμός, σός : Theocr. XXV. 163 ὥσεί περ σφετέρῃσιν ἐνὶ φρεσὶ βάλλομαι (*mente meā*) : Ibid. XXII. 67 σφετέρης μὴ φείδες τέχνης (*arti tuae noli parcere*).

Obs. 1. On the Homeric use of αὐτοῦ, &c. for the reflexive pronoun of all three persons, see §. 656. *Obs.* 1.

Obs. 2. This interchange may be thus explained; a general reflexive notion is expressed by III. personal pronoun, while the particular person to whom the reflexive notion refers is defined by the person of the verb, or a pronoun attached.

Reflexive instead of Reciprocal Pronoun.

3. The reciprocal pronoun ἀλλήλων is often represented by the reflexive σφῶν, αὐτῶν &c., as Hes. Scut. 403 ἀλλήλοισι κοτιόντες ἐπὶ σφεας ὁρμήσωσι : then also in Tragedy, Pindar, and other poets; very commonly in Attic and modern writers : Thuc. IV. 25. VI. 77 : Soph. Ant. 145 πατὴρ ἐνὸς μητρός τε μῦς φύντε, καθ' αὐτοῖν δικρατεῖς λόγχας στήσαντ' ἔχοντο κοινού θανάτου μέρος ἄμφω : Plat. Lys. p. 215 B πῶς οὐκ οἱ ἀγαθοὶ τοῖς ἀγαθοῖς ἡμῖν φίλοι ἔσονται τὴν ἀρχήν, οἱ μῆτε ἀπόντες ποθινοὶ ἀλλήλοισι, ἱκανοὶ γὰρ αὐτοῖς καὶ χωρὶς ὄντες, μῆτε παρόντες χρεῖαν αὐτῶν ἔχουσι^a ; Demosth. p. 43, 10 ἢ βούλεσθε — περιόντες αὐτῶν πυνθάνεσθαι, *each other* : Id. p. 124, 50 ἐπειδὴν δὲ ἐπὶ τούτοις πρὸς νοσοῦντας ἐν αὐτοῖς προσπέσῃ : but ἀλλήλων can never stand for αὐτῶν : so in Thuc. III. 81. we must explain οἱ πολλοὶ τῶν ἱκετῶν — διέφθειραν αὐτοῦ (*there*) ἐν τῷ ἱερῷ ἀλλήλους, *one another*.

Obs. The subst. pronouns of I. and II. person are also used for ἀλλήλων : Demosth. p. 30, 7 ἐπράξμεν ἡμεῖς κακείνους πρὸς ἡμᾶς (i. e. ἀλλήλους) εἰρήην^b.

^a Cf. Heindorf. p. 31.

^b Vide Schäfer. p. 284.

Demonstrative Pronouns.

§. 655. 1. The pronouns *δε*, *οὗτος*, *ἐκεῖνος*, point to the scene (near or distant) of some action; hence they are used in an animated address, and even are applied emphatically to the speaker himself; so especially in the speeches of Homer: *Il. κ.* 82 *τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεται οἷος*: *Od. α.* 76 *ἀλλ' ἄγετ', ἡμεῖς οἷδε περιφραζόμεθα πάντες*, *let us here debate*: *Ibid.* 186 *νῆς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόληος*: *Il. τ.* 344 *Ἀχιλλεύς—κείνος οὗγε προπάρουθε νεῶν ὀρθοκραίρων ἦσται (he there)*: *Od. φ.* 207 *ἔνδον μὲν δὴ δδ' αὐτὸς ἐγὼ κακὰ πολλὰ μογήσας ἦλυθον*: *Soph. Aj.* 1080 *σωτηρίαν ἔχοντα τόνδ' ἐπίστασο*: so *τόδε* in Homer frequently, *here*, *Od. α.* 409: in the dramatists and *Hdt.* *δε* is especially thus used: *Eur. Suppl.* 1045 *ἦδ' ἐγὼ πέτρας ἐπι—δύστηνον αλώρημα κουφίζω, πῶτερ*: *Id. Or.* 380 *δδ' εἴμ' Ὀρέστης, see—here I Orestes am*: also *οὗτος* in Attic prose; as, *Plat. Rep. I. init.* *ἡρόμην, ὅπου εἶη. Οὗτος, ἔφη, ὅπισθεν προσέρχεται, there he comes behind me.*

2. So also in poetry *δε* in the sense of *ἐμός*; as, *Soph. Ant.* 43 *εἰ τὸν νεκρὸν ξὺν τῇδε κουφίεις χερὶ (τῇ ἐμῇ θάψεις)*; hence *οὗτος* is used generally for any known object to which the speaker points as before him; so in *Plato ταῦτα, this world and all therein*; and so especially of any famous or notable person or thing: *Xen. Anab. I.* 5, 8 *ἔχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας καὶ τὰς ποικίλας ἀναξυρίδας*: *Plat. Menon.* p. 80 A *καὶ δοκεῖς μοι παντελῶς—δμοιότατος εἶναι τό τε εἶδος καὶ ἄλλα ταύτῃ τῇ πλατείᾳ νάρκῃ τῇ θαλαττίᾳ.*

3. The notion of “something lying before us” is also apparent in the phrase *οὐ τάδ' ἐστίν, or εἰσίν*, which occurs as early as Homer (*Od. α.* 226 *οὐκ ἔρανος τάδε γ' ἐστίν*), but is especially used in the Attic dramatists: *Eur. Androm.* 168 *οὐ γὰρ ἔσθ' Ἐκτωρ τάδε, οὐ Πρίαμος, οὐδὲ χρυσός, ἢ ἄλλ' Ἑλλάς πόλις*: also *Thuc. VI.* 77 *οὐκ ἴωες τάδε εἰσὶν οὐδὲ Ἑλλησπόντιοι*: so *τάδε πάντα*; as, *Plat. Theæt.* p. 168 D *τάδε πάντα πλὴν σοῦ παιδία ἐστίν*: also *ταῦτα πάντα.*

4. From the sense of something lying before the speaker, the use of *οὗτος* and *δε* for *ἐγὼ* and *σύ* has arisen: *Plat. Gorg.* p. 489 B *οὕτως ἀνὴρ οὐ παύσεται φλυαρῶν for σὺ οὐ παύσεις*: thus in tragedy frequently *ἀνὴρ δε* for *ἐγὼ* (in this construction the article is always wanting), and sometimes *δε* with other personal substantives; as, *Soph. Cē. C.* 650 *ἀλλ' οὐ τι μὴ λάχῃσι τοῦδε συμμάχου=ἐμοῦ συμμάχου.*

5. When joined with adverbs of time and place, *τοῦτο*, *τόδε*, *ταῦτα*, *τάδε* denote more forcibly the time and place, as it were, by pointing at them, as *αὐτοῦ τῇδε, exactly here*: *Hdt. VII.* 104 *ἐγὼ τυγχάνω τανῶν τάδε ἱστοργῶς ἐκείνους, at this very time.*

6. *Οὗτος* generally refers to what immediately precedes, *δε* to what immediately follows: *Hdt. VI.* 53 *ταῦτα (what I have just spoken of) μὲν λακεδαιμόνιοι λέγουσι—τάδε (what follows) δέ—ἐγὼ γράφω*: *Ibid.* 58 *ταῦτα μὲν (qua dicta sunt) ζῶσι τοῖσι βασιλεῦσι δέδοται ἐκ τοῦ κοινοῦ τῶν Σπαρτιητίων ἀποθανοῦσι δὲ τάδε (qua sequuntur)*: *Cf. VII.* 133: *Plat. Menon.* p. 93 B *εἰ διδασκτὸν ἐστὶν ἀρετῇ, πάλαι σκοποῦμεν τοῦτο δὲ σκοποῦντες, τῶδε σκοποῦμεν, ἄρα κ. τ. λ.* The same distinction obtains also in *τοιούτος* and *τοιόσδε*, *οὕτως* and *ὥδε*, but not unfrequently the reverse is the case, *οὗτος*,

τοιούτος, οὕτως referring to what follows ; ὅδε, τοιούδε, ὅδε to what has gone before.

Obs. 1. Before a relative sentence we generally find οὗτος, seldom ὅδε ; as, οὗτός ἐστιν ὃν εἶδες ἄνδρα : but Plat. Legg. p. 627 E πότερος οὖν ἀμείνων ; ὅστις—προστάξει, ἢ ὅδε, ὃς ἂν τοὺς χρηστοὺς ἀρχεῖν ποιήσῃ.

Obs. 2. In Epic, when the same subject belongs to two sentences, ὄγε is often used emphatically in the second sentence, to mark distinctly the identity of the subject : Il. β, 664 αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὄγε (idemque) λαὸν ἀγείρας βῆ φεύγων ἐπὶ πόντον : Il. ο, 586 Ἀντίλοχος δ' οὐ μείνε, θόος περ ἔων πολεμιστῆς, ἀλλ' ὄγ' ἄρ' ἔτρεσε. So in Epic, and especially in Hdt., δ δέ is used in a series of actions referring to the same subject, as we should say, and then he, but he, &c. : Il. θ, 302 καὶ τοῦ μὲν ῥ' ἀφάρμαρ' ὃ δ' ἀμύμονα Γοργυθίωνα—κατὰ στήθος βάλεν ἰφ', idemque : Cf. 320. Od. χ, 85, 431 : see §. 764. c : Hesiod. Theog. 491 ἔμελλε—ἐξέλααν, ὃ δ' ἐν ἀθανάτοισιν ἀνάξειν, to overthrow him and then to reign : Hdt. VI. 3 τὴν μὲν γενόμενῃν αὐτοῖσι αἰτῆν οὐ μάλ' ἐξέφαινε, ὃ δὲ ἔλεγέ σφι (but he). Rarely in Attic Greek ; as, Eur. Or. 35 νοσεῖ τλήμων Ὀρίστης, ὃ δὲ πεσὼν ἐν δαμνίοις κείται.

Obs. 3. This repetition of the subject by ὃ δέ, ὄγε, οὗτος δέ is often called for by the mention of another person in the preceding sentence, or by some obscurity in the construction, which makes it necessary that the subject should be distinctly stated : Il. υ, 321 αὐτίκα τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν ἀχλὺν (Ποσειδάων) Πηλεΐδῃ Ἀχιλῆϊ· ὃ δὲ (Ποσειδάων), μελὴν ἐσχαλκον ἀσπίδος ἐξέρυσεν μεγάλητορος Αἰνείας : Cf. Il. α, 190 : Od. ε, 13 : Hdt. VI. 16 ὅσοις δὲ τῶν χίων ἀδύνατοι ἔσαν αἱ νῆες ὑπὸ τρωμάτων, οὗτοι δέ, ὡς ἐδιώκοντο, καταφυγάνονσι. This idiom is much used by Hom. and Hdt. in disjunctive sentences : ἦ—ἦ ὄγε : Od. β, 327 ἦ τινες ἐκ Πύλον ἄξει ἀμύντορας—, ἦ ὄγε καὶ Σπάρτηθεν : Cf. Od. δ, 789 : Il. μ, 239 : Hdt. II. 173 λάθοι ἂν ἦτοι μανίς, ἦ ὄγε ἀπόπληκτος γενόμενος : so Lat. ille ; as, nunc dextrā ingeminans ictus, nunc ille sinistrā (Virg.).

Obs. 4. Sometimes οὗτος is used twice in the same sentence of one and the same person : Plat. Lach. p. 200 C τὸν Νικηράτον τούτῳ ἦδιστ' ἐπιτρέποιμι, εἰ ἰθὺλοι οὗτος : Demosth. p. 846 extr. πριάμενοι παρὰ τούτου τούτῳ τὰς τιμὰς δύνανται (where instead of τούτῳ we should expect αὐτῷ). If ἐκεῖνος is used, αὐτός generally follows, not οὗτος, though sometimes even ἐκεῖνος is used twice of one object : Soph. Trach. 605 ὅπως μηδεὶς βροτῶν κείνου πείροισεν ἀμφιδύσεται χροῖ,—πρὶν κείνος αὐτὸν—δείξῃ θεοῖσιν : Id. Aj. 1039 κείνος τὰ κείνου στεργέτω, κἀγὼ τάδε : but Plat. Cratyl. p. 430 E δείξει αὐτῷ, ἂν μὲν τύχη, ἐκεῖνος εἰκόνα : Lys. p. 429 ἕως ὃ λεγόμενος ὑπ' ἐκείνου καὶρὸς ἐπιμελῶς ὑπ' αὐτοῦ ἐτηρήθη.

Obs. 5. Οὗτος is sometimes omitted : *a.* Before relatives—(see *Relative Sentences*, §. 834.) : *b.* In poetry—in animated passages, and expressions of feeling : Od. δ, 292 ἀλγίον, (this is) bad enough ! Theocr. XV. 79 τὰ ποικίλα πρᾶτον ἄβηρσιν' λειπὰ καὶ ὡς χαρίεντα (sc. ταῦτα)· θεῶν περονάματα φασεῖς : cf. Ibid. 83. *c.* In prose—where it is wished to sum up what has been said in a brief conclusion : Plat. Phæd. p. 89 E οὐκουν, ἢ δ' ὅς, αἰσχροῖον ; nonne hoc iure est ? *d.* By orators—in the rhetorical phrases, τεκμήριον δέ, κεφάλαιον δέ, σημείον δέ μέγιστον, αἴτιον δέ &c. : this arises from the animated character of the oration.

7. When ἐκεῖνος and οὗτος are used in opposition to each other, the

latter signifies the object nearer, either in time or space, to the speaker, the former the more remote. Sometimes this is reversed, but generally only when *οὗτος* refers to the more important, *ἐκεῖνος* to the less important object: Xen. M. S. I. 3, 13 *τοσοῦτον δεινότερόν ἐστι τῶν φαλαγγίων, ὅσην ἐκεῖνα μὲν ἀφάμενα, τοῦτο δὲ οὐδ' ἀπτόμενον*: Demosth. p. 107, 72 *καὶ (δεῖ) τὸ βέλτιστον αἰεὶ, μὴ τὸ ῥᾶστον ἀπαντας λέγειν· ἐπ' ἐκεῖνο (τὸ ῥᾶστον) μὲν γὰρ ἡ φύσις αὐτῇ βαδιῖται, ἐπὶ τοῦτο (τὸ βέλτιστον) δὲ τῷ λόγῳ δεῖ προάγεσθαι διδάσκοντα τὸν ἀγαθὸν πολίτην· "relationem dicas logicam, non grammaticam; quippe τὸ ῥᾶστον removendum, τὸ βέλτιστον amplexandum."* So in Latin, *hic* and *ille*.

8. *Ἐκεῖνος* is sometimes (like in Latin *ille*, though more rarely) used emphatically of well known objects, or famous persons; as, Soph. Ant. 384 *ᾗδ' ἐστ' ἐκεῖνη τοῦργον ἢ ξειργασμένη*: Eur. Troad. 1188 *τὰ πολλὰ ἀσπασμασθ' αἱ τ' ἐμαὶ τροφαὶ ἵπνοι τ' ἐκεῖνοι φροῦδὰ μοι (that restless sleep)*: Demosth. p. 301 *Καλλίστρατος ἐκεῖνος*: so often in late prose. So especially in Aristoph. Plat., &c.: *τοῦτ' ἐκεῖνο, τόδ' ἐκεῖνο*, where *ἐκεῖνο* signifies some common expression or proverb, and *τοῦτο* or *τόδ'* denotes its application to the present case; as, Eur. Or. 804 *τοῦτ' ἐκεῖνο, κτᾶσθ' ἱταίρους, μὴ τὸ συγγενὲς μόνον*: Arist. Ach. 41 *τοῦτ' ἐκεῖν' οὐγὰρ ἄλγουν*.

Obs. 6. The nomin. *οὗτος* (rarely *αὗτη*) is used as a vocative in Attic Greek; as, *ὦ οὗτος*: Soph. Aj. 89 *ὦ οὗτος Ἄϊαν, δευτέρῳν σε προσκαλῶ*: Lat. *heus tu*.

The Reflex Demonstrative Pronoun Αὐτός.

§. 656. The original meaning of *αὐτός* is *αὐτὸς*, again *he* = *the same*; in which sense it is found frequently in Homer: afterwards *ὁ αὐτός* signified *he the same* (opposed to *ἕτερος*), and from its original sense of *idem* was derived the sense of *ipse*, *he the same*, and *no other*, (opposed to *ἄλλος*.) and this is its general force. So *ὁ υἱὸς αὐτός*, or *αὐτὸς ὁ υἱός*: *αὐτός* is joined to *οὗτος*. *αὐτὸς οὗτος* or *οὗτος αὐτός*, *this very man, the man himself*. So *αὐτὸ τοῦτο*, *τοῦτ' αὐτό*, *hoc ipsum*, *just this, no other*; or *ἐκεῖνος*: Hdt. V. 17 *μετ' αὐτὸν κείνον δοκιμάσασθαι*, *next to him himself*; it is prefixed to *ἕκαστος*, *each for himself*: Hdt. VII. 19 *θελὼν αὐτὸς ἕκαστος τὰ προκείμενα δῶρα λαβεῖν*. On the collocation of *αὐτός*, and a substantive and article, see §. 453.

1. For the reflexive pronouns—*αὐτός*, *ipse*, can be referred to any personal pronoun implied in the verb or in the sentence: Il. α. 133 *ἢ ἐθίλεις, ὅφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτῶς ἤσθαι δυνόμενον*: Thuc. I. 40 *ὥς μὲν αὐτοὶ τε μετὰ προσηκόντων ἐγκλημάτων ἐρχόμεθα*. Thus Homer often used it for the reflexive pronoun of all three persons: Od. δ. 247 *ἄλλῃ δ' αὐτὸν (for ἐαυτόν) φωτὶ κατακρύπτων ἦϊσκειν*: Od. ζ. 27 *σοὶ δὲ γάμος σχεδὸν ἐστίν, ἵνα χρὴ καλὰ μὲν αὐτὴν (for σαυτήν) ἐννοεῖσθαι*; cf. ξ. 389 *αὐτὸν for σαυτόν*: κ. 27 *αὐτῶν γὰρ ἀπωλόμην ἀφραδίῃσιν*. So also Hdt. and sometimes the Trag., wherefore perhaps the readings, *αὐτοὶ κατ' αὐτῶν*, *αὐτὸς πρὸς αὐτοῦ*, (for *αὐτῶν*, *αὐτοῦ*) *αὐτὴ πρὸς αὐτὴν* (for *ἐμαυτήν*) Soph. El. 285, &c. are correct.

Obs. The difference between the use of *αὐτῶν* &c. and *αὐτῶν*, is, that in the former the reflexive sense is more decidedly called out: and the one or the other is preferred by editors according to the view which is taken

^a Schæfer ad loc.

of the use of the demonstrative for the reflexive pronouns : αὐτὴ κατ' αὐτήν, *herself against herself, ipsa contra ipsam* : αὐτὴ καθ' αὐτήν, *she herself against her own self, ea ipsa contra seipsam*.

2. Since αὐτός, *ipse*, separates as it were the object from every thing else, it is especially used in the neuter in Attic Greek to express the abstract idea; as, αὐτὸ τὸ καλόν, αὐτὸ τὸ δίκαιον, *the very just*; or, and indeed more commonly, without an article : αὐτὸ καλόν, *the idea of beauty*—beauty taken by itself in the abstract. So Plat. Menon. p. 87 D αὐτὸ τὴν ἀρετήν : (cf. Symp. p. 199 E ἀδελφός, αὐτὸ τοῦτο, ὅπερ ἔστιν.) The plural αὐτά is more rarely used of generic notions : Xen. M. S. IV. 5, 7 αὐτὰ ἐναντία : Plat. Soph. p. 225 C περὶ δικαίων αὐτῶν. (Hence we find in Aristotle a variety of compounds, such as αὐτοβούλησις, αὐτοεπιθυμία.)

3. From this separative and exclusive power of αὐτός, the following meanings are derived :

a. *Alone, solus (ipse, non alius)* : Il. v. 729 ἀλλ' οὐπῶς ἅμα πάντα δυνήσσαι αὐτὸς ἑλίσσας : Xen. Laced. III. 5 αὐτὰ τὰ πρὸ τῶν ποδῶν ὄραν, *ea sola, quæ sunt ante pedes* : Plat. Phæd. p. 63 C πότερον αὐτὸς ἔχων τὴν διάνοιαν ταύτην ἐν νῷ ἔχεις ἀπείνας^a : hence the Attic phrase, αὐτοὶ ἐσμεν, *we are by ourselves*, Arist. Ach. 504. Theocr. X. 19.

b. But also *himself (ipse)* ; as, αὐτὸς ὁ Σωκράτης ἰδάκρυσεν.

c. *Of himself*—sponte like *ipse*, since a person can hardly be said to do that *himself* which another compels him to do : Il. p. 254 ἀλλὰ τις αὐτὸς ἴτω.

d. In Homer it is very often used in opposition to some person or thing, which is to be distinguished from the object signified by αὐτός, as the soul in opposition to body (Od. λ. 602), or body to soul (Il. α. 4 αὐτοὺς δὲ ἐλάρια τεύχε κύνεσσιν), or a man to his goods (Od. τ. 329. 332), or his relations (Il. θ. 4). Hence αὐτός, as in Latin *ipse*, is used of a lord—master ; as, αὐτὸς ἔφη.

e. Αὐτός, as in Lat. *ipse*, is used of that which is spoken of in the sense of αὐτός οὗτος, *the very one*. So especially the neuter : Plat. Rep. p. 362 D αὐτό, ἧ δ' ὅς, οὐκ εἴρηται, ὃ μάλιστ' αἶδει ῥηθῆναι^b : Id. Char. p. 166 B ἐπ' αὐτὸ ἡκεις ἐρευνῶν, ὅτε διαφίρει.

f. Joined with ordinal numerals, it means *himself in person*, and is generally used of the chief of an expedition : Thuc. I. 46 Κορινθίων στρατηγὸς ἦν Ξενοκλείδης—πέμπτος αὐτός, *he with four subordinate generals*.

4. When the verb is followed by a reflexive pronoun in gen., dat., or acc., the reflexive sense has an emphasis laid upon it by the use of the nom. αὐτός, which brings the *self* of the subject forward as if it were distinct from the *self* of the object : Od. α. 33 οἱ δὲ καὶ αὐτοὶ σφῆσιν ἀσασθαλίησιν ὑπὲρ μόνον ἄλλε' ἔχουσιν, *(they themselves, no others,)* just as in Latin, *sud ipsi temeritate* ; while v. 7 αὐτῶν γὰρ σφετέρησιν ἀσασθαλίησιν ὄλοντο signifies, *sud ipsorum temeritate, by their own follies, not those of another* : Soph. Antig. 1177 (Αἴμων δλωλεν) αὐτὸς πρὸς αὐτοῦ : Plat. Phæd. p. 94 E οὐτε γὰρ ἂν Ὀμήρῳ ὁμολογοῖμεν, οὐτε αὐτοὶ ἡμῖν αὐτοῖς. In this idiom, αὐτός is placed between the preposition (or the article) and the reflexive pronoun ; as, Æsch. Ag. 836 τοῖς αὐτὸς αὐτοῦ πῆμασιν βαρύνεται : Id. Prom. 929 τοῖον παλαιστὴν νῦν παρασκευάζεται ἐπ' αὐτὸς αὐτῷ.

^a Stallb. ad loc.

^b Ibid.

5. Αὐτός is sometimes followed by a relative sentence, and then stands instead of the simple οὗτος or ἐκεῖνος: Eur. Troad. 668 ἀπέπνυσ' αὐτήν, (*her, not her herself,*) ἥτις ἀνδρα τὸν καινοῖσι λίκτροις ἀποβαλοῦσ' ἄλλον φιλεῖ. Especially Plato; as, Charm. p. 166 B ἐπ' αὐτὸ ἦκει ἐρευνῶν, ὅτῃ διαφέρει—ἡ σωφροσύνη: Parm. p. 130 C ἐν ἀπορίᾳ—περὶ αὐτῶν γέγονα, πότῃρα χρή φάναι ὥσπερ περὶ ἐκείνων ἢ ἄλλως. This is rarely found in other good authors: but see Eur. Iph. A. 1025. Thuc. VII. 34 νομίσαντες δι' αὐτὸ οὐχ ἡσασσθαι, δι' ὅπερ οὐδ' οἱ ἔτεροι νικᾶν: Xen. M. S. III. 10, 14.

6. Αὐτός, in composition, sometimes signifies "*together with.*" So αὐτότοκος, *cum ipso fetu, young and all*: cf. Eumen. 404.^a

7. Αὐτός is also very often used for the simple personal pronoun (*he, her, it*, see §. 654.), the reflexive sense being lost.

Prospective use of the III. Personal and the Demonstrative Pronouns.

§. 657. 1. The III. personal pronoun, οὗ, οἱ, ἔ, μίν, and the demonstrative, δ, ἡ, τό, are often used in Homer to direct the reader's attention to some substantive which is to follow, and as it were to prepare the way for it: Il. α, 488 αὐτὰρ δ μήνι, νηυσὶ παρήμενος ὠκυπόρουσιν, Διογενὴς Πηλεὺς υἱός, πόδας ὠκὺς Ἀχιλλεύς: Il. υ, 321 αὐτίκα τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χιὲν ἀχλὺν, Πηλεΐδῃ Ἀχιλλῆϊ: Il. φ, 249 ἵνα μιν παύσειε πόνοιο, δῖον Ἀχιλλῆα: Od. α, 125 ἡ δ' ἔσπετο Παλλὰς Ἀθήνη. In the Post-Homeric writers we find this more rarely, sometimes in Attic in the formula, ὁ (οἱ, τό) μίν, and ὁ (οἱ, τό) δέ.

2. Similarly the neuter demonstrative, ταῦτα, τοῦτο, rarely ἐκεῖνο is used

(a) To prepare the way for a following substantive; as, Od. α, 159 τοῦταισιν μὲν ταῦτα μίλει, κίθαρις καὶ δοιδή: Plat. Gorg. p. 478 C οὐ γὰρ τοῦτ' ἦν εὐδαιμονία, ὡς ἔοικε, κακοῦ ἀπαλλαγῇ, ἀλλὰ τὴν ἀρχὴν μηδὲ κτῆσις: Id. Apol. p. 37 A τοῦτου τιμῶμαι, ἐν πρυτανείῳ σιτήσεως: Id. Rep. p. 583 D τοῦτο γὰρ τότε ἡδὺ ἴσως καὶ ἀγαπητὸν γίγνεται ἡσυχία: Ibid. p. 606 B ἐκεῖνο κερδαίνειν ἡγείται, τὴν ἡδονήν.

(b) For a whole sentence (τοῦτο, more rarely τόδε): Plat. Gorg. p. 515 Ε ἀλλὰ τόδε μοι εἰπὲ ἐπὶ τούτῳ, εἰ λέγονται Ἀθηναῖοι διὰ Περικλέα βελτίους γεγονέναι: Demosth. p. 41, 5 ἀλλ' οἶδεν, ἄνδρες Ἀθ., τοῦτο καλῶς ἐκεῖνος, ὅτι ταῦτα μὲν ἔστιν ἅπαντα τὰ χωρία ἀθλα τοῦ πολέμου κείμενα ἐν μέσῳ: Soph. Cē. R. 819 καὶ τόδ' ὅστις ἄλλος ἦν ἢ γὰρ π' ἐμαντὸν τάσδ' ἀρὰς ὁ προστιθείς. This usage is very common before infinitives, generally without the article, as early as Hom.; as, Od. α, 82 εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσιν, νοστήσαι Ὀδυσσῆα δαΐφρονα: Plat. Apol. S. p. 38 C ἀπὸ τοῦ αὐτομάτου ἂν ἑμὶν τοῦτο ἐγένετο, ἐμὲ τεθνάναι δὴ. So also in gen., dat., and acc.; as, Plat. Gorg. p. 474 Ε οὐ δήπου ἐκτὸς τούτων ἐστὶ τὰ καλὰ, τοῦ ἡ ἀφέλεια εἶναι ἡ ἡδέα ἡ ἀμφοτέρα: Id. Ap. S. p. 35 C οὐ γὰρ ἐπὶ τούτῳ κᾶθηται ὁ δικαστής, ἐπὶ τῷ καταχαρίζεσθαι τὰ δίκαια. Even before a participle with article: Plat. Legg. p. 680 D μὴ οὐκ ἐκ τούτων, τῶν κατὰ μίαν οἴκησιν καὶ κατὰ γένος διεσπαρμένων (τοιαῦται πολιτεῖαι γίγνονται). See also §. 780. Obs. 2.

^a Blomfield Gloss. Ag. 134.

Retrospective Power of the Demonstrative and Personal Pronouns.

§. 658. On the other hand, after a substantive or pronoun, between which and its verb another sentence intervenes, or on which emphasis is to be laid, it is not unusual to place *οὗτος* or (especially) *αὐτός*, to recall the preceding substantive to the mind, or to bespeak especial attention to it.—See also §. 655. *Obs.* 3. As early as Homer, though but rarely : Il. α, 300 τῶν δ' ἄλλων ἄ μοι ἴσσι, τῶν οὐκ ἂν τι φέροις. Also rarely in dramatists ; as, Soph. Cē. R. 386 εἰ τῆσδε γ' ἀρχῆς οὐνεχ', ἦν ἔμοι πόλις—εἰσχειρίσιν, ταύτης Κρέων ἐκβαλεῖν ἱμῖρεται. Very frequently in prose, especially Herodotus ; as, III. 63 ὁ δέ μοι Μάγος, τὸν Καμβύσης ἐπίτροπον τῶν οἰκίαν ἀπέδεξε, οὗτος ταῦτα ἐνετείλατο : Ibid. 85 τῶν θηλείων ἵππων μίην, τὴν ὁ Δαρείου ἵππος ἴστεργε μάλιστα, ταύτην ἀγαγὼν ἐς τὸ πρόσπειον κατέδησε : Thuc. IV. 69 αἱ οἰκίαι τοῦ προαστείου ἐπάλξεις λαμβάνουσai, αὗται ὑπῆρχον ἔρμα : Id. VIII. 61 Λέοντα—, ὅς—ξυνέξηλθε τοῦτον κεκομισμένοι : Plat. Rep. p. 398 Α ἄνδρα δὴ, ὡς ἔοικε, δυνάμενον ὑπὸ σοφίας παντοδαπὸν γίγνισθαι καὶ μιμῆσθαι πάντα χρήματα, εἰ ἡμῖν ἀφίκοιτο εἰς τὴν πόλιν—προσκυνούμεν ἂν αὐτόν, (for the sake of clearness :) Xen. Cyr. VI. 1, 17 ὑμεῖς δὲ τὰ πρόσπορα ὑμῖν αὐτοῖς τῆς Ἀσσυρίας, ἐκεῖνα κτᾶσθε καὶ ἐργάζεσθε : Demosth. p. 837, 6 αὐτὴν δὲ τὴν διαθήκην—ταύτην δ', where also δέ is repeated to increase the emphasis. So in Antithesis : Hdt. IV. 165 ἡ δὲ μήτηρ Φερεσίμη τῷδ' ἐμὲν Ἀρκισίδαος κ. τ. λ.—ἡ δὲ εἶχε κ. τ. λ. : Xen. M. S. I. 2, 24 Ἀλκιβιάδης—ὥσπερ οἱ τῶν γυμνικῶν ἀγῶνων ἀθληταὶ ῥαδίως πρωτεύοντες ἀμελοῦσι τῆς ἀσκήσεως, οὕτω κακείνος ἡμέλησεν αὐτοῦ. So also personal pronouns are thus repeated (the enclitic form being always used in the second) : Soph. Cē. C. 1407 μήτοι με—μή μ' ἀτιμάσγη γὰρ : Eur. Phœn. 507 ἔμοι μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα τιθράμμεθ', ἀλλ' οὖν ξυνετά μοι δοκεῖς λέγειν : Xen. Cyr. IV. 5, 29 σκέψαι δὲ καί, οἶφ' ὄντι μοι περὶ σέ οἷος ὦν περὶ ἐμὲ ἔπειτά μοι μέμφη.

Obs. For Relative Pronoun, see *Syntax of Relative Sentences*, §. 816 sqq.

Indefinite Pronoun τίς, τί.

§. 659. 1. The indefinite pronoun often has in its substantival force a collective sense, like the English indefinite “one :” even in Homer very usually ; as, οὐκ ἂν τις εὖροι ἄνδρα σοφώτερον. It often has an ironical force, and signifies a great number ; as, Demosth. p. 42, 8 ἀλλὰ καὶ μισοί τις ἐκείνον (Φίλιππον), ὃ ἄνδρες Ἀθ., καὶ δέδιεν καὶ φόβονεῖ^a.

2. It is also used in all its cases for *ἐγώ*, *σύ* : Arist. Thesm. 603 ποῖ τις τρέφεται ; (for *ἐγώ*) : Soph. Aj. 1138 τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινι (for σοί) : Plat. Alc. II. init.—Socr. φαῖνη γὰρ τι ἐσκυθρωπακίνα τέ καὶ εἰς γῆν βλάπτει ὥς τι συννοοῦμενος : Alc. καὶ τί ἂν τις συννοοίτο ; (for *ἐγώ*).

3. When joined with substantives, it supplies the place of the indefinite article (see §. 446, *Remark*).

4. When joined with adjectives, indefinite numerals, and adverbs, it brings these words more prominently forward, by either increasing or weakening the notion, according as the meaning of the word or the context requires ; as, μέγας τις, μικρός τις, πᾶς τις, ἕκαστός τις, οὐδεὶς

^a Bremi ad loc.

τις, ὀλίγοι τινές, ποῖός τις, πόσος τις : Plat. Rep. p. 432 C δύσβατός τις ὁ τόπος φαίνεται καὶ κατὰσκιος, as in Lat., Cic. Acad. II. 1 *incredibilis quaedam ingenii magnitudo*—; *habuit enim divinam quandam memoriam rerum*. —βραχύ τι, ὁμοῦ τι, ἐγγύς τι, σχεδόν τι, πᾶν τι, παντάπασί τι, πολύ τι, οὐδέν τι, πάλαι τι, διαφερόντως τι : Hdt. III. 38 οὕτω νομίζουσι πούλῳ τι καλλίστους τοὺς ἰωυτῶν νόμους ἵκαστοι εἶναι : Eur. Alc. 79 ἀλλ' οὐδὲ φίλων τις πέλας οὐδεὶς. A word may also intervene : Plat. Phæd. p. 63 E ἀλλὰ σχεδὸν μὲν τι ᾔδειν^a : Id. Lysid. p. 204 E οὐ γὰρ πᾶν, ἔφη, τι αὐτοῦ ὄνομα λέγουσιν : Id. Lachet. p. 192 C σχεδὸν γὰρ τι οἶδα.

Obs. 1. Hence the substantival sense of *τις*: *eximius quidam, eximium quiddam*, as the Latin, *aliquis, aliquid*. In this meaning *τις* is always accented, and generally placed before its verb : Eur. El. 939 *ἤχεις τις εἶναι*, you boasted you were somebody ; Plat. Amat. p. 133 C τὸ μὲν πρῶτον ἔδοξε τί εἰπεῖν. So also τί δράν, to do some wrong.

5. When joined with pronouns and cardinal numerals, *τις* expresses indefiniteness ; as, Plat. Symp. p. 175 B *ἔθες τι τοῦτ' ἔχει* : Id. Gorg. p. 522 D *αὕτη τις βοήθεια*. So οὕτω δὴ τι, *sic fere*.—Τρεῖς τινίς, *some three*. So Shakespeare, "*We four set upon some dozen*:" Plat. Rep. p. 601 D ταύτας τινὲς τρεῖς.

Obs. 2. The phrase adopted from common life by Herodotus and the Attic writers *ἢ τις ἢ οὐδεὶς* signifies "*scarcely any one*:" Hdt. III. 140 *ἀναβίβηκε δ' ἢ τις ἢ οὐδεὶς κω παρ' ἡμέας αὐτῶν* : Xen. Cyr. VII. 5, 45 *τούτων τῶν περιεστηκότων ἢ τινα ἢ οὐδένα οἶδα* : Plat. Apol. p. 17 B *οὐτοὶ μὲν οὖν, ὥσπερ ἐγὼ λέγω, ἢ τι ἢ οὐδὲν ἀληθὲς εἰρήκασιν*, i. e. *nihil propemodum veri dixerunt*^b, they have said scarcely a word of truth.

6. *Τίς* is sometimes omitted, where it is very indefinite, the very indefiniteness suggesting *τίς*. See §. 373. 5.

Position of *τις*.

§. 660. The regular position of *τις* is as an enclitic after the word to which it belongs, as *ἀνὴρ τις, καλὸς τις ἀνὴρ*, but it is sometimes in closely connected combinations of words placed before it ; as, Il. π, 406 *ὥς δ' ἔπει τις φῶς* : Demosth. p. 123, 47 *ἔστι τοίνυν τις εὐθύης λόγος*. When *τις* refers to two members of the sentence, it is sometimes joined to the latter ; as, Plat. Phileb. p. 43 A *οὐτε ἡδονή—οὐτ' ἂν τις λύπη*. The Ionic frequently places it between the genitive depending on it, and the article belonging to the genitive ; as, *τῶν τις ἱερέων* for *τῶν ἱερέων τις*.

Obs. 1. The enclitic *τις* seems never to have been placed at the beginning of the sentence by the old writers. In such passages as *Æsch. Choeph. 111, 650. Eur. Phœn. 1097. Bacch. 69. Suppl. 1186. τίς* must be taken as interrogative, and written *τίς*.

Obs. 2. *Τίς* is sometimes found at the beginning of such sentences, as, according to the ancient system of punctuation, were considered as separate sentences ; as, Theocr. I. 32 *ἔντοσθεν δὲ γυνά, τι θεῶν δαίδαλμα, τέτυκται*.

^a Stallb. ad loc.

^b Stallb. ad loc.

SYNTAX OF THE INFINITIVE AND PARTICIPLE.

§. 661. 1. The same relations of time, cause, mode (not place), which are expressed by the cases, are also expressed by the infinitive and participle.

2. The relation of time is expressed either by the simple participle, or the participle in construction with a substantive; as, ταῦτα ποιήσας ἀπέβη, *after this act*; τοῦ ἔαρος ἐλθόντος τὰ ἀνθη θάλλει, *on the approach of spring*; the causal relation (of cause and effect), either by infin., as μέλλω γράφειν, or by a participle, as τιμώμενος χαίρει—θεοῦ διδόντος πάντα ἂν γίγνοιτο—παρεσκευάζοντο πολεμήσουτες: the modal relation by the simple participle, as γελῶν εἶπε.

Remarks on the notions expressed by the Infinitive and Participle.

§. 662. 1. The Infinitive expresses the notion of the verb in a substantival, the Participle in an adjectival form, abstractedly, without the relations of mood or person; but they retain the temporal relations of the verb, and follow its construction; as, πάντα τὰ προσήκοντα εὖ πράττειν καλὸν ἔστιν—ὁ τὴν ἐπιστολὴν καλῶς γράψας παῖς.

2. The adjectival nature of the participle is clearly seen in its agreement with the form of the adjective, and also in its use as an attributive of the subst. And though the infinitive differs from the substantive in its form, yet its substantival character is apparent in its use, and also from the fact that it is joined with the article. In Sanscrit also the infinitive is used as a substantive, though it retains the government of its verb.

3. The infinitive without the article also differs from the substantive, in that it always depends on some verbal notion, (verb, or adjective or substantive with ἐστί), even when apparently it is used as the subject; as, οὐ κακόν ἐστι βασιλεύειν, *it is not bad that one should be king*; and therefore always has the nature of an object in government, as the equivalent notion of the verb, the effect, &c. (ἐλπίζω νικῆσειν = *spero victoriam*—ἤκω μανθάνειν, πείθω σε ταῦτα ποιεῖν). The Indian infinitive, which is always the object, has the accusative termination.

4. In course of time the article was prefixed to the infinitive, to mark more clearly its substantival character; and by this form, which differs from the substantive only as expressing abstract notions, and retaining the government of its verb, may be expressed all the relations signified by the cases, or by the cases with a preposition.

5. In the Oratio obliqua the infinitives are seemingly independent, but they depend really on a verb of saying or thinking, implied in the form of the sentence or passage.

INFINITIVE.

Without the Article.

§. 663. 1.—*a.* As subject : Il. κ, 173 ἐπὶ ξυροῦ ἴσταται ἀκμῆς ἡ μάλα λυγρὸς δλεθρος Ἀχαιοῖς ἡδὲ βιώναι : Od. α, 392 οὐ μὲν γάρ τι κακὸν βασιλεύμεν : Æsch. Ag. 584 αἰ γὰρ ἡβῆ τοῖς γέρονσιν εὖ μαθεῖν : Eur. Med. 652 μόχθων δ' οὐκ ἄλλος ὑπερθευ, ἡ γὰς πατρίας στέρεσθαι : Hdt. III. 81 ὁ μὲν γὰρ, εἴ τι ποιεῖ, γινώσκων ποιεῖ τῷ δὲ οὐ γινώσκειν (*intelligentia*) ἐνι.

Obs. The verbal element in the infin. does not allow of its taking an attributive adjective, as καλὸς θάνατος, but in place thereof the adverb is used, as καλῶς θηήσκειν.

2. So also it is used in apposition to a nominative ; as, Eur. Hec. 5 κίνδυνος ἔσχε δορὶ πεσεῖν Ἑλληνικῷ : Il. μ, 243 εἰς οἰωνὸς ἀριστος, ἀμύνεσθαι περὶ πάτρης : Hdt. I. 32 εἰ μὴ οἱ τύχη ἐπίσποιτο, πάντα καλὰ ἔχοντα τελευτῆσαι εὖ τὸν βίον.

3. After a demonstrative, to explain it either alone or with an adj. or subst. : Od. α, 370 ἐπεὶ τόγε καλὸν ἀκουέμεν ἔστιν αἰδοῦ : cf. δ, 197. Hdt. VI. 23 μισθὸς δὲ οἱ ἦν εἰρημένος ὃ δε ὑπὸ τῶν Σαμίων, πάντων—τὰ ἡμίσεα μεταλαβεῖν : Eur. Med. 259 τοσοῦτον οὖν σοῦ τυγχάνειν βουλήσομαι, σιγᾶν. See also §. 657. 2. ; and for the infinitive after a relative, §. 835. 2.

Obs. For the phrase τῆς ἐξ ἐμεῦ γῆμαι Hdt. VI. 130, see §. 457. 3.

δ. Object.—The infinitive as the object stands as the accusative after the verb. If the particular relations of the gen. or dat. are to be distinctly signified, the article is added, as it always is when a preposition is joined to an infinitive.

§. 664. The infinitive occurs as the object with the following classes of verbs and adjectives.

A. Verbs which signify any sensual or mental energy of the subject, or some expression of such energy :

Verbs which denote a motion of the will ; the infinitive denotes the aim, or the result thereof ; as, βούλομαι, θέλω, ἐθέλω, μέλλω, ἐπιθυμῶ, μέμονα, δικάω, σπουδάζομαι, προθυμοῦμαι, διανοῶμαι, πρόθυμός εἰμι, ἐπιχειρῶ, πιεῶμαι, βουλεύομαι, παρασκευάζομαι, μηχανῶμαι, τολμῶ, ἀνέχομαι, ὑπομένω, ἔτλην, εἴθα,—δέομαι (*I pray*), λίσσομαι, ἱκετεύω, παραινῶ, ἐπιτέλλω, παροξύνω, πείθω, ἀγαγινώσκω, (*persuadeo*, Ion.), συμβουλεύω, ρουθετῶ, κελεύω, προστάττω, λέγω (*jubeo*)—πείθω, ἐῷ, περιορῶ,

ἐπιτρέπω, (*allow*), συγχωρῶ, ἀμελῶ &c. So also the contraries thereof; as, δέδοικα, φοβοῦμαι, φοβερὸν οἷς φόβος ἐστὶ, φεύγω, ἀναβάλλομαι, δκνῶ, αἰσχύνομαι, αἰσχρὸν ἐστίν,—ἔχω (*take hold of*), κατέχω, κωλύω, εἴρω, ἀπαγορεύω &c. Βούλομαι, μέλλω γράφειν—ἐπιθυμῶ πορεύεσθαι—τολμῶ ὑπομένειν τὸν κίνδυνον—παραίνω σοι γράφειν: Il. λ, 783 Πηλεὺς μὲν ᾧ παιδί γέρων ἐπέτελλ' Ἀχιλλῆϊ, αἶν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων: Hdt. VI. 75 τὴν Πυθίην ἀνέγνωσε τὰ περὶ Δημάρητον γενόμενα λέγειν; Ibid. 83 οὗτος τοὺς δούλους ἀνέγνωσε ἐπιθέσθαι τοῖσι δεσπότῃσι: Id. V. 49 ἀναβάλλομαί τοι ἀποκρίνεσθαι: Id. VII. 11 τοῦτό σε ῥύσεται μηδένα ἄξιον μισθὸν λαβεῖν: Thuc. III. 110 τῇ ἄλλῃ στρατιᾷ ἅμα παρεσκευάζετο βοηθεῖν ἐπ' αὐτούς.—Κωλύω σε ταῦτα ποιεῖν: Eur. Hec. 768 πατήρ νιν ἐξέπεμψεν ὀρρωδῶν θανεῖν: Id. Troad. 718 λέξας ἀρίστου παιῖδα μὴ τρέφειν πατρός, *that one should not bring up*: Id. Or. 263 σχήσω σε πηδᾶν: Id. Alc. 11 ὃν θανεῖν ἐρρυσάμην: Plat. Gorg. p. 457 E φοβοῦμαι διελγχεῖν σε: Id. Lys. p. 207 E διακωλύουσι τοῦτο ποιεῖν, ὃ ἂν βούλη: Id. Phæd. p. 98 D ἀμελήσας τὰς ὡς ἀληθῶς αἰτίας λέγειν: Demosth. p. 16, 23 τίς ἂν αὐτὸν ἐτι κωλύσει δεῦρο βαδίζειν. So after the optative as a wish; εἴη μοι τυχεῖν &c.

Obs. 1. Here also belongs μένειν and its compounds—to wait for, to expect, (wherein is implied the notion of “wishing”) followed by the infin.: Il. ο, 599 τὸ γὰρ (*quapropter*) μένε μητιέτα Ζεὺς, νηὶς καιομένης σέλας ὀφθαλμοῖσιν ἰδέσθαι: Od. α, 422 μένον δ' ἐπὶ ἱσπερον ἔλθειν, like μένειν Ἡῶ διαν: Æsch. Ag. 460 μένει δ' ἀκοῦσαι τι μου μέριμνα νυκτηρεφές, *expects to hear*: Plat. Rep. p. 375 C οὐ περιμενοῦσιν ἄλλους σφᾶς διολέσαι, ἀλλ' αὐτοὶ φθίσονται αὐτὸ δράσαντες: Hdt. VIII. 15 ἀνέμειναν.

Obs. 2. Πείθειν, to persuade, generally takes its object in a substantival sentence expressed by ὡς and the verb, rarely the infin. (see §. 665.): Xen. M. S. princ. πολλάκις ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σωκράτην, ὡς ἄξιός ἐστι θανάτου τῇ πόλει.

Obs. 3. To mark the notion of “the effect,” &c. more clearly, the old writers added ὥστε to the infinitive with these verbs. Homer once: Il. ι, 44 εἰ δέ σοι αὐτῷ θυμὸς ἐπίσσυται, ὥστε νείεσθαι: Soph. OE. C. 1350 δικαίων, ὥστ' ἐμοὺ κλύειν λόγους: Eur. Hipp. 1327 Κύπρις γὰρ ἤβελ', ὥστε γίγνεσθαι τάδε. Often after πείθειν; as, Soph. Phil. 389 ἔπεισεν, ὥστε—ἔχειν: Hdt. VII. 6 ἀνέπεισε Ξέρξης, ὥστε ποιεῖν ταῦτα: cf. VI. 5. Also συγχωρεῖν ὥστε in Thucyd. Sometimes also to mark yet more distinctly the notion of “intention” or “purpose,” ὅπως or ὡς is used with the conj. or opt., or ind. fut., instead of the infin.: Od. θ, 344 λίσσετο δ' αἰεὶ Ἥφαιστον κλυτοεργόν, ὅπως λύσειεν Ἀρηά: Hdt. III. 44 ἔδειθῃ, ὅπως ἂν δέοιτο στρατοῦ and elsewhere: Xen. Cyr. I. 4, 13 βουλευομαι, ὅπως σε ἀποδρῶ: γλίχεσθαι also is followed by ὡς with ind. fut. So in Attic prose, προθυμείσθαι, διανοείσθαι, μηχανᾶσθαι, παρακελεύεσθαι, διακελεύεσθαι, παρασκευάζεσθαι with ὡς and indic. fut.

§. 665. 1. Verbs which signify the operation of some power of thought, or feeling, or sense, or the expression thereof. The

infinitive stands as the equivalent accusative of that in which the feeling rests or consists: ἡγοῦμαι, νομίζω, ἔλπομαι, ἐλπίζω, θαυμάζω, εὐχομαι, λογιζομαι, δοκῶ, κινδυνεύω, φαίνομαι (*videri*)—δοκεῖ (*placet*)—προαιρούμαι (*statuo*)—εἶδω, μαρθάνω, γινώσκω—λέγω, φημί, ἀγγέλλω, &c.; and their contraries, ἀρνούμαι, ἀπιστῶ, καταρνούμαι &c.: κλύω &c.: Hdt. III. 53 συνεγινώσκετο ἐωὐτῷ οὐκ ἐτι εἶναι δυνατὸς τὰ πρήγματα ἐπορᾶν τε καὶ διέπειν: Id. VIII. 108 δοκεῖ ἐπιδιώκειν: Thuc. III. 74 ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρῆναι.—"Ἐφη εἶναι στρατηγός.—"Ὁ Ἀλέξανδρος ἔφη εἶναι Διὸς υἱός: Hdt. VII. 129 ἀγωνύμους τοὺς ἄλλους εἶναι ποιεῖ: Id. V. 97 στρατηγὸν ἀποδέξαντες αὐτῶν εἶναι Μελάνθιον: cf. V. 55. Id. II. 44 τὰς ὀνομάζουσι Δῆλιοι εἶναι Ὑπερόχην τε καὶ Λαοδίκην: Plat. Prot. p. 311 E σοφιστὴν—ὀνομάζουσιν γε τὸν ἄνδρα εἶναι.—Λέγω εἰδέναι ταῦτα—μαρθάνω ἱππεύειν: Xen. M. S. I. 2, 49 Σωκράτης τοὺς πατέρας προπηλακίζειν ἐδίδασκε, πείθων μὲν τοὺς ξυνόντας αὐτῷ σοφωτέρους ποιεῖν τῶν πατέρων: Plat. Prot. p. 346 B Σιμωνίδης ἡγήσατο καὶ αὐτὸς ἢ τύραννον ἢ ἄλλον τιτὰ τῶν τοιούτων ἐπαινεῖσαι, *thought that he must*: Eur. Or. 555 ἐλογισάμην μ' ἀμύναι, *I considered that I must help*.

Obs. Ὅστε is also used with the infinitive after these verbs to denote more clearly the effect or consequences: Eur. Or. 52 ἐλπῖδα δὲ δὴ τιν' ἔχομεν, ὥστε μὴ θανεῖν. And also a substantival sentence with ὥς or ὅτι is used instead of infin.

2. So also expressions which imply any of the notions in this and the foregoing section; as, Eur. Med. 785 δῶρα φέροντας (= ἱκετεύοντας) τῇδε μὴ φεύγειν χθόνα: Ibid. 1051 ἀλλὰ τῆς ἐμῆς κάκης (= θαυμάζω), τὸ καὶ προέσθαι μαλθακοὺς λόγους φρενί.—(See §. 679.)

§. 666. 1. After verbs or adjectives which express the notion of *ability, efficacy, power, capacity, causing*, or their contraries; as, δύναμαι, δυνατός, ἀδύνατος, οἶός τ' εἰμί, also οἶός εἰμι (οὐχ οἶός εἰμι), ἔχω—ἔστι, πάρεστιν, ἔξεστιν, ἔνεστι (*licet*),—ποιῶ, δεινός (*strong, clever*), ἱκανός, ἐπιτήδειος, ὀλίγος, ἥσων εἰμί &c.—so τοιούσδε, τοιούτος, ποιός εἰμι &c. (but rarely and rather poetic),—αἰτιός εἰμι (*auctor sum*),—κατεργάζομαι, διαπράττομαι. The infinitive stands as the equivalent accusative. Δύναμαι ποιεῖν ταῦτα: Od. ι, 411 νοῦσόν γ' οὕτως ἔστι Διὸς μεγάλου ἀλέασθαι: Il. ν, 483 ὃς μᾶλα κάρτερός ἐστι μάχῃ ἐνι φῶτας ἐνάρειν: Eur. Med. 229 ἐν ᾧ γὰρ ἦν μοι πάντα γινώσκων καλῶς: Od. φ, 173 οὐ γάρ τοι σέ γε τοῖων ἐγείνατο πότνια μήτηρ, οἷόν τε ῥυτῆρα βιοῦ τ' ἔμεναι καὶ διστῶν: Od. β, 271 εἰ δὴ τοι σοῦ πατρὸς ἐνέστακται μένος ἧδ', οἷος ἐκείνος ἔην τελέσαι ἔργον τε ἔπος τε: Il. ζ, 463 τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἥμαρ: cf. Od. β, 60.

Od. φ, 195 ποίοι κ' εἶρ' Ὀδυσῆϊ ἀμυνέμεν. (So Od. ρ, 20 τηλίκος; Hdt. III. 34 κοῖος :) Il. ω, 369 γέρων δέ τοι οὗτος ὀπηδεῖ ἄνδρ' ἀπαμύνασθαι, too weak to : Hdt. VI. 109 ὀλίγους γὰρ εἶναι στρατιῇ τῇ Μήδων συμβαλέειν : Id. VII. 9 ὀλίγον ἀπολιπόντι ἀπείκεσθαι : Id. II. 20 τοὺς ἐτησίας ἀνέμους εἶναι αἰτίους πληθύνειν τὸν ποταμόν : cf. III. 12. Οἶός τ' εἰμὶ ποιεῖν ταῦτα : Xen. Cyr. I. 4, 12 τίς γὰρ ἂν—σου γε ἱκανώτερος πείσαι : Ibid. δεινότητος λαλεῖν : Ibid. III. 18 δεινότερος διδάσκειν.

2. After verbs expressing action, to denote the object or effect thereof : Thuc. VIII. 29 ξυμπλέων παραδοῦναι τὰς ναῦς.—διδάσκω σε γράφειν—ποιῶ σε γελᾶν &c.

Obs. 1. Ὡστε is also joined with the infin. after these verbs to mark the aim more strongly : Soph. Phil. 656 ἀρ' ἔστιν, ὥστε καγγύθεν θεῶν λαβεῖν : Id. El. 1446 πάρεστ' ἀρ' ἡμῖν, ὥστε—μαθεῖν : Plat. Legg. p. 709 Εἴεις, ὥστε—διοικῆσαι : Id. Prot. p. 338 C ἀδύνατον ὑμῖν, ὥστε Πρωταγόρου τοῦδε σοφώτερόν τινα εἰσθαι^a : Id. Phædr. p. 269 D τὸ μὲν δύνασθαι, ὃ ψαῖδρε, ὥστε ἀγωνιστὴν τέλειον γενέσθαι^b. So often Plat. ἱκανὸς ὥστε : Xen. Ages. I. 37 ἐποίησεν (sc. Agesilaus), ὥστ' ἄνευ φυγῆς καὶ θανάτων—τάς πόλεις διατελέσαι. After ποιεῖν, instead of infin., we sometimes find ὅπως with ind. fut., when the notion of “taking care,” is to be expressed : Hdt. I. 8 ποίεις δὲ κως ἐκείνην θεήσεαι. (See §. 812. 2.) So also ὥς with fut. : Arist. Ran. 1249 ἔχω γ' ὥς αὐτὸν ἀποδείξω κακόν.

Obs. 2. When the infinitive is used with ἔστι and a neuter adjective, as δίκαιόν ἐστι τοῦτο ποιεῖν, the infinitive is the subject, and not the object.

§. 667. B. The infin. is also used,

After various adjectives and even subst., to limit or explain the application of the notion thereof to the subject of the verb. The accusative stands as the equivalent accusative : ἄξιος, δίκαιος (worthy), δόκιμος, ἡδύς, ῥαῖδιος, χαλεπός &c., θαῦμα, φόβος. Ἄξιός ἐστι θανμάζεσθαι : Il. κ, 437 ἀλεγεινοὶ δαμήμεναι, *difficiles ad domandum* : Hdt. IV. 53 Βορυσθένης πίνεσθαι ἡδιστός ἐστι, *dulcissimus ad bibendum*, (πίνεσθαι defines the ἡδιστός :) Id. VI. 112 τέως δέ ἦν τοῖσι Ἕλλησι καὶ τὸ οὖνομα τὸ Μήδων φόβος ἀκοῦσαι, *a horror to hear*,—θαῦμα ἰδέσθαι, *a wonder to see* : Plat. Symp. p. 185 D δίκαιος εἰ ἢ παῦσαί με τῆς λυγγὸς ἢ λέγειν ὑπὲρ ἑμοῦ.

Obs. 1. Homer also uses the infin. with adjectives in the same way as the accus. (§. 579.) to express that in which the quality consists : Il. κ, 437 θείειν (= πόδας) δ' ἀνέμοισιν ὁμοιοί (ἵπποι) : Od. θ, 123 θείειν ἄριστος : Il. ο, 570 οὔτε ποσὶν θάσσων, οὔτ' ἀλκιμος, ὥς σὺ, μάχεσθαι. So also after the phrase, καίνυσθαι τινα, to surpass a person in : Od. γ, 283 ἐκείντο φύλ' ἀνθρώπων νῆα κυβερνήται. The phrase ἐκὼν εἶναι may possibly be explained by this analogy, “willing (εἶναι=οὐσίαν) according to his real nature,” that is really. See §. 679. 3.

^a Stallb. ad loc.

^b Heindorf ad loc.

Obs. 2. After the analogy of θαῦμα ἰδέσθαι, we find the infin. after verbs of "appearing," "showing oneself:" ὁρᾶν, εἰσορᾶν, ἰδεῖν, ἰδέσθαι : Od. ι, 143 οὐδὲ προῖφαίνετ' ἰδέσθαι, non apparebat ad conspiciendum, i. e. nec se praebebat conspiciendum : Hesiod. Theog. 700 εἶσατο δ' ἄντα ὀφθαλμοῖσιν ἰδεῖν ἠδ' ὀμμασιν ἔσσαν ἀκούσαι αὐτως, ὥς ὅτε γαῖα καὶ οὐρανὸς εὐρύς ὑπερθεῖν πύλνατο : Ibid. 216 τοῖος ἰδεῖν ἐφάνη : Plat. Phæd. p. 84 C ὁ Σωκράτης, ὥς ἰδεῖν ἐφαίνετο.

Obs. 3. With the adjectives and substantives of this and the preceding paragraph, the infin. act. or midd. is joined instead of the passive ; as, καλὸς ἴστυν ἰδεῖν, he is fair to look upon. The subject of the infin. is either easily supplied from the context ; as, Il. σ, 258 τόφρα δὲ ῥήτεροι πολέμιζεν ἦσαν Ἀχαιοί, Achivi faciles erant (sc. nobis) ad devincendum, or is indefinite, in which case we may supply τινί : Hdt. VII. 59 ἔδοξε—τῷ Πέρσῃ ὁ χώρος εἶναι ἐπιτήδεος ἐνδιατάξαι τε καὶ ἐξαρθεῖν τὸν στρατὸν, idoneus, in quo ordinaret aliquis &c. : Thuc. I. 138 ἄξιος θαυμάσαι : Plat. Phæd. p. 62 B λόγος δυνατὸς κατανοῆσαι (sc. cuius) : Id. Phæd. p. 92 D ὑπόθεσις ἀξία ἀποδέξασθαι, digna quam quis accipiat : Id. Rep. p. 368 E ῥᾶν καταμαθεῖν : Id. Phæd. p. 110 B λέγεται εἶναι τοιαύτη ἡ γῆ αὐτῇ ἰδεῖν. With the dative : Id. Rep. p. 599 A ῥᾶδια ποιεῖν μὴ εἰδότε τὴν ἀλήθειαν : Eur. Med. 316 λέγεις ἀκοῦσαι μαλθακὰ, dulcia ad audiendum (sc. τινὶ ἀκούειν or ἀκούοντι, qui audit). Id. Or. 1153 sq. πάσις γυναιξὶν ἀξία στυγεῖν ἔφην ἡ Τυνδαρίς πύις.

Obs. 4. The infinitive active is often used where we should use the passive : ταῦτά ἐστι ἄξια θαυμάσαι, these things are fit to be wondered at ; the verbal notion being referred to the actual subject of the feeling, rather than to the grammatical subject of the sentence : Eur. Med. 1060 ὅπως ἐχθροῖς ἐγὼ παῖδας παρήσω τοῖς ἐμοῖς καθυβρίσαι, to be insulted.

§. 668. 1. After the verbs εἶναι, πεφυκέναι, with a substantive, to signify the object, or define the nature of the states expressed by those verbs : Il. ν, 312 νηυσὶ μὲν ἐν μέσσησιν ἀμύνειν εἰσὶ καὶ ἄλλοι. Often in Homer and other poets, and sometimes in prose : Soph. Phil. 80 ἐξοῖδα καὶ φύσει σε μὴ πεφυκῶτα τοιαῦτα φωνεῖν, μηδὲ τεχνᾶσθαι κακὰ : Ibid. 88 ἔφην γὰρ οὐδὲν ἐκ τέχνης πράσσειν κακῶς : Demosth. p. 100, 42 ἐστὲ γὰρ ὑμεῖς οὐκ αὐτοὶ πλεονεκτῆσαι καὶ κατασχεῖν ἀρχὴν εὐ πεφυκότες. See also §. 666. 1.

2. After abstract substant. which with εἶναι or γίνεσθαι, express a verbal notion, to signify the application or effect thereof, as early as Homer with subst., which express some mental state : Il. μ, 245 σοὶ δ' οὐ δέος ἐστ' ἀπολέσθαι : Il. ν, 175 ἐπεὶ τοι θυμὸς ἀνάστιον αἰτιάσθαι : Od. ζ, 314 ἐλπωρὴ τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἰκέσθαι. Also Il. ν, 98 νῦν δὴ εἶδεται ἡμᾶρ ὑπὸ Τρώεσσι δαμῆναι. In Attic, πράγματα, ἀσχολίαν, ὄχλον παρέχειν τινὶ &c., with infin. ; as, Thuc. I. 16 ἐπεγίγνετο δὲ ἄλλοις τε ἄλλοθι κωλύματα μὴ αὐξηθῆναι : Xen. Ages. I. 7 ἀσχολίαν αὐτῷ παρέξειν στρατεύειν ἐπὶ τοὺς Ἕλληνας : cf. Cyr. IV. 5, 46. Anab. III. 2, 27. Plat. Phæd. p. 115 A. Demosth. p. 102, 53 ἡσυχίαν δὲ ποιοῦσιν ἐκείνῳ πράττειν, ὅτι βοῦ-

λεται: Hdt. VII. 52 ἐπὶ τούτοις ἡ πᾶσα Περσικὴ στρατιὴ ἐγένετο διαφθεῖραι καὶ περιποιῆσαι.

Obs. The article τό is often added after substantives by writers after Homer: Plat. Rep. p. 465 B δέος δὲ τὸ τῷ πάσχοντι τοὺς ἄλλους βοηθεῖν: Xen. Anab. II. 5, 22 τῆς δοκίσεως προσγεγενημένης αὐτῷ τὸ κρατίστους εἶναι.

§. 669. 1. This infin. is also used with single words or phrases, or whole sentences, to complete or define the notion involved therein; and expresses the nature, operation, effect, or intended effect.

After συμβαίνει, συνήνικεν (Hdt.), accidit, κατέλαβε (Hdt.), accidit, ἔστι in the same sense, δεῖ, χρή, ἀνάγκη, δίκαιον, ὀφελιμὸν ἔστιν, καιρὸς ἔστι &c.; also after ἀφίκετο, ἦλθεν, it came to: Hdt. VII. 166 συνίβη Γέλωνα νικᾶν: Id. VI. 117 συνήνικε δ' αὐτόθι θωῦμα γενέσθαι τοιόνδε: Ibid. 103 καὶ μιν—κατέλαβε ἀποθανεῖν ὑπὸ τῶν Πεισιστράτου παίδων: Id. III. 71 ἐπεὶ τε δὲ ἐς Δαρεῖον ἀπύκετο γνώμην ἀποφαίνεσθαι: Thuc. VIII. 76 ἡ Σάμος παρ' ἐλάχιστον ἦλθε τὸ Ἀθηναίων κράτος ἀφελέσθαι.

Obs. 1. ὥστε is often used to define these notions of effect, &c. more clearly: Hdt. III. 14 συνήνικε ὥστε: Thuc. V. 14 ξυνίβη ὥστε. So ἔστιν ὥστε Plat. Phæd. p. 103 E^a: γίγονεν ὥστε Isocr. p. 124 A: compare εἰ, ut with conjunct.

2. Lastly, the infin. is used with verbs of giving, taking, going, sending, causing, &c. to express the aim or object, and generally answers to the Latin Supine: Il. η, 251 Ἑλένην δώομεν Ἀτρεΐδῃσιν ἄγειν.—βῆ δ' ἵκναι he *stept forth to go*—ἤκομεν μανθάνειν—: Il. ι, 442 τοῦνεκά με προέηκε διδασκόμεναι τάδε πάντα: Od. α, 138 χέρνυβα δ' ἀμφιπόλος προχόῳ ἐπέχευε φέρονσα νύψασθαι: Hdt. VI. 23 τοὺς δὲ κορυφαλοὺς (principes)—ἔδωκε τοῖσι Σαμίοισι κατασφάξαι: Thuc. II. 27 τοῖς Αἰγινήταις οἱ Λακεδαμόνιοι ἔδωσαν Θυρέαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι: Plat. Apol. p. 33 B ὁμοίως καὶ πλουσίῳ καὶ πένητι παρέχω ἐμειντὸν ἐρωτᾶν: cf. Arist. Nub. 441. Æsch. Eum. 831 φέροντα μὴ πράσσειν καλῶς.

Obs. 2. After a verb of "giving," when a dative of the person to whom any thing is given, is not expressed, the infin. pass. would seem to be the proper construction; and sometimes, though very seldom, it is so found; as, Plat. Charm. p. 157 B δεῖ ἂν μὴ τὴν ψυχὴν παράσχη τῇ ἐπωδῇ ὑπὸ σοῦ θεραπευθῆναι: cf. §. 667. *Obs.* 3.

Remarks on the use of the Infinitive with the Article for the Infinitive without it.

§. 670. 1. From the substantival use of the infin. it would naturally follow that the article would be attached to it, when especial emphasis was to be laid on the notion expressed by the infin. ; and as this infin. is conceived of as standing to the preceding verb in the relation of the accus., (effect, or operation, or intention, &c. as the verbal notion may require,) this article is always the neuter τό, even when the preceding verb is constructed with a substantive in genitive. This construction is emphatical, and is very often used in antithetical or negative sentences ; it most frequently occurs in tragedy ; as, Eur. Med. 1050 ἀλλὰ τῆς ἐμῆς κάκης, τὸ καὶ προέσθαι μαλθακοὺς λόγους φρενί : Æsch. Ag. 15 τὸ μὴ βεβαίως βλάβηρα συμβαλεῖν ὕπνῳ : Id. Eum. 220 τὸ μὴ γενέσθαι : cf. Id. Pers. 292 : Soph. Œ. C. 441 οἱ δ' ἐπιωφελεῖν, οἱ τοῦ πατρὸς, τῷ πατρὶ δυνάμενοι, τὸ δρᾶν οὐκ ἠθέλησαν : Id. Antig. 79 τὸ γὰρ βίη πολιτῶν δρᾶν ἴφην ἀμήχανος : Ibid. 264 ἡμεν δ' ἐτοιμοί—καὶ ὀρακμοτεῖν τὸ μῆτε δρᾶσαι, μῆτε τῷ ξυνειδέιναι τὸ πρᾶγμα βουλευσάντι : Ibid. 1106 μόλις μὲν, καρδίας δ' ἐξίσταμαι τὸ δρᾶν, *agere quidem, sed cedam, ut faciam* : Id. Phil. 1341 ἔστιν τις, ἔστιν, ὅς σε κωλύσει τὸ δρᾶν : Eur. Iph. A. 452 τὸ μὴ διακρῦσαι αἰδοῦμαι : Thuc. II. 53 τὸ μὲν προσταλαίωπειν τῷ δόξαντι καλῶ οὐδεὶς πρόθυμος ἦν : Xen. Apol. S. 13 τὸ προϊδέειν τὸν θεὸν τὸ μέλλον πάντες λέγουσι : Id. M. S. III. 6, 6 τὸ μὲν πλουσιωτέρω τὴν πόλιν ποιεῖν ἀναβαλοῦμεθα : Id. Symp. III. 3 οὐδεὶς σοι, ἴφη, ἀτιλέγει τὸ μὴ οὐ λέγειν : Id. Hell. V. 2, 36 οὐ μῖνοι ἐπείθει τὸ μὴ πολυπράγμων τε καὶ κακοπράγμων εἶναι (πείθειν τινά τι) : Plat. Soph. p. 247 C αἰσχύνονται τὸ τολμᾶν ὁμολογεῖν : Id. Legg. p. 943 D χρὴ φοβεῖσθαι τὸ μῆτε ἐπενεγκεῖν ψευδῇ τιμωρίαν : Soph. Elect. 1030 μακρὸς τὸ κρῖναι ταῦτα χῶ λοιπὸς χρόνος.

2. In the following passages the verb is generally constructed with the genitive : Hdt. V. 101 τὸ μὴ λεηλατῆσαι σφίτας ἔσχε τόδε : Thuc. III. 1 τὸν πλείστον θυμὸν τῶν φιλῶν εἶργον τὸ μὴ—τὰ ἰγγύς τῆς πόλεως κακουργεῖν : Xen. Rep. Lac. V. 7 τὸ ὑπὸ οἴνου μὴ σφάλλῃσθαι ἐπιμελεῖσθαι : Plat. Rep. ext. οὐκ ἀποσχόμεν τὸ μὴ οὐκ ἐπὶ ταῦτο ἐλθεῖν ἀπ' ἐκείνου^a : Id. Criton. p. 43 C οὐδὲν αὐτοὺς ἐπιλύεται ἡ ἡλικία τὸ μὴ οὐχὶ ἀγανακτεῖν τῇ παρουσίᾳ τύχῃ (*neque senectus eos liberos præstat a mortis metu*^b) : Id. Lach. p. 190 E ἐγὼ αἴτιος τὸ σε ἀποκρίνασθαι : Demosth. p. 392 οὐδ' ἀρηγίς ἐστὶν αὐτοῖς τὸ μὴ—πράττειν : and even when τοῦτον has preceded : Xen. Anab. II. 5, 22 ὁ ἐμὸς ἔρως τοῦτον αἴτιος, τὸ τοῖς Ἕλλησιν ἐμὲ πιστὸν γενέσθαι.

3. Sometimes, however, the infinitive has the article in the genitive, where we should expect the acc. : Thuc. I. 87 ἡ δὲ διαγνώμη τοῦ τὰς σπονδὰς λελύσθαι. See also §. 678.

The Elliptical use of Inf. in commands and wishes.

§. 671. From the use of the infin. after verbs of *willing, wishing, praying, &c.* we may explain the following apparent anomalies.

a. The inf. is used (in Epic, and sometimes other poets, and even in Attic prose) in the place of the imperative, to express a *command* or *wish* that the person addressed would himself do something. It depends on a verb of *wishing* or *desiring* in the mind of the speaker, but can only stand

^a Stallb. ad loc.

^b Stallb. ad loc.

for the second person sing. or plur. The subject of the infin. itself, and of the verb on which it depends, (such as *ἔθελε* : Il. a, 277 *μήτε σὺ, Πηλεΐδῃ, θεῶν ἐπιζέμενα βασιλῆϊ*) is the person addressed, and it is sometimes placed before the inf. in the nominative (or vocative) ; wherefore if a predicative adjective follows the inf. it is likewise in the nominative : Id. ρ, 501 *Ἀλκιμέδον, μὴ δὴ μοι ἀπόπροθεν ἰσχύμεν ἵππους, ἀλλὰ μάλ' ἐμπνέοντε μεταφρένῃ* : Od. α, 290 sqq. *νοστήσας δὴ ἔπειτα φίλῃν εἰς πατρίδα γαῖαν σῆμά τε οἱ χεῖραι, καὶ ἐπὶ κτέρεα κτερέτῃαι—καὶ ἀνέρι μητέρα δοῦναι* : Il. β, 75 *ὑμεῖς δ' ἄλλοθεν ἄλλοι ἱρητοῦν ἐπίεσσιν* : Hdt. VI. 86 extr. *σὺ δὴ μοι καὶ τὰ χρήματα δέξαι, καὶ ταῦτε τὰ σύμβολα σῶζε λαβών* ὅς δ' ἂν ἔχων ταῦτα ἀπαιτή, τοῦτ' ἀποδοῦναι, *ei redde* : Id. VII. 159 *εἰ μὲν βούλει βοηθεῖν τῇ Ἑλλάδι, ἴσθι ἀρξόμενος ὑπὸ Λακεδαιμονίων* *εἰ δ' ἄρα μὴ δίκαιοις ἀρχέσθαι, σὺ δὲ μὴ βοηθεῖν* : Plat. Rep. p. 473 A *ἐὰν οἰοί τε γενόμεθα εὐρεῖν ὡς ἀν' ἑγγύτητα τῶν εἰρημένων πόλιν οἰκίσσει, φάναι ἡμᾶς εὐρηκέναι κ. τ. λ.* : Ibid. p. 508 B *τούτων τοίνυν, ἦν δ' ἐγώ, φάναι* : Ibid. p. 509 B *καὶ τοῖς γινωσκομένοις τοίνυν μὴ μόνον τὸ γινώσκεισθαι φάναι* : Ibid. p. 580 B *καὶ σὺ οὕτω, τίς πρῶτος κατὰ τὴν σὴν δόξαν εὐδαιμονίῃ καὶ τίς δεύτερος, καὶ τοὺς ἄλλους—κρύναι* : Id. Soph. p. 218 A *ἂν δ' ἄρα τι τῷ μήκει ποτὶν ἀχθῇ, μὴ ἐμὲ αἰτιάσθαι τούτων* : Ibid. p. 262 E *λίξω τοίνυν σοι λόγον—ὅπου δ' ἂν ὁ λόγος ᾖ, σὺ μοι φράζειν* : Demosth. p. 99, 39 *πρῶτον μὲν, ὧ ἄνδρες Ἀθ., τοῦτο παρ' ὑμῖν αὐτοῖς βεβαίως γινῶναι, ὅτι τῇ πόλει Φίλιππος πολεμεῖ*^b.

b. The infin. is used in forms of *wishing* or *praying*, in *invocations* and *entreaties* that the person addressed would cause some one else to do something ; the accusative is joined with the infin. and the two together stand as the object of a verb, expressing or implying the notion of wishing, or desiring, such as *ἔθελε* or *εὐχομαι*, *δός* (Æsch. Choeph. 16 ὦ Ζεῦ, *δός με τίσασθαι μόνον πατρός*), *ποιεῖν*, *cauise* : Il. β, 412 *Ζεῦ κῦδιστε—, μὴ πρὶν ἐπ' ἥλιον δοῦναι καὶ ἐπὶ κνέφας ἰλθεῖν, πρὶν με κατὰ πρηγῆς βαλέειν* Πριάμοιο μελαθρον : Il. η, 179 sq. *ὥδε δὲ τις εἵπεν*, *ἰδὼς εἰς οὐρανὸν εὐρύν* Ζεῦ πάτερ, *ἢ Ἀλάντα λαχεῖν, ἢ Τυδείας υἱόν, ἢ αὐτὸν βασιλῆα πολυχρύσοιο Μυκῆνης!* Æsch. Suppl. 255 *θιοὶ πολῖται, μὴ με δουλεία τυχεῖν* : Hdt. V. 105 ὦ Ζεῦ, *ἐκγενέσθαι μοι Ἀθηναίους τίσασθαι*, *may it be granted me*. Interchanged with the imp. III. person : Il. γ, 285 *Ζεῦ πάτερ—Ἠελίος θ—ὑμεῖς μάρτυροι ἴστε, φυλάσσετε δ' ὅρκια πιστά* *εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέψῃ, αὐτὸς ἔπειτ' Ἑλένην ἔχεται καὶ κτήματα πάντα—εἰ δὲ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος, Τρῶας ἔπειτ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι* (*but if Menelaus kills Paris, then grant that &c.*).

c. Hence the infin., either alone or with subject and predicate in acc., can be used of all three persons, as a general expression of necessity, or of something to be done. a. I. Person : Hdt. VIII. 109 *οὐν μὲν ἐν τῇ Ἑλλάδι καταμεινάντας (-as Gaisf.) ἡμέων τε αὐτῶν ἐπιμεληθῆναι καὶ τῶν οἰκείων* (i. e. ἡμᾶς χρὴ or δεῖ καταμεινάντας ἐπιμεληθῆναι). Soph. Elect. 8 οἱ δ' *ἱκάνομεν φάσκειν Μυκῆνας τὰς πολυχρύστους ὁρᾶν*. β. II. Person ; as Hesiod. Opp. 391 *γυμνὸν σπείρειν, γυμνὸν δὲ βοωτεῖν* (i. e. χρὴ σε γ. σπ.). γ. III. Person : Hdt. I. 32 *πρὶν δ' ἂν τελευτήσῃ, ἐπισχέειν, μηδὲ καλέειν κω ὄλβιον, ἀλλ' εὐτυχία*, where *τίνα* (*one*) must be supplied as the substantive.

d. Hence it is used, of I. and II. person, in questions expressing reluctance. a. I. Person : Hdt. I. 88 ὦ βασιλεῦ, *κότερον λέγειν πρὸς σέ τὰ νοῶν τυγχάνω, ἢ σιγᾶν ἐν τῷ παρίοντι χρόνῳ*, *shall I (must I) speak or be silent?*

^a Stallb. ad loc.

^b Bremi ad loc.

Bion V. 4 εἰ δ' οὐχ ἀδία ταῦτα, τί μοι πολὺ πλῆρονα μοχθῆν. β. II. Person: Od. κ, 431 ἀ δειλοί, πόσ' ἵμεν; τί κακῶν ἱμείρετε τούτων; *whither are ye (fated) to go?*

e. Lastly, it stands with αἶ γάρ, εἴθε, as an expression of a wish, in the place of the optative, with the nominative, the verb to be supplied being ὠφελον, -ες, -ε. &c.^a (Cf. Eur. Phœn. 804-806.): Od. η, 311 sqq. αἶ γάρ, Ζεὺ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλων, τοίους ἰὼν οἶός ἐσσι, τὰ τε φρονέων δ' τ' ἐγὼ περ, παῖδά τ' ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλεῖσθαι αὐθι μένων! (for ἔχοις—καλοῖο): Od. ω, 375 sqq. αἶ γάρ, Ζεὺ τε πάτερ—, τοίους ἰὼν τοι χθιζὺς ἐν ἡμετέρουσι δόμοισι, τεύχε' ἔχων ὤμοισιν, ἐφεστάνειν καὶ ἀμύνειν ἀνδρας μνηστῆρας. This construction occurs in Homer only in the Odyssey^b, and does not appear to have been much used elsewhere: Eur. Hel. 262 εἴθ' ἐξαλειφθεῖς ὥς ἄγαλμ' αὐθις πάλιν αἴσχιον εἶδος ἀπὶ τοῦ καλοῦ λαβεῖν ('λάβον Dind.) (for λάβω or ἔλαβον^c.)

f. For the parenthetical infinitive after ὥστε, or ὡς, see §. 864. 1.

Nominative, Genitive, Dative, and Accusative, with the Infinitive.

§. 672. 1. Most of the verbs which take the infinitive as their object have also a personal object on which the infinitive depends; as, ἡγοῦμαι σε ἀμαρτεῖν or ἡγοῦμαι σε εὐδαίμονα εἶναι: this object is in the case which the usual construction of the verb requires, accus., gen. or dat.; as, δέομαι σοῦ ἐλθεῖν—συμβουλευέω σοὶ σωφρονεῖν—ἐποτρύνω σε μάχεσθαι, see §. 674.

2. But when the same person is both the subject and object of a verb *declarandi* or *sentienti*, governing an accus., the object is not, as in Latin, expressed by the personal pronoun, but altogether omitted, so that the nominative stands with the inf., as οἶομαι (οἶε, οἵεται) ἀμαρτεῖν (for οἶομαι ἑμαυτὸν ἀμαρτεῖν, οἶε σπαντὸν ἀμ., οἵεται ἑαυτὸν ἀμ., *credo me errasse, credis te errasse, credit se errasse*) οὐκ ἔφη αὐτὸς λέγειν=αὐτὸς οὐκ ἔφη ἑαυτὸν λέγειν.

3. When an adjective, or a participle, or a substantive follows the infinitive as part of the predicate, it is in the same case as the personal subject which precedes (gen. dat. or acc.); as, ἔφη σε εὐδαίμονα εἶναι.

4. When the subject is omitted after the verb, as above (§. 2.), the participle &c. is in the nominative. This construction is called the *attraction by infinitive*.

Nom. with Inf.: Od. α, 180 Μέντης Ἀγχιόλοιο δαΐφρονος εὐχομαι υἷός, cf. 418: Ibid. 187 ξείνοι δ' ἀλλήλων πατρώϊοι εὐχόμεθ' εἶναι: Thuc. III. 11 τῷ μὴ προέχων ἐπελθεῖν ἀποτρέπεται: Æsch. Ag. 1588 μοῖραν εὐρετ' ἀσφαλὴ τὸ μὴ θανὼν πατρῶον αἰμάξαι πέδον.—Gen. with

^a Klausen. Choeph. 349. λέπει τὸ ὠφελον Schol. ^b Buttm. Lexil. ^c Pflugk ad loc.

Inf. : Δέομαι σου προθύμου εἶναι : Hdt. I. 176 τῶν δὲ τῶν Λυκίων φαμένων Ξανθίων εἶναι, *se esse Xanthios* : Id. III. 75 φαμένου δὲ καὶ ταῦτα ἐτοίμου εἶναι ποιεῖν τοῦ Πρηξάσπεω : Xen. Hier. III. 8 εὐρήσεις—πολλοὺς τυράννους—διεφθαρμένους—ὑπὸ ἐταίρων γε τῶν μάλιστα δοκούντων φίλων εἶναι : Plat. Apol. p. 21 B ἤλθον ἐπὶ τινα τῶν δοκούντων σοφῶν εἶναι.—Dat. with Inf. : Xen. Anab. II. 1, 2 ἔδοξε τοῖς τῶν Ἑλλήνων στρατηγοῖς συσκευασμένοις ἃ εἶχον καὶ ἐξοπλισμένοις προΐναι : Demosth. p. 35 princ. οὐ γὰρ ἄλλοτρίοις ὑμῖν χρωμένοις παραδειγμασιν, ἀλλ' οἰκείοις, ὧ ἄνδρες Ἀθηναῖοι, εὐδαίμοσιν ἔξεστι γενέσθαι : Hdt. I. 90 εἰ ἀχαρίστοισι νόμος εἶναι τοῖσι Ἑλληνικοῖσι θεοῖσι.—Acc. with Inf. : Ἐπώτρυνεν αὐτὸν πρόθυμον εἶναι. So both constructions in one sentence : Hdt. VII. 136 Ξέρξης οὐκ ἔφη ὁμοῖος ἔσεσθαι Λακεδαιμονίοισι· κείνους μὲν γὰρ συγχέαι τὰ πάντων ἀνθρώπων νόμῳ, ἀποκτείναντας κήρυκας, αὐτὸς δὲ ταῦτα οὐ ποιήσειν.

Obs. Ἐφ' αὐτὸς ποιῶν, *he said that he (himself) would do it* ; ἔφη αὐτὸν ποιῶν, *he said that he (another person) would do it*.

Remarks on these Constructions.

§. 673. 1. Sometimes, however, instead of the nominative with the infinitive we find the full construction as in Latin ; as, οἶμαι ἑμαυτὸν ἀμαρτεῖν, *credo me errasse* (for οἶμαι ἀμ.), νομίζει ἑαυτὸν εὐδαιμονίστατον, *putat se beatissimum esse* (for νομίζει εὐδαιμονίστατος εἶναι) ; but almost always for some definite reason. The principal reason is to lay emphasis on the subject, especially in antithesis ; as, Od. θ. 221 τῶν δ' ἄλλων ἐμὲ φημι πολὺ προφερέστερον εἶναι : Il. η. 198 ἐπεὶ οὐδ' ἐμὲ νηϊδά γ' οὕτως ἔλπομαι ἐν Σαλαμῖνι γινέσθαι τε τραφέναι τε (*that I also, opposed to preceding words οὐ γὰρ τις με βίη γε ἐκὼν ἀέκοντα δίηται, οὐδὲ μὲν ἰδρίη*) : Il. ν. 269 οὐδὲ γὰρ οὐδ' ἐμὲ φημι λελασμένον ἔμμεναι ἀλκῆς (opposed to the words of Idomeneus) : Hdt. II. 2 οἱ Αἰγύπτιοι—ἐνόμιζον ἐωυτοῖς πρώτους γενέσθαι πάντων ἀνθρώπων (*se, non alios homines*) : Id. I. 34 Κροῖστος ἐνόμιζε ἐωυτὸν εἶναι πάντων ὀλβιώτατον. In other instances the accusatives, ἑμαυτόν, σεαυτόν, ἑαυτόν, are used on rhetorical grounds, or to define more clearly the person meant, or to round off the sentence ; as, Xen. Cyr. V. 1, 21 νομίζομαι γὰρ ἑμαυτὸν εὐκείναι λέγοντι ταῦτα κ. τ. λ.^a : Id. VIII. 2, 26 ταῦτα μὲν δὴ καὶ τοιαῦτα πολλὰ ἐμχανάτο πρὸς τὸ πρωτεύειν παρ' οἷς ἐβούλετο ἑαυτὸν φιλεῖσθαι. The enclitic pronouns are sometimes thus used without any particular emphasis being intended : Hesiod. Opp. 656 ἔνθα μὲ φημι ὕμνην νικήσασα φέρειν τρίποδ' ὠπώντα : Plat. Rep. p. 400 B οἶμαι δὲ με ἀπκοῖναι^b : Id. Symp. p. 175 Ε οἶμαι γάρ με παρὰ σοῦ πολλῆς καὶ καλῆς σοφίας πληρωθῆσεσθαι : Id. Charmid. p. 173 Α οἶμαι μὲν, ἦν δ' ἐγώ, ληρεῖν με.

2. The accusative personal pronoun thus joined to the infin., as the object of the verb, sometimes, though but rarely, becomes the nom., by attraction to the suppressed subject of the verb : Thuc. VIII. 76 (*in orat. obliqua*) πόλιν τε γὰρ σφίσιν ὑπάρχειν Σάμον οὐκ ἀσθενῆ (*scil. ἔφησαν οἱ ἐν Σάμῳ*)—καὶ δυνατώτεροι εἶναι σφεῖς (for καὶ δυνατώτερος εἶναι ἑαυτούς),

^a Bornemann ad loc.

^b Stallb. ad loc.

ἔχοντες τὰς ναῦς, πορίζεσθαι τὰ ἐπιτήδεια τῶν ἐν τῇ πόλει: Thuc. II. 87 ἀπαρσκεινός. So we must read Xen. Cyr. II. 4, 25 νόμιζε δ', ὥσπερ ἐν θήρῃ, ἡμᾶς μὲν τοὺς ἐπιζητούτας ἴσισθαι, σὺ δὲ τὸν ἐπὶ ταῖς ἀρκυσι. (Schneider cum Castallione et Stephano, σὺ δέ; Edd. primæ, σὺ δέ.) Id. M. S. II. 3, 17 τί γὰρ ἄλλο, ἔφη ὁ Σακράτης, ἢ κινδυνεύσεις ἐπιδείξαι, σὺ μὲν χρηστός τε καὶ φιλάδελφος εἶναι, ἐκείνος δὲ (sc. κινδυνεύσει ἐπιδείξαι) φαῦλός τε καὶ οὐκ ἄξιος εὐεργεσίας; Demosth. p. 579 νομίσεις—ἡμᾶς μὲν ἀποψηφιεῖσθαι, σὺ δὲ οὐδὲ παύσεσθαι; Ibid. p. 130, 74 εἰ δ' οἴεσθε Χαλκιδικίας τὴν Ἑλλάδα σώσειν ἢ Μεγαρίας, ἡμεῖς δ' ἀποδράσεσθαι τὰ πράγματα, οὐκ ὀρθῶς οἴεσθε^a.

3. Sometimes we find a nominative joined to an infinitive, though it does not refer to the subject of the principal verb: this arises from some verb to which the nominative does refer being implied in the verb actually used. (See §. 707.) Il. τ, 258 ἴστω νῦν Ζεὺς=ἄμυνμι πρῶτα, θεῶν ὑπατος καὶ ἀριστος, μὴ μὲν ἐγὼ κούρῃ Βρισηΐδι χεῖρ' ἐπενείκαι, σὺτ' εὐνῆς πρόφασιν κεχηρμένος ὅττι τευ ἄλλου. 'Εγώ, though really belonging to the suppressed ἄμυνμι, is expressed with the infinitive, for the sake of emphasis.

4. Sometimes, by a singular attraction, the noun preceding the infin. is in the case of the subject of a parenthetical sentence; as, Thuc. V. 50 αὐτῆς τότε ἤξιουν (οἱ Ἡλείοι), Δέπρεον μὲν μὴ ἀποδοῦναι (τοὺς Λακεδαιμονίους), εἰ μὴ βούλοιντο· ἀναβάντες δὲ ἐπὶ τὸν βωμόν τοῦ Διὸς τοῦ Ὀλυμπίου, ἐπειδὴ προθυμοῦνται χρησθαι τῇ ἱερῇ, ἀπομόσαι κ. τ. λ.: Id. VII. 48 (ὁ Νικίας οὐκ ἐβούλετο) ἐμφανῶς σφᾶς ψηφίζομένους μετὰ πολλῶν τὴν ἀναχώρησιν τοῖς πολεμίοις καταγγέλτους γίγνεσθαι· λαθεῖν γὰρ αὖ, ὅποτε βούλοιντο, τοῦτο ποιοῦντες πολλὰ ἥσσον: Hdt. I. 27 νησιώτας δὲ τί δοκίμει εὐχεσθαι ἄλλο ἢ ἐπὶ τε τάχιστα ἐπύθοντό σε μάλιστα ἐπὶ σφίσι ναυπηγέσθαι νίας λαβεῖν ἀράμενοι Λύδους ἐν θαλάσῃ. This probably arose merely from the writer's forgetfulness of the former part of the sentence.

Obs. This attracted nominative pronoun or adj. is joined sometimes with the inf., even where δεῖν requires the accus.: Plat. Protag. p. 316 C σκόπει, πότῃρον περὶ αὐτῶν μόνος οἶμι δεῖν διαλέγεσθαι πρὸς μόνους ἢ μὴτ' ἄλλων: Demosth. p. 414, 15 ἡγοῦμαι ἐν τούτοις πρῶτος αὐτὸς περιεῖναι δεῖν αὐτῶν καὶ μεγαλοφυχότερος φαίνεσθαι.

Remarks on the use of the Accusative with Infinitive instead of Genitive and Dative with Infinitive.

§. 674. It is remarkable, that verbs which are followed either always or generally by a dative of the personal object, take an accusative of this object in construction with the infinitive. The reason of this seems to be, that the accusative in reality no longer stands as the personal object of the verb, but coalesces with the infinitive, so as together to make up one compound notion of the action of that person. So in κελύω σοι τοῦτο, ποιεῖν, I order you to do this; the σοί is in the dative, as being the personal object of a verb of transmission; but in κελύω σε-τοῦτο-ποιεῖν, I order that you do this; these three last words together (σε being joined with ποιεῖν), are equivalent to the κελυσμα, as in λέγει σε χαίρειν, the λόγος is χαίρει σε. Wherefore, as the person in the accus. and the infin. together represent the cognate substantive, the person takes the form of the accusative, according to the common principles of accusative construction. So

^a Bremi ad loc.

εἰπεῖν, λέγειν, φράζειν (σοί τι), καλεῖν, which sometimes takes dat., sometimes acc. with infin. With those verbs which take both cases with infin., the difference is, that when the dative is used, it is considered as the personal object of the verb; when the acc., as part of the compound cognate notion. So II. β, 50 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσε κηρύσσειν ἀγορήνδε κερηκομένους Ἀχαιοῖς, he gave an order to the heralds : but, Hdt. VI. 81 ὁ δὲ Κλειμένης τὸν ἱεὶά ἐκέλευε τοὺς εἰλωτας ἀπὸ τοῦ βαιμοῦ ἀνάγοντας μαστιγῶσαι, he ordered, that the priest should; the order being, ὁ ἱερεὺς τοὺς εἰλωτας—μαστιγούτω=κέλευσμα : Xen. Cyr. I. 3, 9 κέλευσον δὴ, ὦ πάππε, τὸν Σάκον καὶ ἐμοὶ δοῦναι τὸ ἔκπωμα : Soph. OE. T. 350 ἐννέπω σε τῷ κηρύγματι—ἐμμένειν (=ἔπος). Hence χαίρειν λέγειν τινά (like *aliquem valere jubere, aliquem missum facere, non curare*) and χαίρειν εἰπεῖν, λέγειν, φράζειν τινί, both Attic. Here belong the following verbs: μεγαίρω (σοί τι) : Od. γ, 55 κλῦθε, Ποσειδάων γαίῳχε, μηδὲ μεγέλης ἡμῖν εὐχομένοισι τελευτῆσαι τὰδε ἔργα, grudge not to us : but, Od. β, 235 ἀλλ' ἦτοι μνηστῆρας ἀγένορας οὐτι μεγαίρω ἔρδειν ἔργα βίαια κακορραφίῃσι νόοιο, grudge not that they : Od. α, 346 φθονῶ with acc. and inf., νεμεσίζομαι II. β, 296. So προσήκει, πρέπει, ἔξεστι, σύμφερὸν ἐστί, have the dat., or the acc. with the infin. ; συμβαίνει, δεῖ, χρή Æsch. Suppl. 203 θρασυτομεῖν γὰρ οὐ πρέπει τούτῃ ἥσσαντας : Thuc. II. 36 νομίζω—τὸν πάντα ὁμιλον ἀστῶν—ξύμφορον εἶναι αὐτῶν ἑπακούσαι : Plat. Gorg. p. 479 Ε τοῦτω προσήκει ἀθλίῳ εἶναι : Æsch. Ag. 1551 οὐ σε προσήκει λέγειν. But Id. Ion. p. 539 extr. οὐκ ἂν πρόποι γε ἐπιλήσμονα εἶναι βαψφδὸν ἄνδρα. Hdt. VIII. 140 ἐνορέω γὰρ ὑμῖν οὐκ οἷος τε ἰσομένοισι πολεμεῖν Ξερξῇ ; So Thuc. II. 74 φυγγνώμονες δὲ ἵστε τῆς μὲν ἀδικίας κολάζεσθαι τοῖς ὑπάρχουσι προτέροις, where ἰσομένοις and ὑπάρχουσι are attracted from their infinitives by the ἐν and σὺν in ἐνορέω and συγγνώμονες : there is a singular attraction in Æsch. Equit. 1312 καθῆσθαι μοι δοκεῖ εἰς τὸ Θησεῖον πλειούσαις, where it should be πλειούσας, but is attracted by the dative μοί.

Obs. 1. If a predicative word follows the infin., referring to the object of the verb, this predicate, by coalescing with the infin., frequently forms with it the compound cognate notion; while the object, thus being (so to say) released from the infin., returns to its proper government as the object of the verb; as, Hdt. III. 36 ἐντετατο τοῖς θεράπονσι λαθόντας (sc. τοὺς θεράποντας) μιν ἀποκτεῖναι : Æsch. Ag. 1200 θανμάζω δέ σου πόντου πέραν τραφεῖσαν ἀλλόθρου πῶλον κυρεῖν λέγουσαν ὥσπερ εἰ παριστάταις.

Obs. 2. And sometimes the proper construction of the verb obtains in an after part of the sentence : Soph. OE. R. 350 ἐννέπω σέ (σοί) τῷ κηρύγματι ἐμμένειν ὥς ὅτι γῆς μάστορι. Cf. Eur. Med. 56^a.

Obs. 3. It would seem as if when the dat. or genitive is joined with the verb before an infin. we sometimes find the person in the accusative repeated with the infinitive; as, Hdt. VI. 35 ἐδίδοντο αὐτοῦ τῷ θεῷ μιν πείθεσθαι.

§. 675. Hence we may see how it happens that participles or adjectives after infin., which ought to be in the same case (genitive or dative) as the object of the verb to which they refer (§. 672. 3), are often in the accus., because they are not considered as referring to that object, but as separated from it, and as belonging to the accusative implied in the infinitive to which they are joined.

a. The object of the verb in the genitive with accusative following—Hdt. VI. 100 Ἀθηναίων ιδεήθησαν σφίσι βοηθοὺς γινέσθαι (but Id. V. 80 δέεσθαι τῶν Αἰγυπτίων τιμωρητῶρων γινέσθαι): Thuc. I. 120 ἀνδρῶν σωφρόνων μὲν ἴσται, εἰ μὴ ἀδικοῦντο, ἡσυχάζειν, ἀγαθῶν δὲ ἀδικουμένων ἐκ μὲν εἰρήνης πολεμεῖν.

b. In the dative, with accusative following.—Il. ο, 115 sq. μὴ νῦν μοι νειμῆσθαι, Ὀλύμπια δώματ' ἔχοντες, τίσασθαι φόνον νῖος, ἰδὲτ' ἐπὶ νῆας Ἀχαιῶν: Od. κ, 531 ἐτάροισιν ἐποτρύναι καὶ ἀνῶξαι μῆλα—δεύραντας κατακτῆαι: Æsch. Choeph. 136 καὶ σὺ κλυθί μου, πάτερ, αὐτῇ τέ μοι δὸς εὐτυχιστέραν πολὺ μητρὸς γινέσθαι χεῖρά τ' εὐσεβιστέραν: Id. P. V. 217 κράτις δὴ μοι τῶν παριστώτων τότε ἐφαίνειτ' εἶναι προσλαβόντα μητέρα, Ζηνὶ συμπαραστατῆν: Eur. Med. 815 σοὶ δὲ συγγνώμῃ λέγειν τὰδ' ἴσται, μὴ πάσχουσιν ὥς ἐγὼ κακῶς^a: Hdt. VI. 78 παραγγέλλει σφί, ὅταν σημήνῃ ὁ κήρυξ ποιεῖσθαι ἄριστον, τότε ἀναλαβόντας τὰ ὅπλα χωρεῖν ἐς τοὺς Ἀργείους: Ibid. 109 ἐν σοὶ νῦν—ἴσται ἢ καταδουλώσας Ἀθήνας, ἢ ἐλευθέρως ποιήσαντα μνημόσυνα λιπέσθαι ἐς τὸν ἅπαντα ἀνθρώπων βίον: Id. III. 36 ἐντεῖλατο τοῖσι θεράπουσι λαβόντας μιν ἀποκτείνειν: Thuc. IV. 2 εἶπον δὲ τούτοις καὶ Κερκυραίων ἅμα παραπλέοντας τῶν ἐν τῇ πόλει ἐπιμεληθῆναι: Id. VII. 75 οἷς ἀντὶ μὲν τοῦ ἄλλους δουλωσομένων ἦκειν, αὐτοὺς τοῦτο μᾶλλον δεδιότας μὴ πάθωσι ξυνίβη ἀπίεσαι: Lys. Epitaph. p. 129 (R) εἰ μὲν γὰρ οἷόν τε ἦν τοὺς ἐν τῷ πολέμῳ κινδύνους διαφυγοῦσιν ἀθανάτους εἶναι: Ibid. p. 86 ἐνόμζον αὐτοῖς προσήκειν ἀγαθοῦς εἶναι: Xen. M. S. II. 6, 26 εἰ ἐξῆν τοῖς κρατίστοις συνθεμένους ἐπὶ τοὺς χεῖρους ἵεναι: Id. Anab. I. 2, 1 Ξερίῃ—ἥκειν παρήγγειλε λαβόντα τοὺς ἄνδρας. And even the two constructions are found in the same passage: Il. χ, 109 ἐμοὶ δὲ τὸν ἄν πολὺ κέρδιον εἶναι, ἄντην ἢ Ἀχιλῆα κατακτείναντα νείσθαι, ἢ καὶ αὐτῷ ὀλέσθαι εὐκλειῶς πρὸ πῶλhos: Soph. El. 958 ἢ πάρεστι μὲν στένειν πλοῦτον πατρὸς κτῆσιν ἐστερημένην, πάρεστι δ' ἀλγεῖν εἰς τοσούτου τοῦ χρόνου ἄλεκτρα γηράσκουσιν ἀνυμνῶν τε: Eur. Med. 1236 sqq. φίλαι, δίδοται τοῦργον ὥς τάχιστα μοι παῖδας κτανούσῃ τῇσδ' ἀφορμᾷσθαι χθονός, καὶ μὴ σχολὴν ἄγουσαν ἐκδοῦναι τέκνα ἄλλῃ φονεῦσαι^b.

Obs. 1. This principle resolves some of the difficulties which arise in some passages of the tragedians, in which there is a seeming ellipse of the dative: as, Soph. Aj. 1006 ποῖ γὰρ μολεῖν μοι δυνατόν τοῖς σοῖς ἀρήξαντ' ἐν πόντοις μηδαμοῦ ἀρήξαντα not ἀρήξαντι.

Obs. 2. For some constructions of the acc. participle seemingly the same as this, but really depending on a different principle, see §. 711.

Accusative with Infinitive, as Subject of a Sentence.

§. 676. 1. From this substantival usage of the accus. and infin. as representing together the cognate notion of the verb, it arose that they performed other substantival functions, and stood with some verbs as the subject: thus in λέγουσι τὸν Κύρον νικῆσαι, the τὸν Κύρ. νικῆ. = *the victory of Cyrus*; then the form of the sentence being altered into "*the victory of Cyrus is reported*," the compound notion retains the form whereby it originally derived its substantival power as the compound object of the verb, and stands in that form as a compound subject to the verb which

^a Pflugk ad loc.

^b Pflugk ad loc. Elm. Heracl. 693.

would otherwise be impersonal—*τὸν-Κῦρον-νικῆσαι λέγεται*. If the nomin. were used it would immediately destroy the substantival power of the expression, and the compound would separate itself into the subject and predicate of the verb, as *ὁ Κῦρος*, (subj.) *λέγεται νικῆσαι*: and it must be observed that this use of the accus. and infin. as a subject depends on the original form of the thought, which is implied in its altered expression; as, *λέγεται τὸν Κῦρον νικῆσαι*=*λέγουσι*; *πέπρωται τὸν βασιλέα ἀποθανεῖν*=*fatum constituit*; *δοκεῖ μοι σε ἀμαρτεῖν*=*ἡγοῦμαι*; *ἀγαθὸν ἐστί σε τοὺς γονεῖς ἀγαπᾶν*=*probo* &c.

2. It is used as the subject,

a. After passive verbs, *λέγεται*, *ἀγγιλλεται*, *ὁμολογεῖται* &c., (for which however we often find the active form used:) Hdt. III. 9 *λέγεται τὸν βασιλέα—ἀγαγεῖν*: Ibid. 26 *ἐς μὲν δὴ τούτων τὸν χώρον λέγεται ἀπικέσθαι τὸν στρατόν*: Xen. Cyr. I. 4, 26 *καὶ Κῦρον δὲ αὐτὸν σὺν πολλοῖς δακρύοις λέγεται ἀποχωρῆσαι*. Immediately afterwards, *πολλὰ δὲ δῶρα διαδοῦναι φασιν αὐτὸν (τὸν Κῦρον) τοῖς ἡλικιώταις*—. *Τοὺς μέντοι λαβόντας καὶ δεξαμένους τὰ δῶρα λέγεται Ἀστυάγει ἀποδοῦναι*: *Ἀστυάγην δὲ δεξάμενον ἀποπέμψαι τὸν δὲ πάλιν τε ἀποπέμψαι εἰς Μήδους*: Plat. Phæd. p. 72 A *ὁμολογεῖται δὲ καὶ ταύτῃ, τοὺς ζῶντας ἐκ τῶν τεθνεώτων γεγονέναι*.—But Xen. Cyr. V. 3, 30 *ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται*: Ibid. I. 2. princ. *πατὴρ δὲ μὲν δὴ λέγεται Κῦρος γενέσθαι Καμβύσου*. Both constructions, Plat. Charm. princ. *καὶ μὴν ἡγγεῖται γε ἡ μάχη ἰσχυρὰ γεγονέναι καὶ πολλοὺς τεθνάναι*.

b. With *πέπρωται*, *δοκεῖ*, *προσέκει*, *πρέπει*, *δοκεῖ*, *ξυμβαίνει* &c.: II. σ, 329 *ἄμφω γὰρ πέπρωται ὁμοίην γαῖαν ἐρεῦσαι αὐτοῦ ἐνὶ Τροίῃ*: II. α, 126 *λαοὺς δ' οὐκ ἐπέοικε παλίσλογοι ταῦτ' ἐπαγγεῖρειν*: Hdt. III. 124 *ἔδοκε δὲ οἱ τὸν πατέρα—λοῦσθαι μὲν ὑπὸ τοῦ Διὸς, χρεῖσθαι δὲ ὑπὸ τοῦ ἡλίου*: Id. VIII. 9 *ἐνίκαι*: Thuc. IV. 3. extr. *τῷ δὲ ἔδοκει—τοὺς Μεσσηνίους ἂν βλάπτειν κ. τ. λ.*: Plat. Phæd. p. 74 A *ἄρ' οὖν οὐ κατὰ πάντα ταῦτα συμβαίνει τὴν ἀνάμνησιν εἶναι μὲν ἀφ' ὁμοίων κ. τ. λ.*

Obs. *Δοκεῖν* is sometimes used as a personal, as in Lat., *videri*: Xen. Anab. III. 1, 21 *λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις, καὶ ἡ ἡμετέρα ὑποψία*. So also *συμβαίνειν*, the nominative substantive subject being placed first: Plat. Phæd. p. 67 C *κάθαρσις δὲ εἶναι οὐ τοῦτο ξυμβαίνει κ. τ. λ.* for *ξυμβαίνει κάθαρσιν τοῦτο εἶναι*: Id. Rep. p. 438 E *ἐπιστήμη—ποῖα δὲ τις συνέβη καὶ αὐτῇ γενέσθαι*,

c. With adj. and subst. with *εἶναι*, (a) when the infin. signifies

something to be done, or (β) when it signifies an object of a mental emotion, expressed by an adj. or subst.: α. With ἀγαθόν, κακόν, καλόν, φίλον, ἐπικέες ἔστιν &c.—μοῖρά ἔστιν &c.—οὐκ ἔστιν, οὕτως ἔστιν &c.; (the ἔστιν may be supplied by the mind:) Od. η, 159 sq. οὐ μὲν τοι τόδε κάλλιον, οὐδὲ ἔοικεν, ξείνον μὲν χαμαὶ ἔσθαι ἐπ' ἐσχάρῃ ἐν κονίῃσι: Π. ν, 226 sq. μέλλει δὴ φίλον εἶναι ὑπερμενεί Κρονίωνι, νωνύμους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιοῖς: Π. ρ, 421 μοῖρα παρ' ἀνέρι τῷδε δαμῆναι πάντας ὁμῶς: Π. ν, 114 ἡμέας γ' οὕτως ἔστι μεθίμεναι πολέμοιο; β. Π. τ, 182 οὐ μὲν γάρ τι νεμεσσητὸν βασιλῆα ἄνδρ' ἀπαρέσσαισθαι, ὅτε τις πρότερος χαλεπήνῃ: Π. γ, 156 οὐ νέμεσις, Τρώας καὶ εὐκνήμδας Ἀχαιοὺς τοιγὶδ' ἀμφὶ γυναικὶ πολλὸν χρόνον ἄλγεα πάσχειν: Π. ρ, 336 sq. αἰδῶς μὲν νῦν ἦδε γ', Ἀρηΐφιλων ὑπ' Ἀχαιῶν Ἴλιον εἰσαναβῆναι ἀναλκείησι δαμέντας! Π. ι, 230 ἐν δοίῃ γε σωσέμεν ἢ ἀπολέσθαι.

Change of the Impersonal into the Personal Construction.

§. 677. 1. In the instances given under §. 676. 2. α. and β., we see the Greeks avoiding the impersonal construction by placing the acc. and infin. as the subject of the passive or impersonal verbs. Another mode of avoiding this construction with the verb εἶναι is, by separating the accusative from the infin., placing it in the nom. as the subject of the verb εἶναι, and making the adjective, which with ἔστί makes up the verbal notion, agree with it: Eur. Hec. 673 ἥς ἀπηγγέλθη τάφος πάντων Ἀχαιῶν διὰ χειρὸς σπασθῆν ἔχειν for ἀπηγγέλθη τάφον κ. τ. λ. (See also §. 684. Obs. 1.) This is especially the case with the adj.: δίκαιος, δέσιος, ἐπίδοξος, δυνατός, ἀμήχανος, χαλεπός &c.; as, δίκαιός εἰμι τοῦτο πράττειν, for δίκαιόν ἐστί με ταῦτα πράττειν.—Δίκαιός εἰμι εἶναι ἐλεύθερος: Π. α, 107 αἰεὶ τοι τὰ κακ' ἔστι φίλα φρεσὶ μαρτυρέσθαι: Π. ν, 726 Ἔκτορ, ἀμήχανός ἐσσι παραρητοῖσι πιθέσθαι: Hdt. VI. 12 ἐπίδοξοι τῷτὸ τοῦτο πείσεσθαι εἰσι: Xen. Cyr. V. 4, 20 δέξιοί γε μίντοι ἐσμέν τοῦ γεγενημένου πράγματος τούτου ἀπολαύσαι τι ἀγαθόν: Id. Anab. I. 2, 21 ὁδὸς ἀμήχανος εἰσελθεῖν στρατεύματι: Ibid. IV. 1, 17 δυνατὴν καὶ ὑποζυγίους πορεύεσθαι ὁδόν: Plat. Rep. p. 471 C δυνατὴ αὕτη ἡ πολιτεία γενέσθαι: Id. Phædr. p. 256 B οὐ μείζον ἀγαθὸν οὔτε σωφροσύνη ἀνθρωπίνῃ οὔτε θεία μαρία δυνατὴ πορίσαι ἀνθρώπῳ: Id. Rep. p. 559 B δυνατὴ δὲ κολαζομένη—ἀπαλλάττεσθαι: Ibid. p. 330 C (οἱ χρηματισάμενοι) χαλεποὶ—ἐγγενέσθαι εἰσίν, οὐδὲν ἐθελοντες ἐπαινεῖν ἀλλ' ἢ τὸν πλοῦτον: Id. VIII. 137 οἱ δὲ τὸν μισθόν, ἔφασαν, δίκαιοι εἶναι ἀπολαβόντες οὕτω ἐξίεσθαι, for δίκαιόν ἐστιν αὐτοὺς &c.

2. Somewhat analogously to this the object of an infinitive is made into the subject of the verb; as, Eur. Hipp. 369 ἐμοὶ μὲν οὖν ἀβίотος βίον τύχα εἶη τυχεῖν, for εἶη ἐμοὶ τυχεῖν τύχαν.

Obs. 1. The construction with certain verbs compounded with ἐν affords a remarkable instance of this attraction, where even the object of the infin. is made the subject of the verb: Hdt. IX. 7 τῆς ἡμετέρας ἐπιτηδεύατον ἔστιν ἐμμαχέσασθαι τὸ Θριάσιον πεδίον (i. e. ἐπιτηδεύατον ἦν μαχίσασθαι ἐν τῷ Θριάσι πεδίῳ: Eur. Phœn. 739 ἐνδυστυχήσαι δεινὸν εὐφρόνης κνίφας.

α Stallb. ad loc.

And this occurs not only with adj. but with verbs : Demosth. p. 294, 13 τὰ τῶν Ἑλλήνων ἀτυχήματα ἐνευδοκιμῆν ἀπέκειτο, for ἀπέκειτο εὐδ. ἐν τοῖς ἀτυχήμασι : Plat. Phædr. p. 228 E ἴμαντόν σοι ἐμμελετᾶν παρέχειν οὐ πάνυ δέδοκται.

Obs. 2. In this construction another clause sometimes follows referring to some other person ; and the accusative of this person is used with the infinitive, as if the impersonal formed had been used in the former clause ; as, Hdt. IV. 137 οὔτε αὐτὸς Μιλησίων οἷός τε ἔσται ἄρχειν, οὔτε ἄλλον οὐδένα οὐδαμῶν, as if it had been οἷόν τε.

Obs. 3. The exact contrary to this change of an impersonal into a personal construction is found in Il. γ. 286 τιμὴν δ' Ἀργείοις ἀποτινέμεν ἦντιν' ἔουκεν, for ἦτις ἔουκεν.

Obs. 4. For the use of the infinitive in narrations, see §. 884 and Oratio Obliqua §. 889. For the use of participle for the infinitive, see under Participle.

Infinitive with the Article.

§. 678. 1. The Infin. with the article (τό) is treated as a substantive, capable of declension by means of the inflexions of the article, and thereby of expressing all the relations of the cases of a substantive. It retains however so much of its verbal nature as to admit the objective relations : τὸ ἐπιστολὴν γράφειν, τὸ καλῶς γράφειν ἐπιστολὴν &c., τὸ καλῶς θνήσκειν, τὸ ὑπὲρ τῆς πατρὶδος θνήσκειν.

2. In this way whole sentences, by prefixing the article, may assume the character of one lengthened substantival notion. The unity of this notion is often marked by the position of the article first, and the infinitive last, so that all the words between them are marked as belonging to the infinitive, and making up with it one notion. This collocation however is not always observed, and in poetry is not unfrequently violated ; as, Soph. Ant. 723 καὶ τῶν λεγόντων εὖ καλὸν τὸ μανθάνειν for τὸ τῶν εὖ λεγόντων μανθάνειν καλόν.

3. If a noun is joined with the infin. as the subject thereof, it is in the accus., as τὸ ἄρχειν αὐτοὺς ἐλέγετο, unless it is the same as the principal subject of the sentence, when it is in the nomin., as ἔφασαν αὐτοὶ ἄρχειν.—(See §. 672. 1, 2.)

a. Nominative (subject).—Τὸ θνήσκειν τινὰ ὑπὲρ τῆς πατρὶδος καλὴ τις τύχη : Xen. Cyr. V. 4, 19 τὸ ἁμαρτάνειν ἀνθρώπους ὄντας οὐδὲν, οἶμαι, θαυμαστόν. In apposition as an explanation : Plat. Rep. p. 590 E ἡ τῶν παιδῶν ἀρχή, τὸ μὴ ἔαν ἐλευθέρους εἶναι : cf. Thuc. I. 32 σωφροσύνη τὸ δοκεῖν κ. τ. λ. : Thuc. II. 65 δρεγόμενοι τοῦ πρώτος ἕκαστος γίγνεσθαι.

b. Genitive — whether as attribute of another subst., or object of a verbal notion : Hdt. I. 86 εἰ τις μιν δαιμόνων ῥύσεται

τοῦ μὴ ζῶντα κατακαυθῆναι : Xen. Anab. I. 3, 2 Κλέαρχος μικρὸν ἐξέφυγε τοῦ μὴ καταπετρωθῆναι : Xen. Cyr. I. 4, 4 ὥς δὲ προῆγεν ὁ χρόνος αὐτὸν (τὸν Κῦρον) σὺν τῷ μεγέθει εἰς ὦραν τοῦ πρόσηβον γενέσθαι : Id. M. S. I. 2, 55 παρεκάλει ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον : Plat. Rep. p. 354 B οὐκ ἀπεσχόμεν τοῦ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν ἀπ' ἐκείνου : Demosth. p. 16. princ. δοκεῖ τὸ φυλάξαι τὰγαθὰ τοῦ κτήσασθαι χαλεπώτερον εἶναι. The genitive is very often used to define a preceding subst. : Thuc. II. 87 ἡ διαγνώμη τῆς Ἐκκλησίας τοῦ τὰς σπονδὰς λελύσθαι : Plat. Legg. p. 657 B ἡ—ζήτησις τοῦ καινῇ ζητεῖν αἰὲ μουσικῇ χρῆσθαι : (cf. Ibid. p. 776 D ἡ τε τῶν Ἡρακλεωτῶν δουλεία τῆς τῶν Μαριανδυνῶν καταδουλώσεως.) With prepos. : *as, αντί, instead of, χωρὶς, μέχρι, ἐκ, especially ὑπέρ and ἔνεκα with μή* : Thuc. I. 45 προεῖπον δὲ ταῦτα τοῦ μὴ λύειν ἔνεκα τὰς σπονδὰς, *ne fœdera frangerent* : Xen. Hier. IV. 3 δορυφοροῦσιν ἐπὶ τοὺς κακούργους ὑπὲρ τοῦ μηδένα τῶν πολιτῶν βιάσθαι θανάτῳ ἀποθνήσκειν : Plat. Crit. p. 44 B χωρὶς μὲν τοῦ ἐστερηθῆναι τοιούτου ἐπιτηδείου^a : Demosth. p. 101, 45 κάκεῖνα ὑπὲρ τοῦ τούτων γενέσθαι κύριος καὶ τὰλλα πάντα πραγματεύεται. Also the simple genitive (without a preposition) : Thuc. V. 72. fin. τοῦ μὴ φθῆναι τὴν ἐγκατάληψιν, *as the reason*. The genitive is especially used to denote something to be done—an object, aim, purpose, (in a negative sense most commonly,) this object, &c. being considered as the cause of the action (§. 492.). This was an Attic idiom, not usual in the old orators, but very usual in Demosth. and still more so in the later writers : Xen. Cyr. I. 3, 9 οἱ γὰρ τῶν βασιλέων οἰνοχόοι—εἰς τὴν ἀριστερὰν (οἴνου) ἐγχεάμενοι καταρροφούσι, τοῦ δὲ, εἰ φάρμακα ἐγχείοιεν, μὴ λυσιτελεῖν αὐτοῖς : Plat. Gorg. p. 509 D εἰ δὲ δύναμιν παρασκευάσθαι τοῦ μὴ ἀδικεῖσθαι. Without any negation : Ibid. p. 457 E φοβοῦμαι οὖν διελέγχειν σε, μὴ με ὑπολάβῃς οὐ πρὸς τὸ πρᾶγμα φιλονεικοῦντα λέγειν τοῦ καταφανὲς γενέσθαι, ἀλλὰ πρὸς σε, i. e. *ne suspicieris me non rei causâ contententem dicere, ut manifesta fiat, sed tuâ causâ*^b.

c. Dative.—Xen. Cyr. IV. 5, 9 ἐβριμούτο τε τῷ Κύρῳ καὶ τοῖς Μήδοις τῷ καταλιπόντας αὐτὸν ἔρημον οἶχεσθαι : Plat. Phæd. p. 71 C τῷ ἔῃν ἔστι τι ἐναντίον ὥσπερ τῷ ἐρηγορεῖν τὸ καθεύδειν : Demosth. p. 92, 11 οὐδενὶ τῶν πάντων πλέον κεκράτηκε τῆς πόλεως Φίλιππος ἢ τῷ πρότερος πρὸς τοῖς πράγμασι γίγνεσθαι. With the nom. in attraction for acc. : Thuc. II. 42 καὶ παθεῖν μάλλον ἡγησάμενοι ἢ τῷ ἐνδόντες σώζεσθαι : Plat. Hipp. Maj. p. 299 D ἐρωτῶ, εἰ τις (ἡδονὴ)

^a Stallb. ad loc.^b Stallb. ad loc.

αὐτῷ τούτῳ διαφέρει, τῷ ἢ μὲν ἡδονὴ εἶναι, ἢ δὲ μὴ ἡδονὴ εἶναι τῶν ἡδονῶν. With prepositions; as, ἐν, ἐπὶ: Soph. Aj. 554 ἐν τῷ φρονεῖν ἡδιστος βλός: Plat. Gorg. p. 456 E ἐκεῖνοι μὲν γὰρ παρέδοσαν ἐπὶ τῷ δικαίως χρῆσθαι τούτοις: Thuc. I. 34 ἐπὶ τῷ δοῦλοι εἶναι.

d. Accusative.—Xen. Cyr. I. 4. 21 ὁ Κῦρος ἐφέρετο, μόνον ὁρῶν τὸ παῖν τὸν ἀλίσκόμενον: Plat. Gorg. p. 512 E αὐτὸ μὲν γὰρ τὸ ἀποθνήσκειν οὐδεὶς φοβεῖται: Id. Apol. S. p. 28 D πολὺ μᾶλλον δεῖσας τὸ ζῆν. Frequently in apposition, as more accurate explanation of a preceding accusative: Xen. Cyr. V. 1, 28 δαίμονος ἂν φαίην τὴν ἐπιβουλήν (αἰεὶ βούλησιν) εἶναι τὸ μὴ εἶδαι ὑμᾶς μέγα εὐδαίμονας γενέσθαι. With prepositions, as πρὸς, especially διὰ. With the nominative in attraction with the infin.: Xen. Cyr. I. 4, 3 ὁ Κῦρος διὰ τὸ φιλομαθῆς εἶναι πολλὰ—τοὺς παρόντας ἀνηρώτα—, καὶ ὅσα αὐτὸς ὑπ' ἄλλων, διὰ τὸ ἀγχείους εἶναι ταχὺ ἀπεκρίνετο.

Obs. 1. With many verbs the infin. is used both with and without the article, as may be seen by a comparison of the instances given of each; but when a preposition is joined with the infin., as if it were actually a substantive, it must have the article, as without it it is not capable of inflexion. Herodotus alone uses ἀντὶ with the infin. without the article; as, I. 210 δε ἀντὶ μὲν δούλων ἐποίησας ἐλευθέρους Πέρσας εἶναι, ἀντὶ δὲ ἀρχεσθαι ὑπ' ἄλλων, ἀρχεῖν ἀπάντων, apparently for antithesis. In other passages, as VI. 32, VII. 170, the reading is doubtful.

Obs. 2. For the Infin. with Acc., for Infin. with Gen., see §. 675, a.

*Infinitive with the Article (a) in exclamations and questions,
(b) in adverbial expressions.*

§. 679. 1. As the equivalent acc. is used to express the annoyance, or object of pain, dislike, &c., so the infin. with the article (which, however, is sometimes omitted in poetry) is used in similar expressions and questions: Xen. Cyr. II. 2, 3 ἐκείνος παρὸν ἀναθεὶς εἶπε πρὸς ἑαυτὸν τῆς τύχης, τὸ ἐμὶ νῦν κληθέντα δεῦρο τυχεῖν! Soph. Phil. 234 ὦ φίλτατον φώνημα! φεῦ τὸ καὶ λαβεῖν πρόσφθεγμα τοιοῦδ' ἀνδρὸς ἐν μακρῷ χρόνῳ! Without the article: Æsch. Eum. 835 ἐμὰ παθεῖν τάδε, φεῦ, ἐμὲ παλαιόφρονα κατὰ γὰρ οἰκείν, ἀτρίστον, φεῦ, μύσος! See also §. 665. 2.

2. Many phrases, in which the article τό precedes the infin. εἶναι, joined with an adverb or prepos. and its case, are used adverbially. These are to be considered as accusatives, as this is the proper form of adverbial expressions of this sort (§. 548. 2. f.); the infin. signifies the state; as, τὸ νῦν εἶναι, the present state; and is used adverbially, "with respect to the present state," *pro præsenti temporis conditione*; τὸ τήμερον εἶναι, *pro hodierni diei conditione*: Thuc. IV. 28 ἐκείναις ἡνίκα βούλεται δύναμιν λαβόντα τὸ ἐπὶ σφῶς εἶναι ἐπιχειρεῖν.—τὸ ἐπ' ἐκείνους εἶναι Thuc.: Xen. Anab. I. 6, 9 τὸ κατὰ τοῦτον εἶναι, as far as belongs to him: (Plat. Protag. p. 317 princ. ἐγὼ δὲ τούτοις ἀπασιν κατὰ τοῦτο εἶναι οὐ συμφέρομαι, *ego vero cum his omnibus, quantum quidem ad hoc attinet, non consentio*, it should probably

be read with Ast, τὸ κατὰ τοῦτο εἶναι^a. Τὸ νῦν is also used without εἶναι, which must be supplied by the reader. The following passages grammarians generally class here improperly: Hdt. I. 153 καὶ τοὺς Ἴωνας ἐν οὐδενὶ λόγῳ ποιησάμενος τὴν πρώτην εἶναι. Εἶναι is here the predicate of Ἴωνας, and the construction is correct without it; cf. Id. VII. 143 extr. Ἀθηναῖοι ταῦτά σφι ἔγνωσαν αἰρετώτερα εἶναι μᾶλλον ἢ τὰ τῶν χρησμολόγων, οἱ οὐκ ἔων ναυμαχίην ἀρτίεσθαι, τὸ δὲ σύμπαν εἶναι, οὐδὲ χεῖρας ἀνταίρεσθαι, ἀλλὰ ἐκλιπόντας χάριν τὴν Ἀττικὴν, ἄλλην τινα οἰκίζειν, i. e. *censuerunt Athenienses potius esse rationem, quam illam, quæ erat ab oraculorum interpretibus proposita, qui, apparatus navalis pugna dissuadentes, summam rei in eo verti aiebant, ut ne manus quidem tollerent &c.*: Id. VI. 137, where the infin. ἰδεῖν stands (as elsewhere) in the *oratio obliqua* for the imperfect: Soph. OE. C. 1184 (1191) ἔφυσας αὐτὸν, ὥστε μὴ γε δρῶντά σε τὰ τῶν κύματα δυσσεβιστάτων, πάτερ, θέμις σέ γ' εἶναι κείνον ἀντιδρᾶν κακῶς: join ὥστε θέμις εἶναι (not ὥστε ἀντιδρᾶν: θέμις εἶναι is here a predicate of the sentence *σε κείνον ἀντιδρᾶν*: θέμις is here indeclinable).

3. Analogous to this idiom is the phrase ἐκὼν εἶναι, of which the best explanation seems to be that it is used to qualify a negative sentence by making it depend on the power of the speaker: Thuc. II. 89 τὸν δὲ ἀγῶνα οὐκ ἐν τῇ κόλπῳ ἐκὼν εἶναι ποιήσομαι, *I will not (to be willing to do so) that is (as far as my will goes) fight in the gulf*. We have an analogous phrase in the adverbial infinitive, "*to be sure—*" you will not, *to be sure*, do so^b.

4. For the use of the Infin. with ἄν, see §. 429.

PARTICIPLE.

§. 680. 1. The simplest use of the participle is adjectival, as attaching a verbal quality to the substantive or pronoun. It is thus used either as an immediate attributive, the article preceding it, as ὁ παρὼν ἄνθρωπος, *the present man*, or as a (more or less) remote attributive (the article standing before the substantive), as ὁ ἀνὴρ παρών, *the man, who is present*.

2. The participle differs from the adjective as the quality which it represents is in operation; and as a part of the verb it expresses time, which the adjective does not.

3. The use of the participle for the object of the verb differs from that of the infin., inasmuch as the latter expresses either the immediate object of the verb, or end or result thereof, while the former is used not only, as the infin., (and where in Latin the infin. is used,) to add to the verbal notion the accessories which are required to give it a definite meaning, as χαίρω, *I rejoice*, τῷ πατρὶ ἐλθόντι (or τὸν πατέρα ἐλθεῖν); but also adverbially, to express notions of time, cause, mode and manner, which are the acci-

^a Cf. Stallb.

^b Arnold Thuc. II. 89.

dents of the verbal notion, and not actually necessary to its definite meaning, as τοῦ ξαπρὸς ἐλθόντος τὰ ἄνθη θάλλει.

Obs. The effect of this construction is to place the object of the verb in more immediate connexion with the subject thereof: χαίρω σφ̄ πατρί ἐλθόντι brings the arrival more actually and vividly before us than χαίρω σὸν πατέρα ἐλθεῖν.

4. The essential force of the participle is attributive, which it retains throughout: hence it must always be joined with a subst. or pronoun expressed or implied, which it represents as being in the action or state expressed by the participle, while the infin. signifies the effect, or result, or aim of the action or state of the governing verb.

Participle as the completion of the verbal notion.

Nominative Participle.

§. 681. 1. The participle with a substantive completes the notion of an action or state by expressing some essential part of the object of the action or state, as χαίρω, *I rejoice*, is an imperfect notion, as we do not know the cause or the object of the joy—χαίρω τῷ πατρί ἐλθόντι is a complete notion, as we know of what nature the joy is. See §. 695. So ὁρῶ τὸν ἄνθρωπον τρέχοντα—χαίρω τῷ φίλῳ ἐλθόντι—οἶδα ἄνθρωπον θνητὸν ὄντα—ἀκούω αὐτοῦ λέγοντος—παύω αὐτὸν γράφοντα. In many of these constructions in Latin, *quod, that*, with the subjunctive would be used.

2. The part. of course stands in the same case as its subst., and this in the case of the governing verb; as, ἀκούω Σωκράτους and ἤκουσά ποτε αὐτοῦ περὶ φίλων διαλεγομένου.—Χαίρω σοι and χαίρω σοι ἐλθόντι.—Ὀρῶ ἄνθρωπον and ὁρῶ ἄνθρωπον τρέχοντα. So Æsch. Ag. 271 εὖ γὰρ φρονούντος ὄμμα σου κατηγορεῖ.

3. With all purely neuter verbs, which have no personal object such as εὐτυχέω, or middle verbs, the participle of course stands in the nominative. But with some verbs which have a personal object, such as οἶδα (ἐγώ) ἐμὲ θνητὸν ὄντα; the subst. or pronoun is suppressed, and the participle by attraction to the subj. is in the nomin.; as, οἶδα θνητὸς ὢν: Thuc. VII. 47 ἐώρων οὐ κατορθούντες (*se rem non prospere gerere*) καὶ τοὺς στρατιώτας ἀχθόμενους. So also must the part. be in the nom. when it refers to the subject of a passive or reflexive verb; as, ὀρώμαι, φαίνομαι, φανερός εἰμι, δηλός εἰμι ἡμᾶς εὖ ποιήσας.—Ἐπαύοντο ἀδικοῦντες.

4. The principle of this construction will easily explain both its

nature and its limitations: the state in which the subject is in is spoken of as producing some effect on his perceptions or feelings, of which, when so produced, the state is again the object; as, ἁμαρτάνων αἰσθάνομαι, the ἁμαρτία produces the αἰσθησις, though it is also the thing perceived. Hence this attraction takes place with all verbs of sense or feeling, as αἰσθάνομαι, ὁράω, or neuter expressions thereof, as ὁμολογῶ. Hence also it is not thus used with verbs where the consequent effect or operation of the verbal notion is expressed, but where the notion of the participle is conceived, either as present, or as existing either in act or intention; as having taken place antecedently to the notion of the verb; as, ἁμαρτάνων ὁρῶ, *erring I (now) see it*; or (more rarely) coincidently with it; as, ἐπειράτο κατιῶν, *he endeavoured to come back*—or, *coming back he endeavoured*; the endeavour consisted in beginning κατιέναι.

5. As this participle refers to present and past circumstances, it follows that it is used only of really existing things, while the infinitive is used where the writer does not define whether the act really is or was in existence or not. So δοκεῖ ὄν is of something real and true; δοκεῖ εἶναι, it may be true or false. So φαίνομαι ποιῶν, *I evidently do it*; φαίνομαι ποιεῖν, *I seem to do it*. See also §. 683. *Obs.* 1. Hence also it is not used in negative sentences where the action of the participle would be denied: Hdt. VII. 39 βασιλέα οὐ καυχῆσαι ὑπερβαλέσθαι, not ὑπερβαλόμενος.

6. It is however sometimes found with future notions where we should use the infinitive, when the future may be paraphrased by μέλλω, and expresses the present fact or certainty that something is about to happen. Hence when the participle refers to some present conviction or intention with regard to something future; as, Hdt. II. 29 οἱ δὲ μετήϊσαν ἄξορες, *but they, with the intention of fetching him, went after him*; Eur. Iph. Aul. 1503 θανούσα, *being about to die*, οὐκ ἀναίνομαι: Thuc. III. 67 ἵα ὑμεῖς, μὲν εἰδήτε δικαίως αὐτῶν καταγνωσόμενοι—καταγνωσόμενοι refers to an already determined sentence. So Id. VI. 54 προπηλακίων (expressing his determination to insult him) παρσκευάζετο: Eur. Heracl. 992 κἀγὼν ἀγῶνα τόνδ' ἀγωνιούμενος: Hdt. VII. 159 ἴσθι ἀρξόμενος ὑπὸ Λακεδαιμονίων, the present certainty is here expressed. So with negatives: Eur. Hipp. 354 οὐκ ἀνέξομαι ζῶσα, *I now living will not endure it*; and where the οὐ or μή is privative, as μανθάνεις οὐκ-εἰδώς, *you now know that you were ignorant*.

Remarks on this construction.

§. 682. When it is to be expressly marked that the subject of the verb is also the object of it, this attraction sometimes does not take place; but the participle and pronoun follow the verb in the acc. : Xen. Cyr. I. 4, 4 οὐχ, ἃ κρείττων ᾔδει ὦν, ταῦτα προύκαλεῖτο τοὺς συνάντας, ἀλλ' ὅπερ εὖ ᾔδει ἑαυτὸν ᾔπτονα ὄντα, ταῦτα ἐξήρχε : Ibid. 5, 10 περιεῖδον αὐτοὺς γάρ γε ἀδυνάτους γενομένους : Demosth. p. 817 extr. ἀπέγραψε ταῦτα—ἔχοντα ἑαυτὸν.

2. With σύνοιδα, συγγινώσκω ἑμαυτῷ the participle may either agree with the subject or with the personal pronoun following the verb; as, σύνοιδα (συγγινώσκω) ἑμαυτῷ εὖ ποιήσας, or σύνοιδα ἑμαυτῷ εὖ ποιήσαντι : Plat. Apol. p. 21 B ἐγὼ—ξύνοιδα ἑμαυτῷ σοφὸς ὦν : Ibid. p. 22 D ἑμαυτῷ ξυνῆδειν οὐδὲν ἐπισταμένην, or the personal pronoun may be omitted : Eur. Med. 495 ἐπεὶ ξύνοισθα οὐκ ἔθορκος ὦν. But when the object of these verbs is not the same person as the subject, then the part. and subst. are either in the dat., as σύνοιδά σοι εὖ ποιήσαντι, or both in acc., as σύνοιδά σε εὖ ποιήσαντα, or where an infinitive follows (see §. 674, 675.) the subst. in dat., and participle in acc., where the dat. depends upon σύν, and the acc. on οἶδα : Xen. Œc. III. 7 ἐγὼ σοι σύνοιδα ἐπὶ μὲν κωμῶδων θίαν καὶ πάνυ πρῶτ' ἀνιστάμενον, καὶ πάνυ μικρὰν ὁδὸν βαδίζοντα καὶ ἐμὲ ἀναπείθοντα προθυμῶς συνθιᾶσθαι. The infin. is also used after συγγινώσκω : Hdt. IV. 126 σὺ δὲ συγγινώσκειαι εἶναι ἥσσαν. Also with ὁικεῖναι, *to be like*, and ὁμοιον εἶναι, the part. agrees either with the subject or object : Plat. Cratyl. p. 419 C ὁδύνη δὲ ἀπὸ τῆς ἐνδύσεως τῆς λύπης κεκλημένη ὁικεῖν : Xen. Hell. VI. 3, 5 ὁικατε τυραννίσι μᾶλλον ἢ πολιτείαις ἡδόμενοι : Id. M. S. IV. 3, 8 ταῦτα παντάπασιν ὁικεῖν ἀνθρώπων ἔνκα γινόμενα : but Id. Anab. III. 5, 13 ὁμοιοὶ ἦσαν θαυμάζοντες : Plat. Menon. p. 97 A ὁμοιοὶ ἐσμεν οὐκ ὁρθῶς ὁμολογηκοί : Id. Rep. p. 414 C ὁικας, ἔφη, ἀκούοντι λέγειν : Id. Apol. p. 26 extr. ὁικε γὰρ ὥσπερ αἶνγμα ξυτιθέντι, διαπειρωμένῳ κ. τ. λ. and the partic. being omitted (see 3.) : Id. Phæd. p. 62 C ὁ μῆντοι νῦν δὴ ἔλεγες, τὸ τοὺς φιλοσόφους ῥαδίως ἂν ἐθέλειν ἀποθῆσκειν, ὁικε τοῦτο, ὦ Ζῶκρατες, ἀτόπῳ (sc. ὄντι).

3. The participle ὦν is often omitted with predicative adj. and subst. : Soph. Œ. C. 783 φράσω δὲ καὶ τοῖσδ', ὥς σε δηλώσω κακόν (sc. ὄντα) : Ibid. 1210 ὥς ἴσθι (sc. ὦν) : Id. Antig. 471 δηλοῖ τὸ γίνεσθ' ὦμον ἐξ ὧμοῦ πατρός τῆς παιδὸς (sc. ὦν) : Eur. Hipp. 901 σὴν δάμαρβ' ἄρῳ, πάτερ, νεκρόν (sc. οὖσαν) : Ibid. 1076 σαφῶς τόδ' ἔργον—σε μηνύει κακόν : cf. 1288 : Id. Hec. 348 κακὴ φανοῦμαι καὶ φιλόψυχος γυνή : Ibid. 423 ἀγγελλε πασῶν ἀθλιωτάτην ἐμέ^a. So also after ἡγεῖσθαι, νομίζειν : Eur. El. 67 ἐγὼ σ' ἴσον θεοῖσιν ἡγοῦμαι φίλον : Demosth. p. 45, 18 εἰδὼς εὐτρεπεῖς ὑμᾶς. And even when εἶναι is the substantive verb : Ibid. p. 51, 41 εἰάν ἐν Χερρονήσῳ πύθησθε Φιλίππον (sc. ὄντα, i. e. *versantem*). So probably we must explain Eur. Hec. 1215 καπνῷ δ' ἐσήμεν' (intrans.) ἀστὺ πολεμίων ὕπο (sc. ὦν, *the city appeared by the flames* (καπνῷ), (*to be*) *under the hand of the enemy*, i. e. *fired by them*).

4. Where the participle is in the nom. by attraction, the Latins would use either the pronoun with infin., as *sensit se errasse*; or in fut. time, the future in *rus* with *esse*, as *sensit se lapsurum esse*; or sometimes the Greek construction, *sensit medios delapsus in hostes*. In similar cases, in English we should use either the pronoun and infin.; as, *I know myself to be mortal*;

^a Pflugk ad loc.

or the finite verb with "that," *I know that I am mortal*. And, as a general rule, such Latin and English expressions may be translated into Greek by this construction, when the verbal notion of the part. is conceived to exist antecedently or coincidently with the notion of the verb.

§. 683. The verbs which admit of this construction are

Verbs of sensual or mental perception (the action or state must always be antecedent to, or coincident with, the perception; and with these verbs the attraction to the nominative takes place); as, ὁρᾶν, ἀκούειν, κλύειν poet. : νοεῖν, ἐννοεῖν, ἀγνοεῖν, εἰδέναι, ἐπίστασθαι; μαθάνειν, γινώσκειν; φρονεῖν, ἐνθυμεῖσθαι; πυνθάνεσθαι, αἰσθάνεσθαι; μνησκεισθαι, ἐπιλανθάνεσθαι, συνειδέναι, συγγινώσκειν &c. : Thuc. I. 32 καὶ ἡμεῖς ἀδύνατοι ὁρῶμεν ὄντες περιγενέσθαι. Ὅρῳ σε τρέχοντα. Seldom with the genitive; Soph. Trach. 394 διδάσκον, ὡς ἔρποντος εἰσορᾶς ἐμοῦ. — Ἀκούειν: Xen. M. S. II. 2, 4 ἤκουσα δὲ ποτε αὐτοῦ καὶ περὶ φίλων διαλεγομένου: Eur. Phœn. 1342 ὦ δώματ' εἰσηκούσατ' Οἰδίπου τάδε παῖδων ὁμοίαις ξυμφοραῖς δλωλότων: Soph. El. 293 ὅταν κλήη τινὸς ἤξοντ' Ὅρεστην.—Οἶδα θνητὸς ὢν—οἶδα ἀνθρωπον θνητὸν ὄντα: Hdt. III. 1 ὦ βασιλεῦ, διαβεβλημένος ὑπὸ Ἀμάσιος οὐ μαθάνεις; Ibid. 40 ἡδὺ μὲν πυνθάνεσθαι ἀνδρα φίλον καὶ ξείνον εὖ πρήσσοντα: Id. VI. 23 οἱ Ζαγκλαῖοι ὡς ἐπύθοντο ἐχομένην τὴν πόλιν ἐωῦτῶν ἐβοήθειον αὐτῇ: Ibid. 100 Ἑρετρίεις δὲ πυνθανόμενοι τὴν στρατὴν τὴν Περσικὴν ἐπιπλέουσιν Ἀθηναίων ἐδεήθησαν κ. τ. λ. (More rarely with gen.; as, Il. ρ, 426 κλαῖον, ἐπειδὴ πρῶτα πυνθέσθην ἡνιόχοιο ἐν κονίῃσι πεσόντος:) Eur. Med. 26 πρὸς ἀνδρὸς ἦσθετ' ἡδικημένη: Xen. M. S. II. 2, 1 αἰσθόμενος δὲ ποτε Λαμπροκλέα πρὸς τὴν μητέρα χαλεπαίνοντα. And with gen.: Id. IV. 4, 11 ἦσθῃσαι οὖν πῶποτέ μου ἢ ψευδομαρτυροῦντος ἢ συκοφαντοῦντος; ἐνορέω with dative: Hdt. VIII. 140 ἐνορέω ὑμῖν οὐκ οἰοισί τε ἐσομένοισι.

The verbs in thick type in this and the following paragraphs (except §. 691.) may have the participle in the nominative, either as being neuter or by attraction.

Obs. 1. As the verb must evidently express a real perception or knowledge of the action of the participle, it follows naturally that when the object is not conceived of as actually existing, but only as possible, or where an actual consequent act (as distinguished from the intention so to act) is to be expressed, the infinitive, not the participle, is used. So with the verbs εἰδέναι, ἐπίστασθαι, to understand how to do something; μαθάνειν, not to perceive, but to learn; γινώσκειν, to learn, decide, determine; μνησκεισθαι, to remember to do a thing, the object is in infin.: Eur. Hipp. 996 ἐπίσταμαι θεοὺς σέβειν, I understand how to honour the gods (consequence of understanding); but Id. 1254 ἐπεὶ νῦν ἐσθλὸν ὄντ' ἐπίσταμαι, I know that he is good (antecedent to knowledge): Soph. Aj. 666 εἰσόμεσθα μὲν θεοῖς εἶκιν: Xen. Cyr. IV. 1, 18 εἰ μαθήσονται ἐναντιοῦσθαι: but ἱμαθι

ἀγαθὸς ὢν, *he knew that he was* : Soph. Antig. 1089 ἵνα—γνῶν τρέφειν τὴν γλώσσαν ἡσυχωτέραν : but ἔγνω τρέφων : Isocr. p. 361 D ἔγνωσαν Πασίωνα ἐμοὶ παραδοῦναι τὸν παῖδα, *they determined that he should* : Xen. Cyr. II. 1, 22 ἀγῶνός τε αὐτοῖς προείπεν ἀπάντων, ὅποσα ἐγίγνωσκεν (*judicabat*) ἀσκειῖσθαι ἀγαθὸν εἶναι ὑπὸ στρατιωτῶν : Xen. Anab. III. 2, 39 μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι, *remember to be* ; ἔμαθε ἀνὴρ ἀγαθὸς ὢν, *he felt that he was*.

Obs. 2. After εἰδέναι and ἐπίστασθαι, in the sense of *to know*, the infin. often follows, (but very seldom after πυνθάνεσθαι and αἰσθάνεσθαι, *to observe*), when the action of the dependent verb is future, and perceived as such, or where these verbs express only a *supposition* of the notion of the verb having taken place, or taking place, as the part. gives the notion of its actually being past, or present : Soph. Phil. 1329 καὶ παῦλαν ἴσθι τῆσδε μήποτ' ἐντυχεῖν νόσου βαρείας : Hdt. VII. 172 ἐπίστασθε ἡμῖας ὁμολογήσειν τῷ Πέρσῃ : Thuc. VI. 59 αἰσθανόμενος (*opinans*) αὐτοὺς μίγα παρὰ βασιλεῦ Δαρεῖφ δύνασθαι : Plat. Phæd. p. 235 C πλήρῃ πως, ὧ δαίμονι, τὸ στήθος ἔχων αἰσθάνομαι (*opinor*) παρὰ ταῦτα ἂν ἔχειν εἰπεῖν ἕτερα μὴ χεῖρον. So Hdt. I. 45 συγγινωσκόμενός οἱ εἶναι βαρυσυμφωρότατος : not ὢν, because it was an unreal impression on Adrastus's mind.

§. 684. The verbs which imply or produce perception of the mind or senses also have the participle in this construction ; as, before any perception of one's own state can be roused, the state to be perceived must exist ; the nominative participle is of course used with the neuter verbs ; as, δεικνύναι, δηλοῦν, δῆλον ποιεῖν, φαίνειν, *to shew* ; φαίνεσθαι, *to appear, apparere* ; ἰοικέται, *to appear — to resemble — be like* ; ὅμοιος εἶναι, ὁμολογεῖν, δῆλος and φανερός εἶναι, and sometimes ἀγγέλλειν ; ἐλέγχειν, ἐξελέγχειν, *to prosecute* ; ἀλίσκεσθαι, *to be convicted* ; ποιεῖν, *to represent* ; εὕρισκεν, *to find* ; εὕρισκεσθαι, *be found, &c.* : Hdt. VII. 18 Ἀρτάβανος, ὃς πρότερον ἀποσπεύδων μόνος ἐφαίνετο, τότε ἐπισπεύδων φανερός ἦν : Id. VI. 21 Ἀθηναῖοι—δῆλον ἐποίησαν ὑπεραχθεσθέντες τῇ Μιλήτου ἀλώσει : Thuc. III. 84 ἡ ἀνθρωπεία φύσις — ἀσμένῃ ἐδήλωσεν ἀκρατῆς μὲν ὀργῆς οὖσα, κρείσσων δὲ τοῦ δικαίου, πολεμία δὲ τοῦ προὔχοντος : Eur. Med. 84 κακὸς ὢν ἐς φίλους ἀλίσκεται : Isocr. p. 190 D τοῖς ποιηταῖς—τοὺς θεοὺς οἷόν τε ἐστὶ ποιῆσαι καὶ διαλεγόμενους καὶ συναγωνιζόμενους, οἷς ἂν βουληθῶσιν : Plat. Criton. p. 50 A ἐμμένομεν οἷς ὁμολογήσαμεν δικαίους οὖσιν : Demosth. p. 846, 5 ἐπιδείξω δὲ τοῦτον οὐ μόνον ὁμολογηκότα εἶναι τὸν Μιλύαν ἐλεύθερον, ἀλλὰ καὶ φανερόν τοιούτ' ἔργῳ πεπονηκότα, καὶ πρὸς τοῦτοις ἐκ βασάνου περὶ αὐτῶν πεφευγότα τοῦτον τοὺς ἀκριβεστάτους ἐλέγχους, καὶ οὐκ ἐβελήσαντ' ἐκ τούτων ἐπιδείξαι τὴν ἀλήθειαν, ἀλλ' ἀεὶ πανουργοῦντα καὶ μάρτυρας ψευδεῖς παρεχόμενον καὶ διακλέπτοντα τοῖς αὐτοῦ λόγοις τὴν ἀλήθειαν τῶν πεπραγμένων : Ibid. p. 818, 16 φανήσεται — ταῦθ' ὁμολογηκώς : Ibid. p. 819, 20 ῥαδίως ἐλεγχθήσεται ψευδόμενος.

Obs. 1. Instead of the impersonal forms, δηλόν ἐστι, φανερόν ἐστι, φαίνε-

ται, *apparet*, the Greeks used the personal; as, δηλός εἰμι, φανερός εἰμι, φαίνομαι, τὴν πατρίδα εὖ ποιήσας: and the part. is constructed with the subject thus created: Soph. Aj. 326 δηλός ἐστιν ὥς τι δρασεῖον κακόν: Hdt. III. 26 ἀπικόμενοι μὲν φανοροί εἰσι ἐς Ὅασιν πόλιν: Xen. Anab. II. 6, 23 στέργων δὲ φανερός μὲν ἦν οὐδένα, ὅτῳ δὲ φαίη φίλος εἶναι, τούτῳ ἔνδηλος ἐγίνετο ἐπιβουλύν: Plat. Apol. p. 23 D κατὰδῃλοι γίγονται προσποιούμενοι μὲν εἰδέναι, εἰδότες δὲ οὐδέν.

Obs. 2. Many of these verbs in a different signification take the infin.:

a. Δεικνύναι, *to teach*; what is learnt being consequent on teaching: Eur. Androm. 707 δείξω δ' ἐγὼ σοι μὴ τὸν Ἰδαῖον Πάριν μείζω νομίζειν Πηλέως ἐχθρόν ποτε: Ibid. 1001 ὁ μητροφόντης—δείξει γαμῖν σφε μηδὲν ὃν ἐχρῆν ἐμέ. So when the object is represented not as something actually perceived as in existence, but only supposed as possible: Xen. M. S. II. 3, 17 τί γὰρ ἄλλο, ἔφη ὁ Σωκράτης, ἢ κινδυνεύσεις ἐπιδείξαι σὺ μὲν χρηστός τε καὶ φιλάδελφος εἶναι, ἐκείνος δὲ φαῦλός τε καὶ οὐκ ἄξιος εὐεργεσίας; Ἄλλ' οὐδὲν οἶμαι τούτων ἴσεσθαι.

b. Ἀγγέλλειν: Demosth. p. 29, 4 ἀπηγγέλθη τεθνήκως: but Xen. Cyr. I. 5, 30 ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται (it is not expressed whether he has really entered the country). And other verbs of this class, which are generally constructed with infin., sometimes take the part.; as, λέγω, φράζω, ἐνέπικν Trag., λέγεσθαι Plat. Phileb. p. 22 E: μαρτυρίῳ Soph. Ant. 995: ὁμολογίῃσθαι Isocr. Paneg. p. 47 B: ἀναίνομαι Trag.

c. Φαίνεσθαι, δοκεῖν, *to seem*, have the infin.; *apparere*, *to shew oneself*, the part.: Hdt. III. 53 κατεφαίνετο εἶναι νοθίστατος, he seemed to be: but ἐφαίνετο ἀνὴρ ἀγαθὸς ὢν, he shewed himself a brave man; because the seeming does not imply the reality of the fact: Plat. Criton. p. 52 E μηδὲ δίκαιαι ἐφαίνοντό σοι αἱ ὁμολογίαι εἶναι.

d. Ποιεῖν, *facere*, *efficere*, takes infin., as ποιῶ σε γελᾶν, *efficio ut*: signifying *to represent*, the participle. See examples given above.

§. 685. Neuter verbs of mental feelings and affections, as that action which caused the feeling must have existed before it or coincidently with it; as, χαίρειν, ἡδεσθαι, γηθεῖν; ἀγαπᾶν, *to be content*; ἀχθεσθαι, ἀγανακτεῖν, ἀσχαλᾶν; αἰδεῖσθαι, αἰσχύνοσθαι; μεταμελεῖν; βεβήκω φέρειν &c.: Il. v, 352 ἤχθετο — δαμναμένους (τοὺς Ἀχαιοὺς) (see §. 550.): Hdt. IX. 98 ἤχθοντο ἐκπεφυγόντων: Id. VII. 54 μετεμελησέ οἱ τὸν Ἑλλησποντον μαστιγώσαντι: Thuc. V. 35 τοὺς δ' ἐκ τῆς νήσου δεσμώτας μετεμέλοντο ἀποδεδωκότες: Eur. Med. 244 ἀνὴρ δ' ὅταν τοῖς ἐνθον ἀχθῇται ξυνών, ἔξω μολὼν ἔπαυσε καρδίαν ἀσσης: Id. Hipp. 8 τιμώμενοι χαίρουσιν (οἱ θεοὶ) ἀνθρώπων ὑπο: Plat. Rep. p. 328 E χαίρω γε διαλεγόμενος τοῖς σφόδρα πρεσβύταις: Ibid. p. 475 B ὑπὸ μικροτέρων καὶ φαυλοτέρων τιμώμενοι ἀγαπῶσιν: Id. Phæd. p. 62 E τοὺς μὲν φρονίμους ἀγανακτεῖν ἀποθυήσκοντας πρέπει, τοὺς δὲ ἀφροντας χαίρειν. Also with an object, as χαίρω σοι ἐλθόντι; but often with acc. (see §. 549. c.): Soph. Aj. 136 σὲ μὲν εὖ πρόσσονται ἐπιχαίρω: Id. Phil. 1314 ἦσθην σε ἐλόγουντα πατέρα τὸν ἐμόν.

Obs. When the consequent effect of these feelings is expressed, the infin. is used. *αἰσχύνεσθαι* and *αἰδεῖσθαι* take the infin. when the feelings prevent the person from acting, the participle when the person has done something which causes them : Xen. Cyr. V. 1, 20 καὶ τοῦτο μὲν (sc. ἀποδοῦναι χάριν μῆπω με δύνασθαι) οὐκ αἰσχύνομαι λέγων· τὸ δὲ· 'Εὰν μῖνητε παρ' ἐμοί, ἀποδώσω, τοῦτο, εὖ ἴστε, αἰσχυνοίμην ἂν εἰπεῖν : Plat. Apol. p. 32 B αἰσχύνομαι οὖν ὑμῖν εἰπεῖν—τάληθ' : Eur. Hec. 968 αἰσχύνομαί σε προσβλέπειν ἐναντίον, *shame prevents me* : Xen. de Rep. Lac. I. 5 ἔθηκε γὰρ (Λυκούργος) αἰδεῖσθαι μὲν εἰσιόντα ὀφθῆναι, αἰδεῖσθαι δ' ἔξιόντα. But Soph. Aj. 506 αἰδεσθαι μὲν πατέρα τὸν σὸν ἐν λυγρῇ γήρᾳ προλείπων.

§. 686. The neuter verbs of *satisfying oneself*, *enjoying the possession of*, *being full of any thing*, as that which satisfies, or is possessed, or which fills, must have existed antecedently to these states : *τέρπεσθαι*, *ἐμπίπασθαι*, *μεστὸν εἶναι* &c. : Od. α, 369 νῦν μὲν δαινύμενοι τερπύμεθα : Il. ω, 633 ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρώντες : Soph. Œ. C. 768 μεστὸς ἦν θυμούμενος : Eur. Ion 925 οὐ τοι σὸν βλέπων ἐμπίπλωμι πρόσωπον : Hdt. VII. 146 ἐπεὶ ταῦτα θεούμενοι ἔωσι πληρές.

§. 687. The verbs of *permitting*, *allowing to happen*, *tolerating*, *persevering*, *continuing*, *preventing*, a past or present action or intention, &c. ; and the contrary, *being weary of* ; as, *περιορᾶν* (poet., *ιδεῖν*), *κατιδεῖν*, *εἰσιδεῖν*, οὐ φροντίζειν, *ἐπιτρέπειν*, (seldom) ; *ἀνέχεσθαι*, *καρτερεῖν*, *ὑπομένειν* (seldom) ; *τλῆναι* and *τολμᾶν* (both seldom, usually with infin.) ; *λιπαρεῖν*, *perseverare*, *κάμνειν* ; *διατελεῖν*, *διαγίγνεσθαι*, *διάγειν* : Od. ω, 162 ἐτόλμα ἐνὶ μεγάροισιν ἑοῖσιν βαλλόμενος καὶ ἐπισόμενος τετληότι θυμῷ, like Eur. Hipp. 476 τόλμα δ' ἔρῳσα : Hdt. VII. 101 εἰ Ἑλληνες ὑπομένουσι χεῖρας ἐμοὶ ἀνταειρόμενοι : Id. IX. 45 λιπαρέετε μένοντες : Id. III. 65 (ὑμῖν ἐπισκῆπτω) μὴ περιτθεῖν τὴν ἡγεμονίην αὐτῆς ἐς Μήδους περιελθοῦσαν : Isocr. p. 268 Εἴ ἡ πόλις αὐτοῖς οὐκ ἐπιτρέψει παραβαίνειν τὸν νόμον, *permit them to overstep* : Eur. Or. 746 μὴ μ' ἰδεῖν θανάθ' ὑπ' ἀστών : Id. Hec. 256 τοὺς φίλους βλέποντες οὐ φροντίζετε : Id. Hipp. 354 οὐκ ἀνέφομαι ἔωσα : Id. Med. 74 Ἰάσων παῖδας ἐξανέξεται πάσχοντας. Also with the gen. : Plat. Apol. p. 31 B ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων (see §. 504.) : Demosth. p. 112, 6 ἀνέχεσθαί τινων ἐν ταῖς ἐκκλησίαις λεγόντων πολλάκις, ὡς κ. τ. λ. : Ibid. p. 118, 29 μέλλω γιγνόμενον τὸν ἄνθρωπον περιορῶμεν.

Obs. 1. The verbs *ἀνέχεσθαι*, *ὑπομένειν*, *τλῆναι*, *τολμᾶν*, in the sense of *to dare*, have the infin. : Hdt. VII. 139 extr. καταμεινάντες ἀνέσχοντο τὸν ἐπὶ τὴν χώραν δέξασθαι.—*Ἐπιτρέπειν*, usually the infin. So *περιορᾶν*, when the notion is not of permitting something already existing, but something which may exist. So often Hdt., and Thuc. : Hdt. VII. 16, 1 πνεύματα ἀνέμων ἐμπίπτοντα οὐ περιορᾶν τὴν θάλασσαν φύσει τῇ ἐαυτῆς χρή-

σθαι : Thuc. II. 20 τοὺς Ἀθηναίους ἡλπιζεν τὴν γῆν οὐκ ἂν περιδεῖν τμηθῆναι.—Ἀποκάμνειν in the sense of *to cease to strive after something*, infin. ; Plat. Crit. p. 45 μήτε—ἀποκάμνης σαυτὸν σώσαι.

Obs. 2. There is a curious use of the participle in Thuc. VI. 1 διείργεται τὸ μὴ οὔσα, where Thuc. meant to write εἶναι, but adopting the participial construction forgot to alter the τό which belongs to the infinitive.

§. 688. Verbs of *beginning*, and *ceasing*, *making to cease*, &c. ; (as the beginning is coincident with the action begun, ceasing is consequent on that from which one ceases ;) as, ἀρχεσθαι, ὑπάρχειν ; παύειν, παύεσθαι, λήγειν, διαλλάττειν, ἀπαλλάττεσθαι ; of *relaxing in any thing*, as μεθίναί, μεθίεσθαι, μεθίναί poet., λείπεσθαι, ἐκλείπειν, ἐπιλείπειν : II. ω, 48 κλαύσας μεθέηκε, *having wept he left off* (*weeping*) = *he ceased to weep* : Hdt. VI. 75 Κλεομένης δὲ παραλαβὼν τὸν σιληρον, ἀρχετο ἐκ τῶν κνημέων ἐωϋτὸν λωβόμενος : Eur. Hipp. 706 παῦσαι λέγουσα.—Παύω σε ἀδικοῦντα.—Παύομαι σε ἀδικῶν : Xen. Œc. I. 23 (αἱ ἐπιθυμίαι) αἰκίζόμεναι τὰ σώματα τῶν ἀνθρώπων καὶ τὰς ψυχὰς καὶ τοὺς οἴκους οὔποτε λήγουσιν, ἔστ' ἂν ἀρχωσιν αὐτῶν.—Ἐλλείπεται εὐ ποιῶν τοὺς εὐεργετοῦντας ἑαυτὸν Ibid. : Plat. Phæd. p. 60 C ὁ θεὸς βουλόμενος αὐτὰ (τὸ ἡδὺ καὶ τὸ λυπηρὸν) διαλλάξει πολεμοῦντα, ἐπειδὴ οὐκ ἡδύνατο, ξυνήψεν εἰς ταῦτόν αὐτοῖς τὰς κορυφάς : Id. Symp. p. 186 B ἄρξομαι δὲ ἀπὸ τῆς λατρικῆς λέγων.

Obs. "Αρχεσθαι is used with infin. when the notion of the dependent verb is only in intention, not in act ; as, Thuc. I. 107 ἤρξαντο καὶ τὰ μακρὰ τεῖχη Ἀθηναῖοι οἰκοδομεῖν : οἰκοδομοῦντες, *when it is actually begun*. Παύειν is also sometimes joined with the infin. when the ceasing from the action is to be represented as the effect of the active verb : II. λ, 442 ἔμ' ἔπαυσας ἐπὶ Τρώεσσι μάχεσθαι, *effecisti, ut ego ragnare desinerem*. So Hdt. V. 67. VII. 54. Plat. Rep. p. 416 C ἦτις (οὐσία) μήτε τοὺς φύλακας ὡς ἀρίστους εἶναι παύσοι, *quæ neque custodes impediât, quominus quam optimi sint*.

§. 689. Verbs of *being in luck*, or *success*, *distinguishing oneself*, *doing well*, *being deficient*, *being in error*, take a participle of the notion which precedes any of these states ; as, εὐτυχεῖν, εὐ ποιεῖν, ἀμαρτάνειν, ἀδικεῖν &c., so καταπρότξεσθαι, *impune facturum esse* : Eur. Or. 1212 εἴπερ εὐτυχήσομεν ἐλόντες, *if we shall be successful enough to take it—if having taken it, we shall be* : Hdt. VII. 17 οὔτε—νῦν καταπρότξαι ἀποτρέπων τὸ χρεὼν γενέσθαι, *nec impune feres, qui infecta reddere studeas, quæ fieri oportet* : Thuc. I. 53 ἀδικεῖτε—πολέμον ἀρχοντες καὶ σπονδὰς λύοντες,—Ἀμαρτάνει ταῦτα ποιῶν : Plat. Phæd. p. 60 C εὐ γ' ἐποίησας ἀναμνήσας με, *you have done well to remind me* : Hdt. V. 24 εὐ ἐποίησας ἀφικόμενος : Plat. Euthyd. p. 282 C καὶ εὐ ἐποίησας ἀπαλλάξας με σκέψεως πολλῆς.

Obs. There is a remarkable attraction to the nominative in Æsch. Theb. 1027 κατὰ κίνδυνον βαλὼ θάψας ἀδελφόν, *I will take upon myself the risk to*

bury; where *θάψασα* is attracted from its construction after *βαλῶ* with *ἐμαυτήν* understood, to the nominative *ἐγώ* implied therein (unless *βαλῶ* be neuter, as in Agam. 1172). So Virg. *Æn.* 1314 *cui mater media sese tulit obvia sylva*.

§. 690. 1. Πειρᾶσθαι, very frequently in Hdt. (as the notion of attempting any action generally may be taken to imply that this action is begun, "*doing it he tried it*," or "*he tried to do it*"), and also sometimes in Attic: and the Ionic phrases, πολλὸς ἐστι, παντοῖος ἐστι, e. g. ποιῶν τι, which imply the notion of endeavouring, *he used all means to do it*—or require the participle to complete the notion, "*he does it in all sorts of ways*:" so παρασκευάζεσθαι, but generally with ὥς and fut. part.: Hdt. IX. 90 πολλὸς ἦν λισσόμενος ὁ ξεῖνος: Id. I. 98 ὁ Δηϊόκης ἦν πολλὸς ὑπὸ παντὸς ἀνδρὸς καὶ προβαλλόμενος καὶ αἰνεόμενος: Id. IX. 109 παντοῖος ἐγένετο οὐ βουλόμενος δοῦναι, *nil non tentavit, quo efficeret, ut non daret*: Id. VII. 10, 3 παντοῖοι ἐγένοντο Σκύθαι δεόμενοι Ἰώνων λῦσαι τὸν πόρον. (So after this analogy: Plat. Euth. p. 8 C πάντα ποιοῦσι καὶ λέγουσι φεύγοντες τὴν δίκην: Hdt. VI. 172 πειρησόμεθά τινα σωτηρίαν μηχανεύμενοι: Id. VII. 139 οὐδαμοὶ ἂν ἐπειρῶντο ἀντιεύμενοι βασιλεῖ: cf. Id. VI. 5, 9.—Thuc. II. 7 οἱ Ἀθηναῖοι παρεσκευάζοντο ὥς πολεμῆσσοιτες. So ἐπείγεσθαι is, in Hdt., joined with part.; as, VIII. 68, 2 ἦν μὲν μὴ ἐπειχθῆς ναυμαχίην ποιούμενος.

Obs. 1. The infin. is naturally used with παντοῖος ἐγένετο &c., where the action of the dependent verb does not refer to the speaker; in Hdt., as III. 124 παντοῖῃ ἐγένετο μὴ ἀποδημῆσαι τὸν Πολυκράτεα. Πειρᾶσθαι and παρασκευάζεσθαι take the infin. usually, when the part of the action yet remaining to be done, or its completion, is more especially considered; so also ἐπείγεσθαι, Hdt. VIII. 68, 3 ἦν δὲ αὐτίκα ἐπειχθῆς ναυμαχῆσαι, though shortly before the part. occurs with this verb.

Obs. 2. In παρασκευάζεσθαι with ὥς and fut. part., the fut. expresses the intention, which exists before the verb, and gives rise to its action; that the action itself of the participle does not yet exist is marked by ὥς.

2. The future participle is used with such verbs as ἔρχομαι, ἦκω φράσω: Hdt. III. 6 τοῦτο ἔρχομαι φράσω, *with the intention of saying I am present here*: Id. VI. 70 ἐς Δελφοὺς χρῆσόμενος τῷ χρηστηρίῳ πορεύεται: Xen. M. S. III. 7, 5 σέ γε διδάξω ὥρμημαι. So generally when the fut. part. is joined with the verb, it expresses an intention: Hdt. III. 36 ἐλάβανε τὸ τόξον ὥς κατατοξεύσω αὐτόν. So πέμπω σε λέγοντα. The pres. part. is joined with verbs of going, when the subject of the verb is supposed to continue a state of real or metaphorical motion already begun: Hdt. I. 122 ἦτε ταύτην (τὴν γυναῖκα) αἰνέων διὰ παντός, *he proceeded to praise*.

§. 691. Certain expressions (mostly impersonal); *it is fitting, useful, profitable, good, agreeable, shameful, to my mind, &c.*; but they have the infin. as frequently as, and even more so than, the participle, the notion of the dependent verb being conceived to follow as a result from the notion of the governing verb, not to have preceded it as already attached to the subject; Πρέπει μοι ἀγαθῷ ὄντι, *to me who am good it suits well*; and ἀγαθῷ εἶναι, *it suits well that I should be good*: Xen. Œc. IV. 1 αἱ δοκοῦσι κάλλισται τῶν ἐπιστημῶν καὶ ἐμοὶ πρόποι ἂν μάλιστα ἐπιμελομένῳ &c. αὐτῶν: Plat. Phæd. p. 114 D τοῦτο καὶ πρέπει μοι δοκεῖ—οἰομένῳ οὕτως ἔχειν^a. So φίλον ἐστίν: Æsch. Ag. 160 εἰ τόδ' αὐτῷ φίλον κεκλημένῳ.—Λυσιτελεῖ: Lysias p. 174, 14 οἷς οὐδὲ ἀπαξ ἐλυσιτέλησε πειθομένοις: Soph. Œ. R. 316 φρονεῖν ὡς δεινόν, ἔνθα μὴ τέλη λύει φρονούντι.—Ἀμεινόν ἐστιν &c.: Thuc. I. 118 ἐπηρώτων τὸν θεόν, εἰ (&c. αὐτοῖς) πολεμοῦσιν ἀμεινόν ἔσται: Plat. Apol. p. 41 B ἀντιπαράβαλλοντι (&c. μοί, *conferenti*) τὰ ἐμαντοῦ πάθη πρὸς τὰ ἐκείνων οὐκ ἂν ἀηδὲς εἴη: Id. Rep. p. 458 B (ταῦτα) ξυμφορώτατ' ἂν εἴη πραχθέντα τῇ τε πόλει καὶ τοῖς φύλαξι (and ξυμφορώτατ' ἂν εἴη ταῦτα πραχθῆναι): Id. Phil. p. 42 D ἀπανθ' ὁπόσα τοιαῦτ' ὀνόματ' ἔχει ξυμβαίνει γιγνόμενα: Id. Alcib. p. 113 D σκοποῦσιν ὁποτέρα συνοῖσι πράξασιν. So ἔστι, ὕπεστι, ξύνεστί μοι τι: Soph. Œ. T. 296 ᾧ μὴ 'στί δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ.

Obs. 1. When the part. is applied generally, not to any definite subject, the article may be joined with it: Plat. Legg. p. 656 A μὴν οὖν τι βλαβὴν ἔσθ' ἦντινα φέροι τῷ χαίροντι πονηρίας ἢ σχήμασιν ἢ μέλεισιν: *that any one should rejoice, &c.*

Obs. 2. In the passage Od. ζ. 193 οὐτ' οὖν ἰσθῆτος δεινέσαι, οὔτε τευ ἄλλου, ὃν ἐπείοχ' ἱκέτην ταλαπείριον ἀντίδσαντο, it does not seem as if ἀντιώσαντα were the participle for the infinitive, but we must rather supply μὴ δεινέσθαι after ἐπείοικε.

§. 692. Ἐχειν, in the sense of *to be, to hold oneself*, forms, when joined with a participle agreeing with the subject, an apparent periphrasis for the simple verb, as it cannot be said to supply any definite form thereof, but expresses the continuance of the action when already begun, (as in Latin *habere* with a passive part. in acc.; as, *rem aliquam pertractatam habere*): Soph. Antig. 22 τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει: Id. Œ. R. 371 οὐδὲ πῶ λήξαντ' ἔχει, *continues without ceasing*: Eur. Med. 33 ἀφίκετο μετ' ἀνδρὸς, ὅς σφε (ἰ. ο. αὐτήν) νῦν ἀτιμάσας ἔχει: Id. Bacch. 302 Ἀρεῶς τε μοῖραν μεταλαβὼν ἔχει τινά: Id. Hecub. 1013 πέπλων ἐντὸς ἡ κρύψας ἔχεις; Id. Med. 90 σὺ δ' ὡς μάλιστα τοῦσδ'

^a Cf. Heindorf.

ἐρημώσας ἔχει : Hdt. III. 65 δόλφ ἔχουσι αὐτὴν (τὴν ἡγεμονίην) κτησάμενοι : Id. VI. 12 ἀνδρὶ Φωκαεῖ ἀλαζόνι—ἐπιτρέφοντες ἡμέας αὐτοὺς ἔχομεν^a : Demosth. p. 818. extr. τὴν μὲν τοῖνυν προῖκα—ἔχει λαβών : Id. p. 113, 12 καὶ μὴν καὶ Φερὰς πρῶην ὡς φίλος—εἰς Θετταλίαν ἐλθὼν ἔχει καταλαβών.

Obs. On the contrary : ἔχω λέγειν, *I can say, habeo dicere.*

§. 693. Another sense in which the participle may be said to complete a verbal notion is, where it explains and defines a demonstrative, which is joined to a preceding verb : Plat. Phæd. p. 59 Α καὶ πάντες οἱ παρόντες σχεδόν τι οὕτω διεκείμεθα, ὅτε μὲν γελῶντες, ἐνιότῃ δὲ δακρύνοντες : Xen. Anab. IV. 1, 4 τὴν δὲ—ἐμβολὴν ὥδε ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα δὲ φθάσαι. So Soph. Cē. T. 10 τίνι τρόπῳ καθέστατε ; δέισαντες ἢ στέρφαντες.

§. 694. The part. stands with τυγχάνω, *I happen* ; κυρῶ, *I am there, I chance* ; λανθάνω, *I escape notice* ; (the thing which is not observed being antecedent or coincident with the escaping observation;) φθάνω, *I anticipate* ; οἶχομαι, *I hasten away*. It expresses the notions to which these several actions refer : Hdt. I. 44 ὁ Κροῖσος φονέα τοῦ παιδὸς ἐλάνθανε βόσκων : Id. III. 83 καὶ νῦν αὕτη ἡ οἰκίη διατελεῖ μούνη ἐλευθέρῃ ἐοῦσα Περσέων. — Διάγω, διατελῶ, διαγίγνομαι, δίδεμι καλὰ ποιῶν : Thuc. IV. 113 ἔτυχον ὀπλίται ἐν τῇ ἀγορᾷ καθεύδοντες ὡς πευτήκουτα (*there chanced to be sleeping*) : Plat. Rep. p. 412 κήδοιτο δέ γ' ἂν τις μάλιστα, ὃ τυγχάνοι φιλῶν : Eur. Alc. 954 ὅστις ἐχθρὸς ὦν κυρεῖ : Xen. Cyr. I. 3, 12 χαλεπὸν ἦν ἄλλον φθάσαι τοῦτο ποιήσαντα : Eur. Med. 1169 καὶ μόλις φθάνει θρόνοισιν ἐμπεσοῦσα.—So οὐκ ἂν φθάνοις λέγων ; Plat. Symp. p. 185. extr. *quin statim loqueris*, i. e. will you not be quick in saying this? *quantocius dicas* : Id. Phæd. p. 106 B οὐκ ἂν φθάνοις περαινῶν ; i. e. *statim reliqua conclude*.

Obs. 1. With τυγχάνειν and κυρεῖν the part. ὦν is sometimes omitted ; as, Soph. El. 45 ὁ γὰρ μέγιστος αὐτοῖς τυγχάνει δορυζέειν. Sometimes where there is no adjective : Ibid. 313 νῦν δ' ἀγροῖσι τυγχάνει : Eur. Hipp. 1421 δε ἂν μάλιστα φίλτατος κυρῇ βροτῶν : Plat. Rep. p. 369 B τυγχάνει ἡμῶν ἕκαστος οὐκ αὐτάρκης, ἀλλὰ πολλῶν ἐνδεής^b : Id. Apol. Socr. p. 38. princ., and Gorg. p. 502 B εἰ δέ τι τυγχάνει ἀρδής. Sometimes also after διατελεῖν : Thuc. I. 34 ἀσφαλίστατος ἂν διατελοῖη : Xen. Hell. VII. 3, 1 ἀλκιμοὶ διετέλεισαν.

Obs. 2. φθάνειν, *to anticipate*, often has an acc. of the person anticipated or present : Hdt. VI. 115 βουλόμενοι φθῆναι τοὺς Ἀθηναίους ἀπικόμενοι εἰς τὸ ἄστυ. The comparison implied therein is sometimes expressed by ἤ : Od. λ. 58 ἔφθης περὶός ἱὸν ἢ ἐγὼ σὺν νηὶ μελοίνῃ ; So with ἤ and infin. : Hdt. VI. 108 φθαίη τε πολλὰς ἂν ἀνδραποδισθέντες ἢ τινα πωθίσθαι ἡμῶν. Also

^a Valckenar. ad loc.

^b Stallb. ad loc.

πρὶν ἢ : Ibid. 116 ἔφθασάν τε ἀπικόμενοι πρὶν ἢ τοὺς βαρβάρους ἤκειν. Similarly to οὐκ ἂν φθάνοις λέγων ; we find οὐκ ἂν φθάνοις without a question. "You cannot be too quick in saying it," where φθάνειν signifies *nimis cito aliquid facere, nimis properare* : Hdt. VII. 162 οὐκ ἂν φθάνοιτε τὴν ταχίστην ὁπίσω ἀπαλασσόμενοι, *si quam primum abieritis, non nimis cito abieritis, non nimis properaveritis*, i. e. *nullā interpositā mōd, e vestigio hinc abire matūrate* ! Οὐ φθάνειν followed by καί, καὶ εὐθύς, may be translated by, *scarcely*—not so soon as : Isocr. p. 58 B οἱ Λακεδαιμόνιοι οὐκ ἔφθασαν πυθόμενοι τὸν περὶ τὴν Ἀττικὴν πόλεμον, καὶ πάντων τῶν ἄλλων ἀμελήσαντες ἤκον ἡμῖν ἀμνυόντες.

Obs. 3. The construction of λανθάνειν and φθάνειν is sometimes reversed, so that, instead of having a participle, they are placed in the participle and seem to be accessories to the action of another verb : Il. μ., 390 ἀψ δ' ἀπὸ τείχεος ἄλτο λαθών : Hdt. III. 71 οὐκ ἄλλος φθάς ἐμεῦ κατήγορος ἔσται, ἀλλὰ σφείας αὐτὸς ἐγὼ κατερίω. So in Homer φθάμενος, as δε μ' ἔβαλε φθάμενος^a : Xen. Cyr. III. 3, 18 φθάνοντες ἤδη δροῦμεν τὴν ἐκείνων γῆν.

Obs. 4. φθάνειν is but rarely joined with infin. : Arist. Nub. 1384 οὐκ ἔφθες φράσαι. It is wrong to class here Il. π., 860 τίς δ' οἶδ' εἰ κ' Ἀχιλεὺς—φθῆη ἔμψ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσαι ; here ὀλέσσαι θυμὸν is the consequence of τυπείς, and does not depend on φθῆη.

The Participle used as the Latin Gerund.

§. 695. 1. From this use of the participle, whereby some essential part of the whole verbal action is supplied, we must distinguish the participle when used to express certain *accidents* of the verbal action, such as are expressed by adverbs ; which though not necessary to a full conception thereof, yet add distinctness to the notion of it, by stating the *circumstances, conditions, &c.* under which it took place, or by which it was accompanied. When thus used the participle is called, for the sake of distinction, the *gerund*, as it answers to that form in another language : ὁ ἀνθῶν κῆπος—ὁρῶ σε τρέχοντα, οἶδα θνητὸς ὦν. We must distinguish between οἶδα θνητὸς ὦν, *I feel myself to be mortal*, and τοῦτο οἶδα θνητὸς ὦν, *I being mortal know this* : ὁρῶ σε τρέχοντα, *I see that you run*—ὁρῶ σε τρέχοντα, *I see you while you are running*.

2. Of the gerundial use of the part., there are two sorts—*a*. Where the part. has the same subject as the verb of the sentence, in which case it agrees with it in gender, number, and case ; as, ὁ Κῦρος γελῶν εἶπε, οἱ παῖδες γελῶντες εἶπον.—*b*. Where the subject of the participle is not the same as that of the verb, in which case the partic. and its subject are usually in the gen. ; as, τοῦ παιδὸς γελῶντος, ὁ Κῦρος εἶπεν, which construction is termed *Causa absolutus*.

Obs. For the reason why the gen. is used, see §. 541.

^a Liddell and Scott Lex.

3. The adverbial notions which are thus expressed by the partic. are,

a. Temporal.

b. Causal, including the notion of the conditions under which any thing happened.

c. Modal.

a. Temporal.

§. 696. The participle is used to express time which is defined by giving some action or state : Xen. M. S. I. 2, 22 πολλοὶ τὰ χρήματα ἀναλώσαντες, ὧν πρόσθεν ἀπέχοντο κερδῶν, αἰσχροὶ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται, *after spending*; so we frequently find a periphrasis with ποιήσας = *thereon* : Hdt. VI. 96 ἐνέπρησαν καὶ τὰ ἱρὰ καὶ τὴν πόλιν· ταῦτα δὲ ποιήσαντες ἐπὶ τὰς ἄλλας νήσους ἀνάγοντο, or a repetition of the preceding verb, in the participle, without ταῦτα : Ibid. 108 Ἀθηναίοισι — ἐπεθήκαντο Βουωτοί· ἐπιθέμενοι δὲ ἐσσώθησαν τῇ μάχῃ : Id. VII. 60 πάντας τούτῳ τῷ τρόπῳ ἐξηρίθμησαν· ἀριθμήσαντες δὲ κατὰ ἔθνηα διέτασσον. Gen. absol. : II. α, 88 οὔτις ἐμὺ ζῶντος καὶ ἐπὶ χθονὶ δερκομένου σοι κοίλῃς παρὰ νηυσὶ βαρέας χεῖρας ἐποίσει.

Obs. 1. Here also belong the following participles, which we translate by adverbs, or adverbial expressions ; α. ἀρχόμενος, *at the beginning, at first* : Thuc. IV. 64 ἄπερ καὶ ἀρχόμενος εἶπον. We must distinguish this from ἀρξάμενος ἀπὸ τίνος, which may be translated "*from, downwards*." This participle ἀρξάμενος generally agrees in gender, case, and number, with the substantive, of which it defines and limits the sense ; as, Plat. Rep. p. 600. extr. οὐκοῦν τίθωμεν ἀπὸ Ὁμήρου ἀρξαμένους πάντας τοὺς ποιητικούς μιμητὰς εἰδῶλων ἀρετῆς εἶναι, *all the poets from Homer downwards* ; but sometimes with the subject of the verb : Plat. Symp. p. 173 D δοκεῖς μοι ἀτεχνῶς πάντας ἀνθρώπους ἀθλίου ἡγεῖσθαι πλὴν Σωκράτους, ἀπὸ σοῦ ἀρξάμενος : Cf. Xen. Cyr. VII. 5, 65 :—β. τελευτῶν, *at last, finally* ; Plat. Rep. p. 362 Α τελευτῶν πάντα κακὰ παθὼν ἀνασκινδυλευθήσεται^a : Id. Apol. p. 22 C τελευτῶν (at last) οὖν ἐπὶ τοὺς χειροτέχνας ἦα : Demosth. p. 125, 57 δυστυχεῖς Ἐρετριεῖς τελευτῶντες ἐπέιθον τοὺς ὑπὲρ αὐτῶν λέγοντας ἐμβαλεῖν.—γ. διαλιπὼν χρόνον, *after some time, or dial. πολὺν, ὀλίγον χρ., ἐπισχὼν πολὺν χρόνον, μικρόν* : Plat. Phædon. extr. ὀλίγον χρόνον διαλιπὼν ἐκινήθη : Id. p. 59 E οὐ πολὺν δ' οὖν χρόνον ἐπισχὼν ἤκε^b : Cf. Hdt. VI. 129.—δ. ἀνύσας, *immediately, quickly* : Arist. Lys. 438 ἀνύσαντε δῆστορον, *illico colligate*.

Obs. 2. We often find participles of "*coming*" and "*going*" joined with the verb, to put the whole action in a clear distinct light, most commonly in poetry, but also in prose, as Xen. Cyr. II. 2, 6 οὕτω καὶ ἐγὼ ἐλθὼν εἰδίδασκον ἵνα λόγον.

Obs. 3. The gen. part. sometimes stands alone, without its subject, which is either supplied from the context, or, when it is wholly indefinite, a demonstrative pronoun or the indefinite words πράγματα, χρήματα, ἀν-

^a Stallb. ad loc.

^b Stallb. ad loc.

ὄρωποι, &c. are without difficulty supplied by the mind (see §. 894. b.) : Il. ο, 190 *ἔγὼν ἔλαον πολὴν δλα ναίμεν αἰεὶ παλλομένον*, when they cast lots : Hdt. III. 13 οἱ δὲ Αἰγύπτιοι—*ἔφενον*—κατελιθέντων δὲ (sc. αὐτῶν) ἐς Μίμφιν *ἔπεμπε*—Καμβύσης (κῆρυκα) : Thuc. I. 116 Περικλῆς—*ᾤχετο* κατὰ τάχος ἐπὶ Καύρου καὶ Καρίας, *ἔσαγγελθέντων*, ὅτι Φοίνισσαι ἦες ἐπ' αὐτοὺς πλείουν : Xen. Cyr. I. 4, 18 *σημανθέντων* δὲ τῷ Ἀστυάγει ὅτι πολέμιοι εἰσιν ἐν τῇ χάρᾳ, *ἐξισοῖται* καὶ αὐτὸς πρὸς τὰ ὅρια : Ibid. III. 1, 38 *διασκηνοῦντων* δὲ (sc. αὐτῶν) μετὰ τὸ δεῖπνον, *ἐπήρετο* ὁ Κύρος : also in sing. Thuc. I. 74 *σαφῶς δηλωθέντος*, ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο : so οὕτως *ἔχοντος* Plat. *quum res ita se habeat* : so in Latin, *cognito, edicto, petito*, &c. for *postquam cognitum erat*, &c.

Obs. 4. To define more distinctly the notion of time, ἐπὶ is often joined with the gen. and the part. present (only) ἐπὶ Κύρου βασιλεύοντος (see §. 633. I.) : the notion of past time is sometimes expressed by μετὰ, with acc., as Hdt. VI. 98 μετὰ δὲ τούτων ἐνθεῦτεν ἐξαναχθέντα Δῆλος ἐκινήθη : Ibid. 132 μετὰ δὲ τὸ ἐν Μαραθῶνι τρώμα γενόμενον Μιλτιάδης—*αἰέτο* : and of indefinite time, by ὑπὸ with acc., as ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα. (See §. 639. III. 2. a.) To define any thing as following in time on the action of some other person, μετὰ is used, as μετὰ Σόλωνα οἰχόμενον—as following on some other sort of action, ἐπὶ with dative. (See §. 699. Obs. 2.)

Obs. 5. The time is also more accurately expressed by the addition of the temporal adverbs, αὐτίκα, εὐθύς (Ion. ἰθὺς), ἐξαίφνης, μεταξύ, ἄμα, to the genitive absolute, or the simple participle, as Hdt. I. 179 ὀρύσσοντες ἄμα τὴν τάφρον ἐπλίνθενον : Id. VI. 10 ταῦτα μὲν νυν ἰθὺς ἀπικομένων ἐς τὴν Μίλητον τῶν Περσίων ἐγένετο : Xen. Anab. III. 3, 7 φεύγοντες ἄμα ἐτίτρωσκον : Plat. Phædon. p. 60 B καὶ τρίβων ἄμα—*ἔφη*^a : Ibid. p. 77 B ὅπως μὴ, ἄμα ἀποθησκόντος τοῦ ἀνθρώπου, διασκεδαννῆται ἡ ψυχὴ : Ibid. p. 70 A ὅρα, μὴ εὐθύς ἀπαλλαττομένη (ἡ ψυχὴ) τοῦ σώματος—διασκεδασθεῖσα οἰχεται : Id. Rep. p. 238 C εὐθύς οὖν με ἰδὼν ὁ Κέφαλος ἡσπάζετό τε καὶ εἶπεν, *simul ut me conspexit* : Id. Lys. p. 207 A ὁ Μενέξενος ἐκ τῆς αὐλῆς μεταξύ παίλων εἰσέρχεται, *whilst he was playing* : Id. Rep. p. 336 B καὶ ὁ Θρασύμχος πολλάκις μὲν καὶ διαλεγόμενων ἡμῶν μεταξύ ᾤρμα ἀντιλαμβάνεσθαι τοῦ λόγου. On ἄμα with dat., see §. 699. Obs. 2.

Obs. 6. To express more clearly and emphatically any sequence, whether of time, or otherwise, on the action of the partic., the adverbs ἐνταῦθα, οὕτω, οὕτω δὲ, ὥδε, are joined to the verb of the sentence, as Hdt. VI. 23 πειθομένων δὲ τῶν Σαμίων καὶ σχόντων τὴν Ζάγκλην, ἐνταῦθα οἱ Ζαγκαλαῖοι ἐξοθήθην (as Virgil. Æn. II. 391 *sic fatus, deinde comantem Androgei galeam clipeique insigne decorum induitur*) : Id. VI. 104 ἀποφυγῶν δὲ καὶ τούτους, στρατηγὸς οὕτω Ἀθηναῖον ἀπεδέχθη, *ita demum imperator creatus est* : Id. VII. 174 Θεσσαλοὶ δὲ ἐρημωθέντες συμάχων οὕτω δὲ ἐμήδισαν προθύμως.—In poetry the part. is often joined to the verb by καὶ : Il. χ, 247 ὥς φασμένη καὶ κερδοσύνη ἡγήσατ' Ἀθήνη.

Obs. 7. We find a curious change of construction in the form ἀπερ ἔχων ἦλθε &c., which he had when he came; the principal verb being in the partic., and the verb expressing the time being made the predicate of the sentence. So Thuc. V. 31 ἀ ἔχοντες, καθίσταντο.

^a Stallb. ad loc.

b. Causal.

§. 697. a. The cause or reason: Xen. M. S. I. 2, 22 πολλοὶ τὰ χρήματα ἀναλώσαντες, ὧν πρόσθεν ἀπείχοντο κερδῶν, αἰσχροὶ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται: Plat. Phædon. p. 102 D λέγω δὲ τοῦδ' ἔνεκα βουλόμενος (i. e. ὅτι βούλομαι) δόξαι σοι ὑπὲρ ἐμοί. Very common in interrogatory and relative sentences: Plat. Phædon. p. 63 A τί γὰρ ἂν βουλόμενοι (i. e. *cur*) ἄνδρες σοφοὶ ὡς ἀληθῶς δεσπότας ἀμείνους αὐτῶν φεύγοιεν; For τί μαθὼν and τί παθὼν ταῦτα ἐποίησας; *cur hæc fecisti?* see §. 872. k.—Gen. abs. Thuc. VII. 13 τὰ δὲ πληρώματα διὰ τόδε ἐφθάρη τε ἡμῖν καὶ ἔτι νῦν φθείρεται, τῶν ναυτῶν τῶν μὲν διὰ φρυγανισμὸν καὶ ἀρπαγὴν μακρὰν καὶ ὑδρεῖαν ὑπὸ τῶν ἱππέων ἀπολλυμένων, οἱ δὲ θεραπεύοντες—αὐτομολοῦσι.

δ. The actual circumstances: Eur. Hipp. 800 ζῶσιν θανούσης μητρός.

Obs. Here also οὕτως is sometimes added to the verb, to mark the sequence more distinctly: Plat. Lach. in. ὑμᾶς δὲ ἡμεῖς ἡγησάμενοι καὶ ἱκανοὺς γινῶναι, καὶ γρόντας ἀπλῶς ἂν εἰπεῖν ἃ δοκεῖ ὑμῖν, οὕτω παρελάβομεν.

c. The conditions, or supposed circumstances: Plat. Symp. p. 193 D οὐ δὴ τὸν αἴτιον θεὸν ἠμυνούντες δικαίως ἂν ὑμνοῖμεν Ἑρώτα: Ibid. p. 194 C οὐ μέντ' ἂν καλῶς ποιόην—, ὦ Ἀγάθων, περὶ σοῦ τι ἐγὼ ἀγροῖκον δοξάζω: Ibid. p. 196 C κρατῶν δὲ ἡδονῶν καὶ ἐπιθυμιῶν ὃ Ἑρως διαφερόντως ἂν σωφρονοῖ: Id. Phileb. p. 43 C αἱ μεταβολαὶ κάτω τε καὶ ἄνω γιγνόμεναι λύπας τε καὶ ἡδονὰς ἀπεργάζονται: Demosth. p. 122, 45 οὐ γὰρ ἂν αὐτοῖς ἔμελεν—, μὴ τοῦθ' ὑπολαμβάνουσιν, i. e. εἰ μὴ τοῦθ' ὑπελάμβανον^a: Thuc. IV. 18 πταίνοντες, *should they fail*. In questions: Plat. Gorg. p. 509 B τίνα ἂν βοήθειαν μὴ δυνάμενος ἄνθρωπος βοηθεῖν ἑαυτῷ καταγέλαστος ἂν τῇ ἀληθείᾳ εἴη;—Genit. absol. Od. α, 390 καὶ κεν τοῦτ' ἐθέλωμι, Διὸς γε διδόντος, ἀρέσθαι (*Deo volente*): Eur. Hipp. 1433 ἀνθρώποισι δὲ, θεῶν διδόντων (*si dii auctores sunt*), εἰκὸς ἐξαμαρτάνειν: Demosth. p. 130. extr. καὶ οἶομαι καὶ νῦν ἔτι ἐπανορθωθῆναι ἂν τὰ πράγματα, τούτων γιγνομένων.

d. Limitation, with generally an emphatic force, which is usually signified by the addition of the limiting particles καί, καίτοι, πέρ (which in Homer are often strengthened by ἔμπης) καίπερ or καί—περ, ὅμως, ἔπειτα, εἰτα poet., καίτα prose, also καὶ ταῦτα, to the participle. Without any particle: Xen. Cyr. III. 2, 15 ὡς ὀλίγα δυνάμενοι προορᾶν ἄνθρωποι περὶ τοῦ μέλλοντος πολλὰ ἐπιχειροῦμεν

^a Schäfer. ad loc.

πράττειν!—With it, καί: Il. ε, 651 Ἑκτορα καὶ μεμαῶτα μάχης σχήσασθαι ὁττω:—πέρ: Il. α, 241 τοῖς δ' οὔτι δυνήσεαι, ἀχρύνονός περ, χραισμείν: with ἔμπης, Il. ο, 399: Il. π, 638 φράδμων περ ἀνὴρ (sc. ὦν): Æsch. Ag. 1084 μένει τὸ θεῖον δουλίᾳ περ ἐν φρενί (sc. οὔσῃ): Ibid. 1568 ἐγὼ δ' οὖν ἐθέλω—τάδε μὲν στέργειν, δύσκλητά περ ὄντα):—καὶ περ, divided in Homer, καί—περ (only Od. η, 224 καὶ περ), so that πέρ is placed beside the word on which emphasis is to be laid; but joined in Attic Greek, καίπερ; so also in Attic, οὐδέπερ: Il. β, 270 καὶ ἀχρύνενοι περ: Xen. Anab. I. 6, 10 προσεκύνησαν καίπερ εἰδότες, ὅτι ἐπὶ θανάτῳ ἀγοίτο: Eur. Phœn. 1624 οὐκ ἂν προδοίην οὐδέπερ πρᾶσσαν κακῶς:—καίτοι: Plat. Prot. p. 339 C οὐδέ μοι ἐμμελέως τὸ Πιττάκειον νέμεται, καίτοι σοφοῦ παρὰ φωτὸς εἰρημένον: δμως (which though it properly belongs to the verb of the sentence, yet generally is attached to the partic., and often is even placed before it): Hdt. VI. 120 ὕστεροι δὲ ἀπικόμενοι τῆς συμβολῆς (*prælio*) ἱμείροντο δμως θείσασθαι τοὺς Μήδους: Eur. Or. 680 καὶ γὰρ σ' ἱκνούμαι, καὶ γυνή περ οὐσ' δμως: Id. Med. 280 ἐρήσομαι δὲ καὶ κακῶς πάσχουσ' δμως: Xen. Cyr. V. 1, 26 οὕτως ἔχομεν, ὥς σὺν σοι μὲν δμως καὶ ἐν τῇ πολεμίᾳ ὄντες θαρροῦμεν: Id. Œcon. XVI. 8 οὐς ἂν αἰσθάνωμαι δμως καὶ εὖ πάσχοντας ἐτι ἀδικεῖν πειρωμένους:—ἔπειτα, εἰτα: Plat. Charmid. p. 163 A ὁποθέμενος σωφροσύνην εἶναι τὸ τὰ ἑαυτοῦ πράττειν, ἔπειτα οὐδὲν φησι κωλύειν καὶ τοὺς τὰ τῶν ἄλλων πράττοντας σωφρονεῖν: Xen. M. S. I. 1, 5 εἰ προαγορεύων ὥς ὑπὸ θεοῦ φαινόμενα κᾶτα ψευδόμενος ἐφαίνετο:—καὶ ταῦτα: Plat. Rep. p. 404 B Ὅμηρος—ἐν ταῖς τῶν ἡρώων ἐστιάσεσιν οὔτε ἰχθύσιν αὐτοὺς ἐστιᾶ, καὶ ταῦτα ἐπὶ θαλάττῃ ἐν Ἑλλησπόντῳ ὄντας, *although they were*: Demosth. p. 922, 5 θανάτῳ ζημιώσαντες εἰσαγγελθέντα ἐν τῷ δήμῳ, καὶ ταῦτα πολίτην ὑμέτερον ὄντα, *capitis eum damnantes delatum ad populum, quomvis civis vester esset*: so that it sometimes has the sense of *especially*: cf. Hdt. II. 120. So with a demonstrative agreeing with the preceding substantive: Hdt. III. 73 ὅτε ἀρχόμεθα ὑπὸ Μήδου καὶ τούτου ὧτα οὐκ ἔχοντος. So with ellipse of the participle of εἶναι: Hdt. VI. 11 καὶ τούτοις ὥς δρηπέτησι. Rarely after the participle: Plat. Rep. p. 341 C νῦν γοῦν, ἔφη, ἐπεχείρησας, οὐδὲν ὦν καὶ ταῦτα, *quomvis nullus et impotens sis*^a.

§. 698. *e*. Means: Xen. Cyr. III. 2, 25 ληϊζόμενοι ζῶσιν, *raptu vivunt*: Id. M. S. III. 5, 16 προαιροῦνται μᾶλλον οὕτω κερδαίνειν ἀπ' ἀλλήλων, ἢ συμφελοῦντες αὐτούς: Isocr. p. 241 D τοὺς Ἑλληνας

^a Stallb. ad loc.

ἐδίδαξαν, ὃν τρόπον διοικούντες τὰς αὐτῶν πατρίδας καὶ πρὸς οὗς πολεμοῦντες μεγάλην τὴν Ἑλλάδα ποιήσειαν : so very commonly *χρῶμενος* with dat. where we use "*with*:" as πολλῇ τέχνῃ *χρῶμενος* τοὺς πολεμίους ἐνίκησεν.

f. Mode or manner: γελῶν εἶπε : so λαθῶν, *secretly*, φθάμενος, φθάσας, ἀνύσας, *quickly* : Hom., Hdt., Thuc. So ἀσμένος, *with pleasure*.

Obs. 1. Here also certainly belong the forms which introduced themselves from the colloquial dialect, ληρεῖς ἔχων, or as a question, τί ληρεῖς ἔχων, you trifle so—properly, you trifle conducting yourself so : φλυαρεῖς ἔχων Aristoph. : Plat. Gorg. p. 490 E ποῖα ὑποδήματα φλυαρεῖς ἔχων; what shoes are you thus continually chattering about? Arist. Nub. 509 τί κυπτάζεις ἔχων περὶ τὴν θύραν; what are you about stooping so unceasingly about the door?—also φερόμενος, and (used intransitively) φέρων, *summo studio, maximo impetu* : with verbs of motion : Hdt. VIII. 91 ὅκως δέ τινες τοὺς Ἀθηναίους διαφύγουιν, φερόμενοι (*cum impetu delati*) ἐσέπικτον ἐς τοὺς Αἰγινήτας : Id. IX. 102 διωσάμενοι γὰρ τὰ γέρρα οὔτοι φερόμενοι ἐσέπικτον ἄλεις ἐς τοὺς Πέρσας : Id. VIII. 87 (ναῦς) διωκομένη γὰρ ὑπὸ τῆς Ἀττικῆς φέρουσα ἐνέβαλε νηὶ φιλίῃ, *cum impetu aggressa est amicam navem*.

Obs. 2. So also where we use "*with*," the Greeks use ἔχων, ἄγων, φέρων, λαβών : of animate or inanimate things or possessions, ἔχων and λαβών : of animate, ἄγων : of inanimate φέρων ; as, Xen. Cyr. I. 3, 1 ἔρχεται—ἡ Μανδάνη πρὸς τὸν πατέρα καὶ τὸν Κύρον τὸν υἱὸν ἔχουσα : so ὁ Κύρος ξίφος φέρων προσήλασε—ἵππον ἄγων ἦλθεν—ἱππέας λαβὼν τοὺς πολεμίους κατεδίωξεν. The Homeric and poetic dialects use ἔχων, φέρων, λαβών and ἄγων, frequently with verbs of *giving*, or *placing*, to bring the action immediately preceding the giving or placing before the eyes : Il. η, 302 δῶκε ξίφος ἀργυρόηλον σὺν κολῶφ τε φέρων καὶ εὐξέστω τελαμῶνι.

Datives absolute.

§. 699. We also find, though but very seldom, the dative in the absolute construction with the part., as expressing the notion of "*when*" defined by some action or state (see Dat. §. 606) : Xen. Hell. III. 2, 25 περιῦντι δὲ τῷ ἐνιαυτῷ, φαίνουσι πάλιν οἱ ἔφοροι φρουρὰν ἐπὶ τὴν Ἥλιον : Theocrit. XIII. 29 κοίλαν δὲ καθιδρυνθέντες ἐς Ἀργῷ Ἑλλάσποντον ἵκοντο, νότῳ τρίτον ἄμαρ ἀέντι. So also Modal : Thuc. II. 91 δεξίῳ κέρα ἡγουμένῳ. (See §. 604.)

Obs. 1. We must distinguish these cases from those given §. 599. 2.

Obs. 2. To define more clearly the notion of coincident time, ἄμα is added to the dat. absolute : Hdt. III. 86 ἄμ' ἡμέρῃ διαφωσκούσῃ : Ibid. 86 ἄμα δὲ τῷ ἵππῳ τοῦτο ποιήσαντι, ἀστραπὴ ἐξ αἰθρίης καὶ βροντὴ ἐγένετο : Thuc. IV. princ. ἄμα τῷ σίτῳ ἀκμάζοντι, simulac frumentum adultum est ; also ἐπὶ, either in notion of *after*, ἐπ' ἐξειργασμένοις ἐλθεῖν Hdt. VIII. 95, or to express a consequence or sequence on, Id. II. 22 ἐπὶ χιόνι πεισούσῃ ἀνάγκη ἐστὶ ὕσαι ἐν πέντε ἡμέρῃσι.

Obs. 3. The repetition of a pronoun sometimes makes a dative seem as if it were absolute, but it really depends on the same verb as the pronoun: Hdt. VIII. 20 *τούτοις δὲ οὐδὲν τοῖσι ἔπεισι χρησαμένοις*—*παρὴν σφί συμφορῇ χρῆσθαι*.

Accusative absolute^a.

§. 700. 1. Lastly, in Hdt. and Attic writers, the accus. (singular or plural, usually the former) is used in the same construction as the genitive, but scarcely ever except when the participle has no definite subject, as in impersonal verbs, as *ἐξόν* (from *ἔξεστι*, *it is lawful*), or impersonal phrases, as *αἰσχρὸν ὄν* (from *αἰσχρὸν ἔστιν*, *it is shameful*).

2. Since the acc., as we have seen, signifies extension or parallelism in time (§. 577), as *ταῦτα ἐγένετο ταύτῃ τὴν νύκτα*, the action, therefore, during which another action takes place defines the time, and is conceived of as parallel to and coincident with that action, and may be translated by *whilst*, as *ἐξόν*, *whilst it is allowed*, and thence it is used in the sense of our “*while*,” as expressing a state of things which exists coincidently with the action of the principal verb, while the genitive expresses the state of things conceived of as the antecedent cause or condition thereof.

a. Hdt. I. 129 *εἰ, παρὸν αὐτῷ βασιλέα γενέσθαι*,—*ἄλλῃ περιέθηκε τὸ κράτος*: Id. VI. 72 *παρὸν δὲ οἱ ὑποχέρια πάντα ποιήσασθαι*, *ἔδωροδόκησε ἀργύριον πολὺ*: Id. V. 49 extr. *παρέχον* (*quum liceat*) *δὲ τῆς Ἀσίης πάσης ἄρχειν εὐπετέως*, *ἄλλο τι αἰρήσεσθε*; Ibid. 50 *χρεὼν γάρ μιν μὴ λέγειν τὸ ἐόν*—*λέγει*: Id. III. 65 *ἀδελφεοκτόνος τε, οὐδὲν δέον* (*quum fas non esset, fieri deberet*), *γέγονα*: Thuc. I. 76 *παρτυχὸν ἰσχυῖ τι κτήσασθαι*: Ibid. 126 *ὕπαρχον ὑμῖν πολεμεῖν*: Id. VIII. 79 *δόξαν αὐτοῖς, quum iis visum esset*: Id. IV. 125 *δοκοῦν* (*quum videretur*) *ἀναχωρεῖν*: Eur. Her. 186 *ψήφῳ δόκησαν*: Arist. Plut. 277 *λαχόν*: Id. Vesp. 1288 *μέλον*: Demosth. p. 832, 59 *προσῆκον, quum deceret*: Id. p. 25, 24 *πολλὰ ἰδίᾳ πλεονεκτῆσαι πολλάκις ὑμῖν ἐξὸν οὐκ ἠθελήσατε*.—Also middle or passive partic.; Thuc. I. 125 *δεδογμένον δὲ αὐτοῖς, εὐθὺς μὲν ἀδύνατα ἦν ἐπιχειρεῖν ἀπαρασκεύοις οὖσιν*: Id. V. 30 *εἰρημένον, quum dictum esset*: Ibid. 56 *γεγραμμένον*: Hdt. III. 91 *ἀρξάμενον ἀπὸ ταύτης, commencing here*. So St. Luke xxiv. 47.—And thirdly, an adjective with *ὄν*, as *αἰσχρὸν ὄν*: Xen. Cyr. II. 2, 20 *quum turpe esset*; *ἄθλον ὄν* Thuc. I. 2: *δυνατὸν ὄν, ἀδύνατον ὄν*: Plat. Criton. p. 46 A *αἰὼν τε ὄν καὶ δυνατὸν*: also without *ὄν*, as *ἄθλον*, Plat. Rep. p. 449 C: Id. Protag. p. 323

^a Elms. Heracl. 693.

Β ὡς ἀναγκαῖον οὐδένα—μετέχειν αὐτῆς : Hdt. II. 66 ταῦτα δὲ γινόμενα, πένθεα μεγάλα τοὺς Αἰγυπτίους καταλαμβάνει : Thuc. IV. 125 ὥστε, ἥδη ἀμφοτέροις μὲν δοκοῦν ἀναχωρεῖν,—κυρωθὲν δὲ οὐδὲν (*sed quum nihil decretum esset*),—ἐχώρουν ἐπ' οἶκον : Plat. Gorg. p. 495 Ο ἄλλο τι οὖν (i. e. *nonne igitur*), ὡς ἕτερον (sc. *ὅν*) τὴν ἀνδρείαν τῆς ἐπιστήμης, δύο ταῦτα ἔλεγες ; *nonne, quia diversa esset fortitudo a scientiā, duo hæc ponebas ?* So also in the plural ; as, Xen. Hellen. III. 2, 19 δόξαντα δὲ ταῦτα καὶ περανθέντα, τὰ μὲν στρατεύματα ἀπῆλθεν. So Soph. Ant. 576 δεδογμένα.

Obs. 1. In many of the examples which are brought of the accusative absolute, we shall find that the accusative either depends, in apposition or government, on some word in another part of the sentence, more or less distant, as Soph. Electr. 881 οὐχ ὕβρει λέγω τάδ', ἀλλ' ἐκείνον (sc. λέγω) ὡς παρόντα τῶν : or on a word supplied from the context, Eur. Ion 964 ΠΑΙΔ. σοὶ δ' εἰς τί δόξης ἦλθεν, ἐκβαλεῖν τέκνον (= τί δόξασα ἐξίβαλες τέκνον ;) KR. ὡς (δόξασα) τὸν θεὸν σώσοντα τόν γ' αὐτοῦ γόνον : Hdt. IV. 71 νεκρόν, νῆδυν are accusatives of the part., see §. 584. Thuc. VII. 25 ὡς Ἀθηναίων προσδοκίμων ὄντων καὶ τὸ παρὸν στράτευμα αὐτῶν διαπολεμησόμενον : the accusative depends on δηλώσαντας preceding, or on some part of the verb, as δόκειν, ἡγείσθαι, implied in the adverb ὡς : so Soph. C. R. 100 ἀνδρηλατοῦντας ἡ φόνος φόνον πάλιν λύοντας ὡς (=δοκοῦντας) τόδ' αἶμα χεῖμαζον πόλιν (see §. 551. *Obs. §. 703.*). Or it depends on a verbal notion expressed by a periphrasis (see §. 360.) : Soph. C. C. 1120 μὴ θαύμαζε—, τέκν' εἰ φανέντ' ἄελπτα, μακύνω λόγον=μακρὰν λέγω, *I speak about at length* ; or on some change in the construction, as Æsch. Ag. 647 σωτηρίων δὲ πραγμάτων εὐάγγελον ἦκοντα—πῶς κεινὰ τοῖς κακοῖσι συμμίσξω ; ἦκοντα depends on the construction with πρέπει in the preceding lines, which Æschylus, for emphasis, suddenly changes to the first person. So Soph. C. C. 765 νοσοῦντα depends on εἶν, or some such word, which Sophocles meant to use. But Eur. Heracl. 765 κελεύσιμον Ἄργος, (?) *at the bidding of Argos*, and Hdt. VII. 218 πᾶν ὄρος ἐὼν δρυῶν ἐπίπλεων seem to be really accusatives absolute, though they are not impersonals. See also the last example in *Obs. 3*.

Obs. 2. Where the subject is implied in the impersonal verb, the gen. is used ; as, Ἰοντος, (θεοῦ sc.) σαλπίζοντος (§. 373) : otherwise the gen. is seldom used with impersonal verbs or phrases, such as δόξαντος τούτου.

Obs. 3. Sometimes the gen. and acc. are interchanged : Plat. Euthyphr. p. 4 D ὡς ἀνδροφόνου ὄντος καὶ οὐδὲν ἂν πρᾶγμα : Id. Rep. p. 604 B λέγει πονέ νόμος, ὅτι καλλίστον ὅτι μάλιστα ἡσυχίαν ἄγειν ἐν ταῖς ξυμφοραῖς καὶ μὴ ἀνανακτεῖν, ὡς οὔτε δήλου ὄντος τοῦ ἀγαθοῦ τε καὶ κακοῦ τῶν τοιοῦτων (*utilium casuum*), οὔτε εἰς τὸ πρόσθεν οὐδὲν προβαῖνον τῷ χαλεπῶς φέροντι, οὔτε τι τῶν ἀνθρωπίνων ἀξίον ὃν μεγάλης σπουδῆς, ὃ τε δεῖ ἐν αὐτοῖς ὅτι τάχιστα παραγίγνεσθαι ἡμῖν, τοῦτο εἰμποδῶν γιγνόμενον τὸ λυπεῖσθαι^a : Xen. M. S. II. 2, 13 ὡς οὔτε ἂν τὰ ἱερὰ εὐσεβῶς θυόμενα—οὔτε ἄλλο καλῶς καὶ δικαίως οὐδὲν ἂν τούτου πράξαντος.

Obs. 4. It is evident that the uses of gen., dat. and acc. absolute spring from the simple power of the cases, and that as definitions of time, they properly have a meaning analogous to the power of each case.

^a Stallb. ad loc.

1. Gen. abs. Time considered as a cause: τοῦ ἔαρος ἐλθόντος τὰ ἀνθη θάλλει; hence it is rarely used with impersonal verbs, as the agent of a verb is conceived of as the cause.

2. Dat. abs. Time considered as a point: περιῶντι τῷ ἐνιαύτῳ, at the return of the year.

3. Acc. abs. Duration in time—whilst.

The Comparative Particle ὥς with the Participle and Absolute Cases.

§. 701. Ὡς is joined to the participle alone, or with the gen. and acc. absolute, when it is to be signified that the action of the participle does not really exist, or when its real existence is to be kept out of view, and represented only as something supposed or thought of, referring to the opinion which a person formed, or was to form of it.

a. With simple part.: Xen. Cyr. I. 1, 1 οἱ δὲ, κἀν ὅποσονοῦν χρόνον ἀρχontes διαγίνονται, θαυμάζονται, ὥς σοφοὶ τε καὶ εὐτυχεῖς γεγενημένοι: Plat. Rep. p. 329 A ἀγαπακοῦσιν, ὥς μεγάλων τινῶν ἀπεστερημένοι (i. e. ἡγούμενοι μεγ. τ. ἀπεστερηθῆσαι, like Isocr. p. 52 B ἦλθον—οἱ Ἑρακλείους παῖδες—τὰς μὲν ἄλλας πόλεις ὑπερῶντες, ὥς οὐκ ἂν δυναμένης βοηθῆσαι, τὴν δ' ἡμετέραν ἱκανὴν νομίζοντες εἶναι).

b. Genitive absolute: Plat. Alcib. p. 106 B οὐκοῦν ὥς διανοουμένου σοῦ ταῦτα ἔρωτῶ, ἃ φημί σε διανοεῖσθαι (i. e. νομίζων σε διανοεῖσθαι): Xen. Hel. VII. 5, 20 παρήγγειλεν αὐτοῖς παρασκευάζεσθαι, ὥς μάχης ἐσομένης (i. e. νομίζων μάχην ἔσεσθαι): Ibid. V. 4, 9 ἐκήρυττον ἐξίναίαι πάντας Θηβαίους, ὥς τῶν τυράννων τεθνεώτων, quia tyranni mortui essent. The reason of κηρύττειν is not the actual fact of the tyrant's death, but the persuasion of the οἱ κηρύττοντες that it was so—ἡγούμενοι τοὺς τυρ. τεθνήαι.

§. 702. A singular use of the gen. abs. with ὥς occurs with the verbs εἶδέναι, ἐπίστασθαι, νοεῖν, ἔχειν γνώμην, διακρίσθαι τὴν γνώμην, φροντίζειν, and sometimes λέγειν and the like, where we should expect to find the accus. with the infin. The gen. signifies that the action of the participle is the cause of the state or action expressed by the verb. This relation is marked even in the position, as the genitive absol. almost always precedes the verb. The connection of the verb (as a consequence) with the gen. absol. is also generally marked by the addition of οὕτω: Xen. Cyr. I. 6, 11. extr. ὥς οὖν ἐμοῦ, ἔφη, μηδέποτε ἀμελήσοντος τοῦ τὰ ἐπιτήδεια τοῖς στρατιώταις συμμηχανᾶσθαι, μήτ' ἐν φιλῖα μήτ' ἐν πολεμίᾳ, οὕτως ἔχε τὴν γνώμην: Id. Anab. I. 3, 6 ὥς ἐμοῦ οὖν ἰόντος, ὅπῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε: Plat. Rep. p. 327. extr. ὥς τοίνυν μὴ ἀκουσομένων, ἔφη, οὕτω διανοεῖσθε: Ibid. p. 470 E. Ibid. p. 437 A ὑποθέμενοι ὥς τούτου οὕτως ἔχοντος: Id. Cratyl. p. 439 C διανοηθέντες—ὥς ἰόντων τε ἀπάντων ἀεὶ καὶ ρεόντων: Id. Menon. p. 95 E οἷσθ', ὥς ἐν τοῖτοις μὲν, ὥς διδασκτοῦ οὐσης τῆς ἀρετῆς, λέγει: Eur. Med. 1311 ὥς οὐκέτ' ὄντων σὼν τέκνων, φρόντιζε δῆ.

Ὅδς. Ὡς is never used with the dat. absol., as this is confined to its original force of a definition of time.

§. 703. c. Seemingly accusative absolute: the ὥς supplying the notion of δοκεῖν &c.: Plat. Rep. p. 425. princ. τοῖς ἡμετέροις παισὶν ἐννομο-

^a Stallb. ad loc.

τίρου εὐθὺς παιδιᾶς μετῆκτόν, ὥς, παρανόμου γιγνομένης αὐτῆς, —ἐννόμους τε καὶ σπουδαίους—ἀνδρας αὐξάνεσθαι ἀδύνατον ὄν: Ibid. p. 427 E σὺ γὰρ ὑπέσχου ζητήσιν, ὥς οὐχ ὀσιόν σοι ὅν μὴ οὐ βοηθεῖν δικαιοσύνη. So ὥς ἐξόν, ὥς παρόν &c. For some other examples see above (§. 700. and §. 300. *Obs.*); also Plat. Rep. p. 345 E τί δέ; ἦν δ' ἐγώ, ὦ Θρασύμαχε, τὰς ἄλλας ἀρχὰς οὐκ ἐννοεῖς ὅτι οὐδεὶς ἐθέλει ἀρχειν ἐκόν, ἀλλὰ μισθὸν αἰτοῦσιν, ὥς οὐχὶ αὐτοῖσιν ὠφέλειαν ἐσομένην ἐκ τοῦ ἀρχειν, ἀλλὰ τοῖς ἀρχομένοις; cf. Ibid. p. 426 C. Ibid. p. 468 D Ὅμηρος τὸν εὐδοκμήσαρτα ἐν τῷ πολέμῳ νότοισιν Αἴαντα ἔφη διηγεῖσθαι γεραίρεσθαι, ὥς ταύτην οἰκείαν οὖσαν τιμὴν τῷ ἡβῶντί τε καὶ ἀνδρείῳ: Xen. M. S. I. 2, 20 διὸ καὶ τοὺς υἱεῖς οἱ πατέρες εἰργουσι ἀπὸ τῶν ποτηρίων ἀνθρώπων ὁμως, ὥς τὴν μὲν τῶν χρηστῶν ὁμιλίαν ἀσκησιν οὖσαν τῆς ἀρετῆς, τὴν δὲ τῶν ποτηρίων κατὰλυσιν: Ibid. I. 3, 2 εὐχετο δὲ πρὸς τοὺς θεοὺς ἀπλῶς τάγαθὰ διδόναι, ὥς τοὺς θεοὺς κάλλιστα εἰδότες.

Obs. We must not class here those instances in which the participle actually stands with a subet. in accus., as the object of a verb of thinking or saying: Hdt. II. 1 Καμβύσης Ἰωνας μὲν καὶ Λιολέας ὥς δούλους πατριῶτους ἐόντας ἐνόμισε: Aesch. Ag. 673 λέγουσιν ἡμᾶς ὥς ὀλωλότας: Soph. CE. T. 625 ὥς οὐχ ὑπέϊξον οὐδὲ πιστεύων λέγεις; So with ὥστε (§. 704.): Id. Antig. 242 δηλοῖς δ' ὥστε σημανῶν νύον.

The Comparative Particles ὥστε, ἄτε, οἶα, οἷον, with the Participle or Genitive absolute.

§. 704. Instead of ὥς we find, not so often in Attic as in Ionic dialect, ὥστε, ὥστε δὴ (only Hdt.), ἄτε, ἄτε δὴ, οἶα, οἷον, when the reason of any action is brought forward, not as the certain and actual reason, but as supposed or represented to be the probable reason by the speaker, or some one of whom he is speaking—where we should frequently use the word “probably:” Hdt. VI. 79 ἄτε γὰρ πυκνοῦ ἐόντος τοῦ ἄλσεος, οὐκ ἔρων οἱ ἐντὸς τοὺς ἐκτός: Ibid. 107 οἶα δὲ οἱ πρεσβυτέρῳ ἐόντι τῶν ὀδόντων οἱ πλεῖντες ἐσείοντο: Ibid. 136 ἦν γὰρ ἀδύνατος (Μιλτιάδης ἀπολογέσθαι), ὥστε σηπομένου τοῦ μηροῦ: Plat. Protag. p. 321 B ἄτε δὴ οὐκ οὐ πάντῃ σοφὸς ὢν ὁ Ἐπιμηθεὺς ἔλαθεν αὐτὸν καταναλώσας τὰς δυνάμεις εἰς τὰ ἄλογα. In Attic ὥπερ with the partic. has often merely a comparative force; as, Lysias p. 178, 39 ὢν αὐτοὶ λαμβάνετε χάριν ὥστε, ὥπερ ὑμεῖς τὰ τούτων μισθοφοροῦντες, ἀλλ' οὐ τούτων τὰ ὑμέτερα ἐλεπτότερον.

Remarks on the general use and some peculiar Constructions of the Participle.

§. 705. 1. It will be evident from what has been said, that the participial construction has a far wider range than in most other languages, and that great clearness, precision, and neatness of expression results from this use.

2. The participle is frequently used with the finite verb where we use two finite verbs; as, Il. γ. 406 ἦσο παρ' αὐτὸν ἰούσα, go and sit near him: ἐλθὼν ἐποίησε, he came and did it; and this is the way in which such phrases are most correctly rendered into English.

3. Although the Greeks make great use of the participle to express the accidental accompaniments of an action, and thus distinguish it from that

action itself, yet this is sometimes reversed; the principal action is expressed in the participle as a mere accompaniment, while the accompaniment assumes the character of the principal verb of the sentence: Soph. El. 345 ελοῦ γε θάτερ, ἡ φρονεῖν κακῶς, ἡ τῶν φίλων φρονούσα μὴ μνήμην ἔχειν, i. e. ἡ τῶν φίλων μὴ μνήμην ἔχουσα (εὖ) φρονεῖν. Cf. §. 696. Obs. 7.

3. By a peculiar Greek idiom there is attached to the verb of the sentence a participle of the same root and similar meaning—this is exactly analogous to the constructions, μάχην μάχεσθαι, φυγὴν φεύγειν &c.: Hdt. VII. 10, 1 τὴν ἀμείνω (γνώμην) αἰρεόμενον ἐλέσθαι: Id. VI. 34 ἰόντες δὲ τὴν ἱρὴν ὁδὸν διὰ Φωκίων τε καὶ Βοιωτῶν ἦσαν: Plat. Theæt. p. 183 D ἐπείας εἰς πεδῖον προκαλεῖ Σωκράτη εἰς λόγους προκαλούμενος: Id. Euthyd. p. 288 D τίνα ποτ' οὖν ἂν κτησάμενοι ἐπιστήμην ὁρθῶς κησαίμεθα; *what knowledge (acquiring), should we rightly acquire (it)?* Xen. Cyr. VIII. 4, 9 ἀλλ' ὅπα-κούων σχολῇ ἀκήκουσα; So also when a participle with the article prefixed is used as a substantive: Plat. Apol. p. 19 B τί δὴ λέγοντες διεβαλλον οἱ διαβάλλοντες;

4. Sometimes we find a participial construction changed in a succeeding and connected sentence into that of the verb and nomin. case: even in Homer; as, Od. α. 162 ὅστέα πύθεται δμβρφ. κείμεν' ἐπ' ἡπείρου, ἡ εἰν ἀλὶ κύμα κυλίνδει: Thuc. IV. 100 ἄλλφ τε τρόφφ πειράσαντες καὶ μηχανὴν προσήγαγον: Plat. Soph. p. 222 B θὲς δὴ ὅη χαίρεις, εἴτε μὴδὲν τιθεῖς ἡμερον, εἴτε ἄλλο μὲν ἡμερόν τε, τὸν δὲ ἄνθρωπον ἄγειον, εἴτε ἡμερον μὲν λέγεις αὐτὸν ἄνθρωπον, ἄνθρωπον δὲ μηδεμίαν ἡγεῖ θήραν^a.

5. The Greeks generally are very accurate in their use of participles of the same or of different time with the verb of the sentence. So Homer: ὡς εἰπὼν ὅτρυνε μένος (English, *saying*), because the words are already spoken. But when a continued action is to be expressed, the part. pres. is used: Xen. M. S. I. 2, 61 (ὁ Σωκράτης) βελτίους—ποιῶν τοὺς συγγιγνομίους ἀπέπεμπε. So also when one action precedes another, but is considered as intimately and necessarily connected with it: Od. α. 127 ἔγχοις ἔστησε φέρων πρὸς κίονα. The aorist part. is often used for perfect; as, στρατηγήσας ἐποίει, *having assumed the generalship*, that is, *as a general*.

6. When an adj. or subst. occurs, not in dependence on, but in the same construction with, the participle, the participle ὢν is used with them: Hdt. I. 35 ἀνὴρ συμφορῇ ἐχόμενος καὶ οὐ καθαρὸς χεῖρας ἔων. But ὢν is often omitted, especially in poetry, the verbal notion of existence being reflected from the accompanying participle to the adj. or subst.; Plat. Rep. p. 393 D ἦλθεν ὁ Χρῖστος—λύτρα φέρων καὶ ἰκέτης.

Asyndeton in the Participial Construction.

§. 706. 1. Two or more participles stand in the same sentence without being connected by a copulative conjunction καὶ or τε. This is the case when the two participles are opposed to each other, or in a climax, or where two or three parts of an action, independent of each other, are brought before the mind in rapid succession, as is frequently the case in poetry: Il. φ. 324 ἡ καὶ ἐπ' ὧρτ' Ἀχιλῆϊ κυκώμενος, ὑψόσε θυῶν, μορμύρων ἀφρῶ τε καὶ αἵματι καὶ νεκύεσσιν: Il. χ. 414 πάντας δ' ἐλλίττανε κυλινδόμενος

^a Heindorf ad loc.

κατὰ κόπρον, ἔξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον : Il. θ, 231 sq. ἔσθοντες κρέα πολλά βοῶν ὀρθοκραύων, πίνοντες κρητῆρας ἐπιστεφίας οἶνοιο : Od. μ, 256 sq. αὐτοῦ δ' εἰνὶ θύρῃσι κατήσθι κεκλήγοντας, χείρας ἐμοὶ ὀρέγοντας.

2. We must distinguish such a sentence from that where, in a succession of participles, one stands subordinate to and explanatory of another, or where they stand in different relations to the verb ; (for instance, one expressing the cause, the other defining the nature of the action :) Od. δ, 114 δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε, πατὴρ δ' ἀκούσας (*postquam audivit.*), χλαῖναν πορφυρίην ἀντ' ὀφθαλμοῖν ἀνασχών : Od. ε, 374 αὐτὸς δὲ πρηνὴς ἀλὶ κάππεσε, χεῖρε πετάσσας νηχόμεναι μεμαῶς, (the latter is an explanatory definition of the former :) Il. λ, 212 πᾶλλον ὀξία δούρα κατὰ στρατὸν ᾤχετο πάντη, δτρύνων μαχέσασθαι. In prose such a combination of participles is a favourite method of expressing briefly but forcibly a number of single actions : Plat. Apol. p. 31 Α ὑμεῖς δ' ἴσως τάχ' ἂν ἀχθόμενοι, ὥσπερ οἱ νυστάζοντες ἐγειρόμενοι, κρούσαντες ἂν με, πειθόμενοι Ἀντύφ, ῥαδίως ἂν ἀποκτείναιτε : Id. Phaed. p. 70 Α εὐθὺς ἀπαλλαττομένη τοῦ σώματος οὐκ ἐκβαίνουσα ὥσπερ πνεῦμα ἢ καπνὸς διασκεδασθεῖσα οἴχεται διαπτομένη καὶ οὐδὲν ἔτι οὐδαμοῦ ᾗ^a.

*Seeming and real Anacolouthon in the Participial Construction.—
Interchange of Cases.*

The Nominative Participle really or seemingly used absolutely.

There are very few instances of a real nominative absolute, that is, standing without a verb expressed or implied : it frequently occurs from the writer's having, for emphasis, changed the construction in the latter part of the sentence, or used a periphrasis after an intervening parenthesis. Most of the seeming instances will be explained by the following paragraph. In Arist. Pax, 933, however, there is a nominative which does not seem capable of any such explanation : Ἦν ἐν τῇ Ἐκκλησίᾳ ὥς χρὴ πολεμεῖν λέγων τις, οἱ καθήμενοι ὑπὸ τοῦ δέους λόγῳ Ἰωνικῶς οἶ. In Hdt. III. 104, the words μεσοῦσα ἡ ἡμέρη, seem to be the nominative to the verb καίει.

§. 707. A participle in nomin. not unfrequently refers to a subst. in gen., dat., or acc., when the thing or person expressed by any one of these cases is grammatically the object, but really the subject of the verbal notion, as in the phrase δοκεῖ μοι=ἐγὼ ἡγοῦμαι.

a. Dative : Thuc. III. 36 ἔδοξεν αὐτοῖς (i. e. ἐψηφίσαντο) οὐ τοὺς παρόντας μόνον ἀποκτείνειν, ἀλλὰ καὶ τοὺς ἀπαντας Μιτυληναίους—ἐπικαλοῦντες κ. τ. λ. (like Sallust. Jug. 112 *populo Romano melius visum—rati*) : Id. IV. 108 καὶ γὰρ ἐφαίνετο αὐτοῖς (i. q. ἡγοῦντο), ἐψευσμένοι μὲν τῆς Ἀθηναίων δυνάμεως ἐπὶ τοσούτον, ὅση ὑστερον διεφάνη, τὸ δὲ πλέον βουλῇσι κρίνοντας ἀσαφεὶ ἢ προνοίᾳ ἀσφαλεῖ : Id. VI. 24 καὶ ἔρως ἐπέπεσε πᾶσιν (=ἐπεθύμουν πάντες) ὁμοίως ἐκπλεῖσαι τοῖς μὲν πρεσβυτέροις ὥς—καταστρεφόμενοι ἐφ' ἃ ἔπλεον—τοῖς δ' ἐν ἡλικίᾳ—εὐέλπιδες ὄντες σωθήσεσθαι : Id. VII. 42 τοῖς μὲν Συρακουσίοις καὶ Συμμάχοις κατάπληξιν ἐν τῇ αὐτίκα οὐκ ὀλίγη ἐγένετο (=οἱ Συρακουσίοι κατεπλήχθησαν)—ὄρῶντες κ. τ. λ. : Xen. Cyr. VIII. 8, 10 ἦν δὲ αὐτοῖς νόμιμον (=νόμιμον ἡγοῦντο) μηδὲ προχοῖδας εἰσφέρεισθαι εἰς τὰ συμπτώσια,

^a Stallb. Apol. p. 27 A.

^b Cf. Stallb. Apol. p. 21 C.

δηλονότι νομίζοντες τῷ μὴ ὑπερπίνειν ἦτον ἂν καὶ σώματα καὶ γνώμας σφάλλειν : Eur. Cycl. 330 δοραῖσι θηρῶν σώμα περιβαλὼν ἐμὸν καὶ πῦρ ἀναίθων, χιόνος οὐδὲν μοι μέλει (=οὐδὲν φροντίζω) : Plat. Legg. p. 686 D ἀποβλέψας γὰρ πρὸς τοῦτον τὸν στόλον—ἔδοξέ μοι πάγκαλος—εἶναι.

b. Accusative : Il. ζ, 510 ὁ δ' ἀγλαΐῃφι πεποιθὺς ῥίμψα ἔ γούνα φέρει (=ῥίμψα φέρεται) : Il. ε, 135 καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, δὴ τότε μιν τρίς τόσσον ἔλε μένος (=ἐχώσατο) : Eur. Hec. 970 αἰδῶς μ' ἔχει (=αἰδοῦμαι) ἐν τῷδε πότμῳ τυγχάνουσ', ἵν' εἰμι νῦν^a : Id. Hipp. 23 τὰ πολλὰ δὲ πάλαι προκόψας^a οὐ πόνου πολλοῦ με δεῖ (=οὐ πολλοῦ πόνου δέομαι) : Id. Ion 925 κακῶν γὰρ ἄρτι κῦμ' ὑπεξαντλῶν φρενὶ πρίμνηθεν αἶρει μ' (=αἶρομαι) ἄλλο σὼν λόγων ὑπό. So after an interjection : Æsch. P. V. 567 χρίει τις αὐ με τὰν τάλαιναν οἴστρος τὸν εἰδωλον Ἄργον γηγενοῦς (ἀλεῖ δα) τὸν μυρίωπον εἰσορῶσα βούταν.

c. Genitive : Æsch. Eum. 100 παθοῦσα δ' οὕτω δεινὰ πρὸς τῶν φιλτάτων, οὐδεὶς ὑπὲρ μου δαιμόνων μῆνιεται (=οὐδενὸς δαιμόνος μῆνιν ἔχω) : Eur. Iph. T. 695 sqq. σωθεὶς δὲ, παῖδας ἐξ ἐμῆς ὁμοσπόρου κτησάμενος,—ὄνομά τ' ἐμοῦ γένοιτ' ἂν (=ὄνομα ἐμοῦ σώσας ἂν) : Hdt. IV. 132 Δαρείου ἡ γνώμη ἦν (=ἐγίνωσκε—εἰκάζω) : Thuc. IV. 73 μὴ ἐπιόντων (=ὅτε μὴ ἐπῆεσαν) λογιζόμενοι κ. τ. λ. (See below §. 708. 2. β.)

Obs. For the nominative participle with the infinitive instead of accusative, see §. 673. 4.

§. 708. 1. So we find also a subst. and partic. in nom. where we should expect a gen. absolute, to that it appears to be a nom. absolute. This nom. is considered as the subject of a verb implied in the form which grammatically requires the gen. absolute ; but by the use of the nom., the real agent or patient of the verbal notion is brought forward in the sentence : Thuc. IV. 23 καὶ τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμεῖτο (=ἀμφοτέροις ἐπολέμουν), Ἀθηναῖοι μὲν—τὴν νῆσον περιπλέοντες—, Πελοποννήσιοι δὲ ἐν τῇ Ἠπειρῷ στρατοπεδευόμενοι : Id. II. 53 θεῶν δὲ φόβος ἡ ἀνθρώπων νόμος οὐδεὶς ἀπείργε (=οὐδὲν φοβοῦντο) τὸ μὲν κρίνοντας κ. τ. λ. : Id. V. 70 καὶ μετὰ ταῦτα ἡ ξυνοδος ἦν (=ξυνήλθον) : Ἀργεῖοι μὲν καὶ οἱ ξύμμαχοι ἐντόνως καὶ ὀργῇ χωροῦντες, Λακεδαιμόνιοι δὲ βραδέως : Soph. Antig. 259 sq. λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί (=κακοὺς λόγους εἶπον ἀλλήλους), φύλαξ ἐλέγχων φύλακα^b. So the nominative preceding and its verb expressed by a periphrasis : Æsch. Eum. 95 ἐγὼ δ' ὑφ' ὑμῶν ὥτ' ἀπηγισμασμένη ἄλλοισιν ἐν νεκροῖσιν ὡς μὲν ἔκτανον, θνείδος οὐκ ἐλλείπει=αἰεὶ θνείδίζομαι : Id. Ag. 1009 καὶ τὸ μὲν πρὶ χρημάτων κτησίῳ ὄκνος βαλὼν, οὐκ ἔδω πρόψας δόμος=ἔσωσε δόμον : Id. Choeph. 520 τὰ πάντα γάρ τις ἐγγέας ἄνθ' αἵματος ἑνός, μάτην ὁ μόχθος=μάτην μοχθεῖ : Id. Sept. c. Theb. 681 ἀνδρῶν δ' ὁμαίμων θάνατος ὧδ' αὐτοκτόνος, οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος=οὐκ ἔα τὸ μίasma γηράσκειν : Id. Eum. 477 καὶ μὴ τυχοῦσαι πράγματος νικηφόρου χώρα μετ' αὐθις (sc. ἔσσεται) ἰὸς κ. τ. λ.=ἰὸν μεθήσουσι : Hdt. VII. 157, 4 ἀλλῆς μὲν γὰρ γινομένη ἡ Ἑλλάς χεῖρ μεγάλη συνάγεται.

2. An anomalous construction, closely connected with this, occurs when two subjects stand together in a sentence without any copulative particle, and a participle in the nom. is joined thereto : one of the two subjects is contained under the other as a part, and both belong to the same verb. The participle is joined either with the whole, and the verb refers to the part, or the part has the participle, and the verb is joined to the whole : (Σχήμα καθ' ὅλον καὶ μέρος : cf. §. 478.)

^a Pflugk ad loc.

^b Cf. Elmal. OE. R. 60.

α. When the action or state of the verb is to be especially attributed to the part or member of the whole, the verb is made to agree with this part ; as, Hdt. VIII. 83 *καὶ οἱ σύλλογον τῶν ἐπιβατείων ποιησάμενοι προηγορεύε ἐκ πάντων Θεμιστοκλῆς* : Il. γ, 211 *ἄμφω δ' ἔξομένω γεραρότερος ἦεν Ὀδυσσεύς* : Il. κ, 224 *σύν τε δὺ' ἐρχομένω καὶ τε πρὸ δ τοῦ ἐνόησεν* ; Od. ω, 483 *ὄρκια πιστὰ ταμόντες ὁ μὲν βασιλευένω αἰεὶ* : Od. I. 462 sq. *ἐλθόντες* (sc. *ἡμεῖς*) δ' ἡβαιὸν ἀπὸ σκείους τε καὶ αὐλῆς, πρῶτος ὑπ' ἀρνείου λυδόμεν, ἐπέλυσα δ' ἐταίρους.

β. When the reason or circumstances of the action are to be attributed especially to the part, the participle agrees with this part ; as, Thuc. I. 49 *αἱ Ἀττικαὶ νῆες—φόβον μὲν παρείχον τοῖς ἐναντίοις, μάχης δὲ οὐκ ἔρχον, δεδιότες οἱ στρατηγοὶ τὴν πρόρρησιν τῶν Ἀθηναίων* : Id. IV. 118 *ἐκκλησίαν δὲ ποιήσαντας τοὺς στρατηγοὺς—βουλεύσασθαι Ἀθηναίους* : Ibid. 73 *οἱ γὰρ Μεγαρεῖς—ἡσυχάζον καὶ αὐτοὶ, (Ἀθηναίων) μὴ ἐπιόντων (= ὅτε μὴ Ἀθηναῖοι ἐπήρσαν, see §. 707. c.) λογιζόμενοι καὶ οἱ ἐκείνων (Ἀθηναίων) στρατηγοί.*

γ. So particularly with *οἱ μὲν, οἱ δέ* : Xen. Cyr. III. 1, 25 *ἐνιοὶ γὰρ φοβούμενοι, μὴ ληφθέντες ἀποθάνωσιν, ὑπὸ τοῦ φόβου προαποθνήσκουσιν, οἱ μὲν ριπτοῦντες αἰντούς, οἱ δὲ ἀπαγχόμενοι, οἱ δὲ ἀποσφαττόμενοι* : Eur. Or. 1470 sq. *τότε διαπρεπεῖς ἐγένοντο Φρύγες, ὅσον Ἄριος ἀλκὰν ἦσαν ἑσσανες Ἑλλάδος ἐγενόμην αἰχμᾶς, ὁ μὲν οἰχόμενος φυγὰς, ὁ δὲ νέκυς ὦν, ὁ δὲ τραῦμα φέρων, ὁ δὲ λισσόμενος.*

δ. And also frequently with *ἕκαστος, ἑκάτερος* : Il. ι, 656 *οἱ δὲ ἕκαστος ἑλὼν δέπας—σπείσαντες παρὰ νῆας ἴσαν* : Hdt. III. 82 *αὐτὸς γὰρ ἕκαστος βουλόμενος κορυφαῖος εἶναι γνώμῃσι τε νικᾶν, ἐς ἔχθεα μεγάλα ἀλλήλοισι ἀπικνέονται* : Thuc. I. 141 *Πελοποννησίους πάντες ἰσόψηφοι ὄντες—τὸ ἐφ' ἐαυτὸν ἕκαστος σπεύδῃ* : Ibid. VI. 62 *οἱ λοιποὶ τῶν Ἀθηναίων στρατηγοὶ—δύο μέρη ποιήσαντες τοῦ στρατεύματος, καὶ λαχὼν ἑκάτερος, ἔπλεον* : Id. VII. 70 *ἔρχον δὲ—Σικανὸς μὲν καὶ Ἀγάθαρχος, κέρας ἑκάτερος τοῦ παντὸς ἔχων* : cf. Plat. Rep. p. 488 B. Demosth. p. 118, 29.^a

3. A rhetorical anacolouthon occurs when a person considered as the principal agent (as opposed to another subject which is subordinate) in the action which the whole sentence expresses, is placed with a participle in the nomin., in the beginning of the sentence, and followed immediately by the other subject with *μὲν* and its proper verb ; after which the principal subject, being repeated by the particle *δέ*, follows with the proper *verbum finitum* : Thuc. III. 34 *ὁ δὲ (Πάχης) προκαλεσάμενος ἐς λόγους Ἰππίαν—, ὁ μὲν (Ἰππίας) ἐξῆλθε παρ' αὐτὸν, ὁ (Πάχης) δ' ἐκείνον μὲν ἐν φιλακῇ ἀδέσμων εἶχεν* : Id. IV. 80 *καὶ προκρίναντες (οἱ Λακεδαιμόνιοι) ἐς δισχιλίους, οἱ μὲν (Εἰλωτες) ἐστεφάνωσαν τότε καὶ τὰ ἱερὰ περιῆλθον, ὥς ἡλευθερωμένοι* : οἱ δὲ (Λακεδαιμόνιοι) οὐ πολλὰ ὕστερον ἠφάνισαν—αὐτούς : cf. Xen. Cyr. IV. 6, 3.

Nominative Participle with a Verb supplied directly from the context.

§. 709. The partic. sometimes stands in the nominative seemingly without any *verbum finitum*, which however is to be supplied either by what has gone before or what follows : Æsch. P. V. 770 *οὐ δῆτα πρὶν ἂν ἐκ δεσμών λυθείς* sc. *ἀποστρέφω* from preceding verse : Hdt. I. 82 *Λακεδαιμόνιοι δὲ τὰ ἐναντία τούτων ἔθεντο νόμον* : οὐ γὰρ κομῶντες πρὸ τούτου ἀπὸ τούτου κομᾶν (scil. νόμον ἔθεντο) : Thuc. I. 25 *Κορίνθιοι δὲ κατὰ τε τὸ δίκαιον ὑπέδε-*

^a Bremi ad loc.

ξαντο τὴν τιμωρίαν, ἅμα δὲ καὶ μίσει τῶν Κερκυραίων, ὅτι αὐτῶν παρημέλουν ὄντες ἀποικοί· οὕτε γὰρ ἐν πανηγύρεσι ταῖς κοιναῖς διδόντες (scil. παρημέλουν) γέρα τὰ νομιζόμενα, οὔτε Κορινθίῳ ἀνδρὶ προκαταρχόμενοι τῶν ἱερῶν κ. τ. λ. So also with conjunctions; ας, εἰ, ἴαν, ὅταν, &c.: Xen. M. S. II. 1, 23 ὁρῶ σε ἀποροῦντα, ποῖαν ὁδὸν ἐπὶ τὸν βίον τράπη· ἔαν οὖν ἐμὲ φίλην ποιησάμενος (scil. τὴν ἐπὶ τὸν βίον ὁδὸν τράπη). And in dialogues, in reference to what some one else has said: Plat. Phædr. p. 228 D ἐν κεφαλαίοις ἕκαστον ἐφείξῃς διέμει, ἀρξάμενος ἀπὸ τοῦ πρώτου. ΣΩ. δείξας γε πρῶτον, ὦ φιλότης, τί ἄρα ἐν τῇ ἀριστερᾷ ἔχεις. But in very many passages the verb εἶμι must be supplied.

Genitive Participle for some other case.

§. 710. We sometimes find the genitive absolute, even where we should expect the participle to agree with the subject of the verb, or some object thereof. It must be observed, that the subject of the gen. absolute is frequently supplied from the context. By this construction the notion of *cause* is rather called out.

a. Gen. abs. instead of nomin.: Hdt. I. 178 πόλις κείται ἐν πεδίῳ μεγάλῳ μέγεθος ἰούσα μέτεσπον ἕκαστον εἰκοσι καὶ ἑκατον σταδίων ἰούσης τετραγώνου: Ibid. 208 Κύρος προηγόρευε Τομύρι ἐξαναχωρεῖν αὐτοῦ διαβησομένου ἐπ' ἐκείνην: Id. II. 111 τοῦ ποταμοῦ κατελθόντος μέγιστα δὴ τότε ἐπ' ὀκτωκαίδεκα πήχεας—κυματῆς ὁ ποταμὸς ἐγένετο: Thuc. II. 83 παρὰ γῆν σφῶν κοιμζόμενων καὶ—πρὸς τὴν ἀντιέρας ἤπειρον διαβαλλόντων—κατείδον (sc. αὐτοί) τοὺς Ἀθηναίους: Id. III. 13 βοηθησάντων ὁμῶν προθύμως πόλιν προσλήψεσθε: Ibid. 70 καὶ ἐς λόγους καταστάντων (Κερκυραίων) ἐψηφίσαντο Κερκυραῖοι: Xen. Cyr. I. 4, 20 ταῦτα εἰπόντος αὐτοῦ ἰδοξί τι (sc. αὐτός) λέγειν τῷ Ἀστυάγει: Ibid. VI. 1, 37 μὴ τι πάθω ὑπὸ σοῦ ὥς ἡδικηκός ἐμου μεγάλα. So sometimes in Latin: Ovid. Amor. II. 12, 13 *Me duce ad hanc voti finem, me milite veni.*

b. Gen. abs. instead of accus.: Hdt. IX. 99 οἱ γὰρ ὦν Σάμιοι, ἀπικομένων Ἀθηναίων αἰχμαλώτων—τούτους λυσάμενοι πάντας ἀποπέμπονσι—ἐς τὰς Ἀθήνας: Thuc. II. 8 ἐς τοὺς Λακεδαιμονίους, ἄλλως τε καὶ προειπόντων (Λακεδαιμονίων), ὅτι τὴν Ἑλλάδα ἐλευθεροῦσιν: Id. III. 22 προσέμιξαν δὲ τῷ τείχει τῶν πολέμιων λαθόντες τοὺς φύλακας, ἀνὰ τὸ σκοτεινὸν μὲν οὐ προῖδόντων αὐτῶν, ψόφῳ δὲ—οὐ κατακουσάντων: Id. IV. 18 σφεῖς δὲ—ἐκπολιορκήσειν τὸ χωρίον κατὰ τὸ εἶδος, σίτου τε οὐκ ἐνότος καὶ δι' ὀλίγης παρασκευῆς κατειλημμένου (sc. αὐτοῦ): Id. V. 31 ἔπειτα παυσάμενων—οἱ Ἥλειοι ἐπηνάγκασον (αὐτούς): Ibid. 33 Λακεδαιμόνιοι δὲ—ἐστράτευσαν—τῆς Ἀρκαδίας ἐς Παρρασίους—κατὰ στάσις ἐπικαλεσαμένων σφῶς: Ibid. 56 ἦλθον ἐπὶ τὴν Ἐπίδαυρον ὥς ἐρήμου οὔσης.

c. Gen. abs. instead of dative: Hdt. III. 65 τὸν μὲν νυν μάλιστα χρῆν, ἐμεῦ αἰσχρά πρὸς τῶν Μάγων πεπονθότος, τιμωρεῖν ἐμοί: Id. VI. 85 μελλόντων δὲ ἄγειν τῶν Αἰγυπτίων τὸν Δευτυχίδα, εἰπέ σφι Θεασίδης: Id. VII. 235 μὴ τῆς ἄλλης Ἑλλάδος ἀλικομένης ὑπὸ τοῦ περὶ βοηθείᾳ ταύτῃ (sc. Ἑλλάδι): Id. IX. 58 καὶ ὁμῖν μὲν ἰούσι Περσίων ἀπείροισι πολλῇ ἐκ γε ἐμεῦ ἐγένετο συγγνώμη, ἐπαινεόντων τούτους, τοῖσί τι καὶ συνηδάτε: Thuc. I. 114 καὶ ἐς αὐτὴν διαβεβηκός ἦδη Περικλέους—ἡγγέλθη αὐτῷ (Περικλεῖ): Eur. Med. 910 εἶδος γὰρ ὄργας θῆλυ ποιεῖσθαι γένος, γάμους παρεμπολῶντος ἀλλοίου, πόσει^a: Soph. Phil. 884 ὥς οὐκέτ' ὄντος γὰρ τὰ συμβαλὰ σοι—ἐφαίνετο.

^a Pflugk ad loc.

Obs. We must distinguish from these instances the Homeric construction, where the genitive partic. follows on a dat. pron. (see §. 600. 3.) ; as, *Il.* ξ, 26 λάκε δέ σφι περί χροῖ χαλκός ἀτειρής νυσομένων ξίφεσιν : *Od.* ι, 257 ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον : *Ibid.* 458 sq. τῷ κέ οἱ ἐγκέφαλός γε διὰ σπείος ἀλλυδὺς ἀλλη-
~~μένον~~ ^{μένον} ραίοιτο πρὸς οὐδεῖ. Here the gen. part. agrees with ἡμῶν &c., which is the proper case after ἦτορ, but Homer frequently uses the dat. instead of the gen. of pronouns. So ἡμῖν κατεκλάσθη φίλον ἦτορ is the same, as ἡμῶν φίλον ἦτορ. Hence the dat. part. sometimes follows a pronoun or substantive in gen. (§. 712.) Nor must we class here those instances where the gen. abs. is joined with a verb, which requires the dative, but in this construction is used without a case ; as, *Demosth.* p. 71, 20 ἡ λέγοντος ἂν τιнос πιστεύσαι οἰεσθῇ (τὸν Φίλιππον) ; where we might also say, ἡ λέγοντι ἂν τινι πιστεύσαι οἰεσθῇ ;

Accusative Participle for other cases.

§. 711. 1. Sometimes an accus. participle is used, though it refers to a substantive in another case. The ground of this anomaly is, that in the speaker's mind it depends on a verbal notion equivalent to the phrase used in the sentence (see §. 700. *Obs.* 1. and 707.), but which requires an accus. instead of a dative : *Æsch.* *Choeph.* 410 sq. πέπαλται δ' αὐτῇ μοι φίλον κῆαρ (= τρόμος ἔχει με) τόνδε κλύουσαν οἶκτον : *Id.* *Pers.* 913 λελυται γὰρ ἐμοὶ γυνὴν ῥώμῃ τήνδ' ἡλικίαν ἐσιδόντ' ἀστῶν : *Soph.* *El.* 479 s. ὑπείσθι μοι θράσος ἀδυνάτων κλύουσαν ἀρτίως ὀνειράτων : cf. *Plat.* *Alc.* p. 148 D.^a

2. Sometimes the accus. partic. stands at the beginning of a sentence, though the verb thereof requires another case. The accus. then follows the construction of a preceding sentence, whether from carelessness or on some rhetorical ground : *Hdt.* V. 103 ἐκπλώσαντές τε ἔξω τὸν Ἑλλησποντον, Καρίης τὴν πολλὴν προσεκτήσαντο σφίσι σύμμαχον εἶναι : καὶ γὰρ τὴν Καῦνον πρότερον οὐ βουλομένην συμμαχεῖν, ὥς ἐνέπρησαν τὰς Σάρδεις, τότε σφί καὶ αὕτη προσεγένετο (as if the construction went on, καὶ τὴν Καῦνον—προσεκτήσαντο) : *Plat.* *Phædr.* p. 233 B τοιαῦτα γὰρ ἔρωσ ἐπιδείκνυται : δυστυχούντας μὲν, ἀ μὴ λύπην τοῖς ἄλλοις παρέχει, ἀνιὰρὰ ποιεῖ νομίζειν : εὐτυχούντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαινοῦ ἀναγκάζει τυγχάνει : "quum sic procedere deberet structura, καὶ τὰ μὴ ἡδονῆς ἄξια ἐπαινῶν ἀναγκάζει, quo rotundior exeat periphrasis, subito convertitur oratio". Here there is clearly a rhetorical force in this construction ; the accus. εὐτυχούντας being placed in antithesis to δυστυχούντας.

3. In other instances a substantive and participle in the acc. are used to give prominence to the object of the speaker's words, coincident with the whole paragraph, without any reference to the grammatical construction of the sentence, which has frequently for emphasis or elegance been broken or changed, see §. 581. 1 ; (we should preface the sentence with—"as for :") *Plat.* *Legg.* p. 819 D περὶ πάντα ταῦτα ἐνούσαν τινα φύσει γελοῖαν τε καὶ αἰσχροὺς ἀνοῖαν ἐν τοῖς ἀνθρώποις πᾶσι, ταύτης ἀπαλλάττουσι.

^a Elmsl. Heracl. 693.

^b Heindorf ad loc.

Dative Participle for another case.

§. 712. 1. A dative participle follows where some other case is required, by virtue of some notion implied in the verb on which it depends ; but far more rarely than the nomin. or accus. : Thuc. I. 62 ἦν δὲ γνώμη τοῦ Ἀριστίως (= ἔδοξεν αὐτῷ) τὸ μὲν μεθ' ἑαυτοῦ στρατόπεδον ἔχοντι ἐν τῷ ἱσθμῷ ἐπιτηρεῖν τοὺς Ἀθηναίους.

2. So also where the dative is used for some especial reason, and must be disjoined therefore from the noun to which it seems to refer ; as, Eur. Iph. A. 491 ἄλλως τέ μ' ἔλεος τῆς ταλαιπώρου κόρης ἐσθλῆς συγγένειας ἐννοουμένην, pity came over me, as I thought on, &c. See §. 559.

Obs. 1. For the Homeric passages : Il. κ, 188 ἀπό τε σφισὶν ὕπνος δωλεῖν ὥς τῶν νήδυμος ὕπνος βλεφάροιν δλώλει νύκτα φυλασσομένοισι κακὴν : Il. ξ, 141 Ἀτρεΐδῃ, νῦν δὲ που Ἀχιλλῆος ὀλοὴν κῆρ γῆθαι ἐνὶ στήθεσσι φόνον καὶ φῶζαν Ἀχαιῶν δερκομένην see above (§. 710. Obs.).

Obs. 2. For the use of the participle with ἄν, see §. 429. 4.

ADVERBS.

§. 713. 1. The adverbs express the notion of the place, the time, or the mode and manner of a predicate or attribute ; as, ἐγγύθεν ἦλθεν—χθὲς ἀπέβη—καλῶς ἀπέθανεν, and are analogous to the cases of substantives which also express these notions ; as, πεδίοιο θέειν, βαίνειν ὁδοῦ, ταῦτα ἐγένετο τῆς ἡμέρας, βαίνειν ὁδόν, πᾶσαν τὴν ἡμέραν, τούτῃ τῷ τόπῳ, ταύτῃ τῇ ἡμέρᾳ. Hence it arises, that most adverbs are relics of inflexions which are become obsolete ; as, οὔ, *where*, ἄνω, κάτω, οἷ, οἶκοι, πῆ, ὅπη &c.

2. In its widest sense, the term “adverbs,” or “adverbial expressions,” includes all the forms (whether single words or phrases) whereby these notions are expressed ; such as, γελῶν εἶπε—διὰ τάχους—σπουδῇ—τρίτῃ ἡμέρᾳ &c.

Remarks on the use of Adjectives for Adverbs.

§. 714. 1. The poets especially are fond of signifying the adverbial notions of place, still more frequently those of time, sometimes those of mode or manner, and causality, by adjectives ; a greater energy is hereby given to the expression, the attributive of the action (adverb) being considered immediately as the attributive of the agent.

a. Adjectives used instead of adverbs of place : Il. ρ, 361 τοὶ δ' ἀγχι-στίνους ἔπιπτον for ἄγχι ἀλλήλων : Od. φ, 146 ἴξε μυχοίτατος αἰεῖ for ἐν μυχοί-τάτῳ. So the adjectives κρηναῖος, ὄρειος, οὐράνιος, θαλαῖος, ἀγοραῖος &c., are joined with the subject instead of the predicate : Arist. Vesp. ῥίπτειν σκέλος οὐράνιον. So also πρῶτος, ὕστατος, μίσος, πλάγιος, μετώρος, ἄκρος, ἀψορρος, ἐπιπόλαιος, πρυμνός, παράθυρος, θυραῖος, θαλάσσιος, ὑπερπόντιος &c. :

Soph. Œ. T. 1411 θαλάσσιον ἐκρίψατε for εἰς θάλασσαν : Ibid. 32 ἐφέστιοι ἐζόμεθα for ἐπὶ τῇ ἐστίᾳ : Id. Antig. 785 φοιτᾷς ὑπερπόντιος for ὑπὲρ τὸν πόντον.

Obs. 1. Πρῶτος, ὕστατος, and many others of those here mentioned, are also applied to time.

Obs. 2. Here also belongs the use of the demonstratives ὅδε, οὗτος, ἐκεῖνος, mentioned above (§. 655. 1.). Other adjectival pronouns are also used as adverbs.—a. Ἄλλος, on the other side : Il. φ. 22 ὥς δ' ὑπὸ δελφίνος μεγάκητος ἰχθύες ἄλλοι φεύγοντες πεμπλάσι μυχοῦς λιμένος εὐόρμον : Od. α. 132 πᾶρ δ' αὐτὸς κλισμὸν ἔθετο ποικίλον ἔκτοθεν ἄλλων μνηστήρων, apart from the suitors on the other side : cf. ζ. 83. So with the article in Attic, in *altera parte*, and without it, in *aliâ parte*, then *præterea*, *pariter*, also : Thuc. VII. 61 ἄνδρες στρατιῶται Ἀθηναίων τε καὶ τῶν ἄλλων ξυμμάχων, and their allies on the other hand. b. Πᾶς, as οἱ στρατιῶται πάντες οἱ οἱ πάντες στρατιῶται for τὸ πᾶν, τὰ πάντα, altogether. c. Ἐκαστος or ὥς ἕκ, each one, single, every time ; and in this case it is placed either before the article, or after the subst.

b. Adjectives for adverbs of time ; as, σημερινός, σήμερις, ἰωθινός, ἡμέριος, ὑπὸιός, ὄψιος, νύχιος, μεσονύκτιος, θερινός, χειρικός, χειμερινός &c. ; especially those in αἶος, as δευτεραίος, τριταίος &c. (defining the notion of *When?*)—ἡμερήσιος, σκοτιαίος, δεχήμερος, ὠριαίος, μηνιαίος, δήμερος, ἐνιαύσιος, πανημέριος, ἡμέριος &c.—Also χρόνιος, μακρός, δηρός, too long, &c. ; Il. α. 497 ἡερίη δ' ἀνέβη μέγαν οὐρανόν for ἥρι, early : Ib. 423 Ζεὺς, χειρικός ἔβη κατὰ δαίτα for χθός : Il. θ. 530 ὑπὸιόι θωρηχθέντες for ὑπὸ τὴν ἡῶ : Xen. Anab. IV. 1, 5 σκοτιαίους διελθεῖν τὸ πεδίον, in the twilight.—τεταρταίος, πεμπταίος ἀφίκετο, on the 4th, 5th day.—εὐδον παννύχιος Homer.—χρόνιος ἦλθεν, after long time.

c. Adjectives instead of adverbs of mode, and other causal relations : ὀξύς, ταχύς, αἰφνιδίος, βραδύς, ὑπόσπονδος, ἀσπονδος, ὄρκιος,—ἐκὼν, ἄκων, ἄσμενος, ἄκνος, ἐθελόντης—ἡσυχος—συχνός, πολὺς, ἄθροος, πυκνός, σπάνιος, μόνος ; as, ὑπόσπονδοι ἀπῆσαν=ὑπὸ σπονδαῖς : Hdt. VI. 103 κατήλθε ἐπὶ τὰ ἰωῦτοῦ ὑπόσπονδος : Soph. Phil. 808 ἦδε (νόσος) μοι ὀξεῖα φοιτᾷ καὶ ταχεῖ ἀπέρχεται for ὀξείως, ταχείως : Id. Œ. C. 1637 κατήνεσεν τὰδ' ὄρκιος δράσειν for ὄρκω.

Obs. 3. The difference between πρῶτος and πρῶτον, μόνος and μόνον τὴν ἐπιστολὴν ἔγραφα is clear ; πρῶτος, μόνος, I am the first, the only one, who ever did so ; primus scripsi ; πρῶτον, μόνον, it is the first, the only thing which I did ; or, I wrote it first, because I did something else ; or, I only wrote it.

2. Adverbs for adjectives.—The adverb with ἔχω is frequently used instead of the adjective with εἶμι ; κακῶς ἔχω is the same as κακός εἶμι, except that in the former the notion of *state* is rather brought forward—in the latter, that of *quality*.

Local Adverbs.

§. 715. 1. The adverbial notion of place is expressed, as we have seen, by (a) the cases : gen. (§. 522.), dat. (§. 605.), accus. (§. 577.) : (b) the prepositions with their cases ; and (c) by local adverbs. The prepositions with their cases and the local ad-

verbs differ only that, in the former, the position is determined by its reference to something else ; as, ἔσται πρὸ τῆς πόλεως : in the latter, it is arbitrarily determined by the speaker's mind without reference to any thing but his own position ; as, ἔσται ταύτῃ, ἐκεῖ, except where two adverbs are opposed ; as, ἐνταῦθα, οὐ, *there, where*.

2. Local adverbs are derived either from pronouns, or from essential words (§. 351. 3.). The former only signify motion or rest, *whence, whither, where* ; as, ἐνταῦθα, τόθεν, ἐνταυθοί : the latter express, besides these notions, that of position ; as, ὀπισθεν, ἐγγύθεν &c.

Adverbs of Time.

§. 716. The adverbial notion of time is expressed (*a*) by the cases : gen. (§. 523.), dat. (§. 606.), accus. (§. 577.) ; (*b*) prepos. with cases ; (*c*) participle as gerund (§. 696.), and (*d*) the adverbs of time. The prepositions express it relatively, as in notions of place ; the adverbs positively.

Obs. 1. As the prepositions express notions of time by a metaphorical application of the notions of place, considering time as a space, it follows naturally that many local adverbs express notions of time.

Obs. 2. Those adverbs which express frequency (repetition in time), as *ἄπαξ, δῖς, τρίς, πολλάκις*, or intensity (quantity in time), as *πολύ, σχεδόν*, belong to the class of temporal adverbs.

Adverbs of Mode and Manner.

§. 717. The notion of mode and manner is generally expressed by adverbs, though frequently by partic. as gerund, and sometimes by substantives, with or without a preposition. These adverbs are mostly derived from essential words, and so closely connected with the verb that they form but one notion ; as, *κακῶς λέγειν (κακολογεῖν), εὖ λέγειν (εὐλογεῖν) &c.*

Modal Adverbs.

§. 718. 1. There are also other adverbs which do not (as these given above) belong immediately to the predicate, but to the whole thought of the sentence which they define. These are called Modal Adverbs.

2. They signify an affirmation (*ναί*) or negation (*οὐ, μή*), the

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certainly, credibility (ἦ, μήν, πάντως &c.), the uncertainty, doubt (ἄν, πού, ἴσως &c.), of the thought.

Obs. Only those adverbs will be treated of here which are of grammatical importance ; for the others, see the *Lexicons*.

The Temporal Adverbs νῦν, νύν—ἤδη.

a. Nūn, νύν.

§. 719. 1. Nūn (formed from νίφον, Lat. *num*, *etiamnum*, formed from *novum*, *nunc* scil. *tempus* ; English *now* formed from *nūwa*), expresses the continuance of something present, but can be joined with the imperfect when the speaker considers the time just past as present to him : Eur. Hec. 1144 κακόν Τρώων, ἐν ᾧπερ νῦν—ἐκάμνομεν : Demosth. p. 847, 9 νῦν—αὐτὸ καθ' αὐτὸ διδάξειν ἐμέλλομεν. But the form, lengthened by the demonstr. ι, νυνί (*nuncce*), is not so applied, as the demonstr. ι points to what is really present, and hence is joined only with present, perfect, and future ; as, νυνὶ γράφω, γέγραφα, γράψω or μέλλω γράφειν.

2. The notion of time is applied secondly to the logical notion of causality, and then νύν, or, at the beginning of a sentence, νύν δέ, signifies a present conclusion from what has preceded, *now=therefore*, as the Latin, *nunc*, *nunc vero*, *nunc autem*, *rebus sic stantibus*, *quæ quum ita sint* : Eur. El. 975 μητροκτόνος νύν φεύξομαι, τόθ' ἀγνός ὢν. So often with imper. with μή : Il. ο, 115 μὴ νῦν μοι νεμεσήσῃς—τίσασθαι φάνον νῖος—, εἴπερ μοι καὶ μοῖρα, Διὸς πληγῇντι κεραιῶφ, κείσθαι.

3. Nūn, when used in this sense of *therefore*, became enclitic (νύν) ; this is only used in poetry (from Homer downwards) : but the compound form μέννυν is used in Ionic prose to denote a transition from one sentence to another, or in a string of sentences ; and in its form τοῖνυν (see τοί) is used generally. This νύν is sometimes used as an adverb of time ; as, Il. κ, 105 οὐ θῆν Ἑκτορι πάντα νοήματα—Ζεὺς ἐκτελεί, ὅσα πού νυν ἐλπεται, but more usually as a weak illative conjunction.

b. ἤδη.

4. ἤδη, *already*, answers both in etymology and its whole use, to the Latin *Jam*.

a. Time. 1. The immediate and momentary presence of that which is spoken of, without any notion of duration ; as, νῦν ἤδη, or ἤδη νῦν, *jam nunc*, even now : with the perfect, or with a past tense, it may be translated by “*just*,” with the future, by “*immediately*,” as ἤδη ἀπῆλθεν, or ἀπελήλυθεν—ἤδη ἀπελεύσεται. With participles it denotes something which begins the moment the action of the participle ends : so also in commands, exhortations, impatient questions, (*quid jam?*) Pind. Ol. VI. 22 & Φίρτις, ἀλλὰ ζεύξον ἤδη μοι σθέος ἡμιόνων, ἔ τάχος. When applied to space it denotes the point where a new country or territory immediately begins, and may be translated by *immediately after*, or *from this point* : Hdt. III. 5 ἀπὸ ταύτης ἤδη Αἴγυπτος : so Thuc. III. 95 Φωκεῦσιν ἤδη ὁμορος ἡ Βοιωτία ἐστίν. So of a definite division of time : Thuc. I. 30 χειμῶνος ἤδη, *it being*

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already winter—winter having begun.—2. If an action is supposed to extend from time past into time present, *ἤδη* signifies *adhuc, as yet*; if from time present into time future, *posthac*; so *ἤδη οὐκ, no longer, no further*; as, *πυθίσθαι ἤδη τὰ δόγματα αὐτῶν οὐκ εἴχομεν—ἤδη οὐχ ἔχομεν πυθίσθαι.*—3. Of unexpected, or long expected things, *at last, not till now*; as, *ἀναπαύσωμεν ἤδη ποτί, jam tandem, tandem aliquando—ἤδη ποτ' ἐν μακρῷ χρόνῳ.*—4. Sometimes it is used indefinitely, *before this*: *ἤδη ποτί*: Il. γ, 184 *ἤδη καὶ Φρυγίην εἰσέλθον, many times before this.*

b. The secondary senses of *ἤδη* arise immediately from this temporal force. It denotes reality, certainty, definiteness of any thing, implied in the notion of its being immediately present to us, *now then—at this very moment, already, immediately, without difficulty, without ceremony*: Eq. 210 *τὸν οὖν δράκοντα φησι—ἤδη κρατήσιν*: Eur. Troad. 234 *δοῦλοι γὰρ δὴ Δωριίδος ἔσμεν χθονὸς ἤδη, at this very moment*: Xen. Hell. VII. 1, 12 *ἤδη γὰρ ἡγήσασθε κατὰ θάλατταν, now then ye shall*. In this sense it refers to the preceding sentence, and denotes an immediate consequence therefrom, wherefore it is sometimes employed merely to connect the sentence with a preceding one, on which it depends; as, Xen. Cyr. VII. 5, 58 *ποιήσας δὲ τοῦτο, τὰ ἄλλα ἤδη ἤρχετο διοικεῖν.*—It frequently expresses the completion of a climax, *but now, at last, jam, jam vero*; as, *ἤδη δ' ἀκούσατε*; hence it is frequently joined to demonstrative pronouns, (though as an adverb, it should be joined to the verb,) as *οὗτος ἤδη, τότ' ἤδη, ἐνταῦθ' ἤδη, οὕτως ἤδη, &c.* So also *καὶ ἤδη, and even*: Plat. Symp. 204 B *δῆλον δὲ, ἔφη, τοῦτό γε ἤδη καὶ παιδί.*

Obs. Ἦδη, with the article is also joined, as an attribute, to a subst.; as, *ἡ ἤδη χάρις, the present favour.*

Δή, δήτα, θήν, δῆθεν, δήπουθεν, δαί.

a. Δή.

§. 720. 1. Δή supposed by some to be a shortened form of ἤδη, by others a lengthened form of δέ, can never stand at the beginning of a sentence, (except in Epic, *δὴ τότε, tum vero, δὴ γάρ, jam enim,*) but generally immediately after the word to which it belongs. It is used to express the *exactness, reality, certainty*, of the notion of the word or sentence to which it belongs: in many of its significations, it answers to our word *just*, or *sooth*, in *sooth, forsooth*.

2. It is applied in its sense of *exactness* to words of time; and by thus laying emphasis on the time implied by the word, repeats the notion of that time, as it were, in an adverbial form, and thus has a great number of significations, most of which may be expressed by *now, just now, but now, lately, immediately, then*. a. So with present time: Plato Phædon. p. 60 C *ἐπειδὴ ὑπὸ τοῦ δεσμοῦ ἦν ἐν τῷ σκέλει πρότερον τὸ ἀλγυνόν, ἦκει δὴ φαίνεται ἐπακολουθεῖν τὸ ἥδύ—then follows*: so *νῦν δὴ, just now*. b. Past time—*but now, just now*: *περὶ τούτων ὡν δὴ σὺ εἶπες, which you just now were saying*; so also *hitherto, οὐδὲν δὴ κακὸν προπεπονθός, nihil dum*. c. Future time—*immediately*; *τοῦτο δὴ δηλώσω, νῦν δὴ δηλώσεις*: so with imperatives, and conjunctives used as imper., as *ἴωμεν δὴ, let us go now*: so *μὴ δὴ, after verbs of fear*; *δεῖδω μὴ δὴ (lest now) μοι τελίσῃ ἔπος ἄβριμος Ἐκτωρ: οὐδὲν δὴ κακὸν πείσεται*. d. *At length—now at least—then*;

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of something unexpected (expressing surprise), (*then*;) or of something long expected (sometimes expressing impatience), (*at length*;) these senses arise from the emphatic nature of the "*now*," or "*then*," expressed by *δή*, as in English;) ὁ πάτερ σὺ δ' ἐν "Αἰδᾷ *δή* κείσθαι: Arist. Pax 942 ὁ γὰρ βωμὸς θυράσι καὶ *δή*. *c.* With expressions of number: Il. ω, 107 ἐννῆμαρ *δή* νείκος ἐν ἀθανάτοισιν ὄρωρεν, *for now nine days*; so πολλάκι *δή*, *jam sæpe*; νῦν *δή*, τέλος *δή*, ὅψι *δή*, νῆσσι *δή*, ὕστερον *δή*, ἐς δ' *δή*, ὅτε *δή*, ὅποτε *δή*, ἐξ οὗ *δή*; like *dumec jam*.

Secondary sense of *δή*.

§. 721. 1. From these notions of "*now*" and "*then*" is derived the use of *δή*, as a conjunction, to signify *at once*, *without hesitation*, *straightway*, *now then*, &c.: so in Homer we find μὲν (=μὴν) *δή*: Il. ι, 309 χρὴ μὲν *δή* τὸν μῦθον ἀπηλεγέως ἀποικεῖν, *now then*: hence, with the imper., *now then*: Il. ω, 650 ἔκτος μὲν *δή* λέξο: so τότε *δή*, οὕτως *δή*, ἐνταῦθα *δή*—οἱ δ' ὅτε *δή*—*when they then*; hence ἐνθα *δή* Hdt., *here then=thereupon*: ἐπεὶδὴ, *since then=whereas*, (*quoniam=quum jam*;) so ὥς *δή*, *as then*; εἰ *δή*, *if then*; and even for ἤδη: καὶ *δή*, *and now*, in the middle of a sentence; sometimes attached to the last of a string of subst. to express *lastly*: Plat. Meno p. 87 E ἡγίεια, φαμέν, καὶ ἰσχύς καὶ κάλλος καὶ πλοῦτος *δή*. Hence it is used generally in a rapid string of sentences—*immediately—shortly*; often with a notion of a climax, as μὴ τι γε *δή*, or μῆτι *δή*—μῆτοι γε *δή*, *nedum*—or to resume a sentence after an interruption, especially after a parenthesis, and very frequently to express a logical conclusion: Plat. Rep. p. 494 A ἐκ *δή* τούτων τίνα ὁρᾷς σωτηρίαν φιλοσόφῳ φύσει: so also in Aristotle, when he sums up an argument, cf. Eth. III. 5: he uses it also to mark a new point in an argument, like in English, *now*. Here belongs also the use of μὲν *δή*, with a reference to what has gone before, followed by δέ, which marks a new thought; as, Hdt. I. 32 Σόλων μὲν *δή*, *Solon then*, (as I have told,) Κροῖσος δέ, *and Cræsus &c.*; so also τοιαῦτα μὲν *δή* ταῦτα, *hæc hæcenus*; and the combinations δὲ *δή*, ἀλλὰ *δή*, εἰτε *δή*, &c., which are used to connect sentences; so the questions πῶς *δή*, τί *δή*, ποῦ *δή*, *how now*, &c., as expressions of impatience, astonishment, τί *δή* πότε, πῶς οὖν *δή*, τί οὖν *δή*.

2. Exactness applied to other notions: *a.* often joined with a pronoun or conjunction in explanatory sentences, when reference is made to something well known; as, Plat. Rep. p. 467 B κίνδυνος οὐ συμκρὸς σφαλῆσιν οἷα *δή* ἐν πολέμῳ φιλεῖ, *just as*. *b.* With a pronoun, which is used to recall an object in the former part of a sentence, whose immediate connexion with the latter part has been interrupted; as, Il. ζ, 395 Ἀνδρομάχῃ θυγάτηρ μεγαλήτορος Ἡερίωτος, Ἡερίων δὲ ἔναεν ὑπὸ Πάριφ ὑλήσει, τοῦπερ *δή* θυγάτηρ ἔχειθ' Ἑκτορι χαλκορυστῇ: comp. Il. η, 155: Hdt. IV. 76 καταδύς ἐς τὴν καλεομένην Ὑλαίην ἡ δ' ἔστι κ. τ. λ.—ἐς ταύτην *δή* καταδύς. *c.* Sometimes with the collateral notion of excluding every thing else—*exactly this, and nothing else*: and in this sense we often find μὴ *δή*, with imper.: Il. κ, 447 μὴ *δή* μοι φύξιν γε Δόλων ἐμβάλλεο θυμῷ, *just do not think of flight*; so σκόπει *δή*, *only just look*: ἄγε *δή*, φέρε *δή*, ἴθι *δή*.

3. With particles, *just*: ὥς *δή*, ἵνα *δή*, *just that*: with explana-

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tory particles, γὰρ δή, ὥς δή, (mostly ironical) οἷα δή, ἄτε δή, ἀλλὰ δή, *for just*, &c. : γὰρ δή very common in Herodotus.

§. 722. 1. The certainty, reality of any thing, in which sense it may often be translated by *in sooth, forsooth* : Plat. Apol. p. 27 C οὐχ οὕτως ἔχει ; ἔχει δή, *is it not so ?* in sooth is it : and it is sometimes used with a collateral notion of *at least* : Soph. Phil. 877 ἐπειδὴ τοῦδε τοῦ κακοῦ δοκεῖ λήθη τις εἶναι κἀνάπαντα δή ; *if not λήθη, at least certainly ἀνάπαντα*.

2. This notion of certainty or reality is frequently used ironically, *forsooth as they pretend* : Thuc. VI. 80 τοὺς Ἀθηναίους φίλους δή ὄντας μὴ εἶσαι ἀμαρτεῖν, *as being friends forsooth* ; hence it is frequently used to denote that something pretends or appears to be that which it really is not ; as, Xen. Hell. V. 4, 6 εἰσήγαγε τὰς ἑταίριδας δή, and so very often in Hdt. and Thuc. (as δῆθεν), to express the pretence on which something is done : that the account or reason which is given is either not in itself true, or that it is absurd, or not the one on which the party really acted.

3. Somewhat analogous to this ironical force is its use in suppositions, *supposing this were really so* : εἰ δή ἔλθοιεν, *supposing they were really to come* : Eur. Med. 386 καὶ δή τεθνᾶσι, *suppose them then to be actually dead*.

§. 723. 1. By the addition of these notions of certainty and reality the force of the word is heightened, and δή is to be translated so to express this heightened force according to the meaning of the word ; μόνος δή, *quite alone* : ἐν βραχεὶ δή—ἀσθενὴς δή, *decidedly weak* : Il. σ, 95 ὠκύμορος δή μοι τέκος ἔσσειαι : πολλοὶ δή—πολλάκις δή : especially with superlatives ; κράτιστοι δή, *decidedly, by far, the greatest* : so also with pronouns, of which it increases the personal or demonstrative force, so as to denote the greatness, or dignity, or importance of the person or thing spoken of, or referred to ; ἐκεῖνος δή, *that well known man*. Hence also with indefinite pronouns, it increases the indefiniteness : Hdt. I. 86 θεῶν οὐτις δή, *Deorum nescio cui* : ἄλλοι δή, *others, be they who they may* : Il. α, 295 ἄλλοισιν δή ταῦτ' ἐπιτέλλεω, *to others I care not whom* : εὐ οἷος δή (οἷα δή) (*such and such things*) ; ὅσος δή—ὅποσον δή—ὅστις δή, *nescio quandam, quis* : ὅπου δή, *somewhere or other* ; ζῆν ὅποσον δή χρόνον, *I know not how long* ; with τις or πότε, δή comes first ; δή τις, *quidam nescio quis* : δή ποτε, *quondam nescio quando*.

2. With interrogatives, to increase the force of the question, and often denotes that a definite answer is expected to this point : Od. φ, 362 πῇ δή κάμπυλα τόξα φίρμαι, *where then ? answer me this* : Plat. Phæd. p. 61 E κατὰ τί δή οὖν ποτε οὐ φασι, *why in the world then ?* Id. Theat. p. 148 A τίς δή οὖν ὁ παῖς, *λείπεται λόγος* ; so often with οὖν, and in answers to give emphasis : so when the answer gives more information than the question asks, Soph. Aj. 49.

3. With numerals, it either heightens or limits their force, according to the context.

§. 724. 1. Hence it arises that καὶ δή is used to introduce the most important member of a sentence καὶ τὸ δή μέγιστον ; or when a particular follows an universal—ἄλλοι δέ—καὶ δή καί : Hdt. I. 30 ἀνέικετο παρὰ Ἀμασιν

Δῆτα.

καὶ δὴ καὶ—παρὰ Κροΐσον; as negative οὐδὲ δὴ—μηδὲ δὴ: so Hdt. III. 39 ἐν δὲ δὴ καὶ Λεσβίους, and among them the Lesbians.

2. It is also used with various adverbs and particles, to express the certainty of the sentence to which they are attached: ἡ δὴ—ἡ μάλα δὴ—καὶ δὴ, οὐ δὴ, δὴπου, surely; οὐ δὴ που, surely not; both post-Homeric; and sometimes they have a certain irony: Xen. M. S. ii. 3, 1 οὐ δὴπου καὶ οὐ εἰ τῶν τοιούτων ἀνθρώπων.

b. Δῆτα.

§. 725. 1. Δῆτα, formed from δῆ, as ἐνθαῦτα from ἐνθα, &c. has the same notion of exactness with δῆ, now then, but with a greater force, corresponding to its lengthened form. It is not found in Epic or Doric, nor often in Hdt., but very frequently in Attic.

2. a. Very often after interrogatives: a. to increase their force, jam, demum: and to mark a conclusion or consequence: Aristoph. Acharn. 1011 τί δῆτ', ἐπειδὴν τὰς κίχλας ὀπτωμένους ἴδῃτε; quid tum demum dicetis, quum:—β. to qualify them, when a person asks with somewhat of impatience, how something which appears contradictory can happen; as, Æsch. Sept. 93 τίς ἄρα ῥύσεται, τίς ἄρ' ἐπαρκίσει θεῶν ἢ θεῶν; Πότερα δῆτ' ἐγὼ ποτιπίσω βριτὴν δαιμόνων;—after οὐκουν, μῶν, εἴτα, ἔπειτα, and ἄρα, δῆτα is used to increase or qualify the question. b. In questions, to give emphasis to the word with which it stands: Eur. Iph. A. 867 οἶσθα δῆτά γ', ὅστις ὦν σοι καὶ τέκνοις εὖνους ἔφυν; do you really know? c. Very frequently with answers, to express the exact correspondence of the answer to the question, just so, exactly so, like δῆ, but stronger: Plat. Rep. p. 333 Α ξυμβόλαια δὲ λέγεις κοινωρήματα, ἢ τι ἄλλο;—Κοινωρήματα δῆτα:—d. ἡ δῆτα, certainly; οὐ δῆτα, minime vero, μὴ δῆτα, only not this, to give emphasis to the negative entreaty: μὴ δῆτα δράσῃς ταῦτα, only do not this. e. With wishes, commands, exhortations, it expresses "just," as an expression of impatience, like δῆ: Aristoph. Nub. 6 ἀπόλοιτο δῆτ', ὃ πάλεμ, πολλῶν ἔνεκα! may you just perish, and nothing else:—σκόπει δῆτα, just but look. f. With ἀλλά, or γάρ, it belongs not to these conjunctions, but it adds the notion of exactness to some part of the sentence; this is often ironical: Eur. El. 926 θρησθα γὰρ δῆτ' ἀνόσιον γήμας γάμον. g. It is used as a conjunction, generally with a notion of a climax: hence with conjunctions and relatives; as, ὅτε δῆτα, when at length: Hdt. IV. 69 ἀπολλύσι δῆτα αὐτοὺς τρόπῳ τοιῷδε.—Καὶ δῆτα, and just, and in sooth.

c. Θῆν, δῆθεν, δῆπουθεν.

§. 726. 1. Θῆν is a collateral form of δῆ, which prevailed mostly in the Sicilian dialect, (hence so frequent in Theocr.) but it is also found in Epic, as an enclitic, whence it was introduced in its enclitic form *θεν*, as a mere suffix, into Attic: (θῆν only Æsch. P. V. 928.) This particle is less independent than δῆ, and can only affect the sense of the single word with which it is joined, and not of the whole sentence. Its use varies in the different dialects: in the Mimes of Sophron it has the temporal force of δῆ, and is accentuated; in Theocritus it is also accentuated; it is most

frequently joined with a pronoun : ἐγὼ θήν, *I for my part* : τὸ θήν.—In a demonstrative sense, as Adonias. 15. *Shortly, denique, ut paucis dicam* : Ibid. 63 ἐς Τροίαν πειρώμενοι ἦνθον Ἀχαιοί, κάλλιστοι παίδων· πείρα θήν πάντα τελεῖται. In Homer θήν is always ironical, as in Attic δήπου : it is very frequently joined with οὐκ (οὐ μὲν θην—γέ, *but certainly not—at least* : Od. ε, 211 οὐ μὲν θην κείνης γε χειρὶων εὐχομαι εἶναι), ἢ, ἐπεὶ, γάρ.

2. In Attic it is found in its shortened form : θην (θε Eur. El. 266.) only in the two compounds, δῆθεν, δῆπουθεν.

a. Δῆθεν is used, almost always, in the ironical sense of δῆ, *forsooth, scilicet*, (§. 722. 2.) especially to express that the writer does not believe that the reason or account he is giving is the true one, but only the one given by others—and it but seldom has a more explanatory force : Hdt. I. 59 (Παισιόστρατος) τραυματίας ἐωυτὸν τε καὶ ἡμίονους, ἤλασεν ἐς τὴν ἀγορὴν τὸ ζεύγος, ὡς ἐκπιεφυγὼς τοὺς ἐχθροὺς, οἳ μιν ἐλαύνοντα ἐς ἀγρὸν ἤβηλησαν ἀπολέσαι δῆθεν, *as he pretended*.

b. Δῆπουθεν, *certainly, clearly* : Xen. Cyr. IV. 3, 20 ἐγὼ δέ, ἦν ἱππεύειν μάθω, ὅταν μὲν ἐπὶ τοῦ ἵππου γένωμαι, τὰ τοῦ ἱπποκενταύρου δῆπουθεν διαπράξομαι.

Obs. A still shorter form of θήν appears in εἶθε, where θε has the force of δῆ in emphatic questions and addresses (*if only that*).

d. Δαί.

§. 727. Δαί is a lengthened form of δῆ, as ναί, of νή : it is frequent in the language of common life, rare in tragedy. It is found only in the combinations τί δαί, πῶς δαί ; and seems, a. to express astonishment in a question, *what else then ? what then ?* when the speaker answers to an objection, by asking, “ *if not this, what can it be ?* ” Aristoph. Av. 64 ἀλλ’ οὐκ ἐσμέν ἀνθρώπων.—Τί δαί ; Id. Vesp. 1212 ὥδε κελεύεις προσκλιθῆναι ;—Μηδαμῶς.—Πῶς δαί ;—b. A rapid, unexpected transition from one person to another : Plat. Phæd. p. 71 Α καὶ μὴν ἐξ ἰσχυροτέρου γε τὸ ἀσθενέστερον καὶ ἐκ βραδυτέρου τὸ θάττον—Πάνυ γε.—Τί δαί ; ἂν τι χεῖρον γίγνηται, οὐκ ἐξ ἀμείνοτος, καί, ἐὰν δικαιότερον, ἐξ ἀδικωτέρου ;

Confirmative Adverbs.

a. Μὴν (Doric and Epic, μάν).

§. 728. 1. Μὴν signifies certainty, assurance, *surely*, and answers to the Lat. *vero*. It can never stand first in the sentence, but generally depends on that word which gives the general force to the whole sentence—especially particles ; so in addresses it is joined with the imper., as ἄγε μὴν, ἔπου μὴν : in questions it is joined with the interrogative word ; as, τί μὴν, *quis vero*, πῶς μὴν, &c. : Plat. Phædon. p. 229 Α Β ὁρᾷς οὐν κείνην τὴν ὑψηλοτάτην πλάτανον ; Τί μὴν, *quid quæso ?*

2. The other uses are three.

1. A simple assurance of what is said.

2. In an antithesis either to what has gone before, or follows, to express the certainty, *therefore*, when there is not a real, but only appa-

rent opposition between the two sentences ; in which case it has a further power of laying emphasis on what is said ; as, Plat. Rep. p. 465 B πανταχῇ δὴ ἐκ τῶν νόμων εἰρήνην πρὸς ἀλλήλους οἱ ἄνδρες ἄξουσιν ; Πολλὴν γε. Τούτων μὴν ἐν ἑαυτοῖς μὴ στασιαζόντων οὐδὲν δεινόν, μή ποτε ἡ ἄλλη πόλις πρὸς τούτους ἢ πρὸς ἀλλήλους διχαστατήσῃ, *these then*.

3. In antithesis, where the opposition is real.

3. It is combined with the following particles :

a. Ἡ μὴν, strong assurance—*truly—surely*. Hence commonly in oaths, and a. simply : Xen. Cyr. IV. 2, 8 τὰ πιστὰ διδωσιν αὐτοῖς, ἡ μὴν—ὡς φίλοις καὶ πιστοῖς χρῆσθαι αὐτοῖς : Plat. Crit. p. 51 E ὁμολογήσας ἡ μὴν πείθεσθαι οὐτε πείθεται οὐτε πείθει ἡμᾶς. β. Opposed to what has gone before : Il. ι., 57 ἀτὰρ οὐ τέλος ἵκεο μύθων· ἡ μὴν καὶ νέος ἐσσι, ἔμὸς δέ κε καὶ πᾶσι εἴης, *you are assuredly*. γ. Opposed to what follows : Il. ν., 354 ἡ μὲν ἀμφοτέρωσιν ὁμῶν γένος ἦδ' ἱα πάτρη, ἀλλὰ Ζεὺς πρότερος γηγόνι καὶ πλείονα ᾗδῃ.

b. Οὐ μὴν, μὴ μὴν, *certainly not*. a. In a simple sentence : Il. μ., 318 οὐ μὲν ἀληεῖς Λυκίην κατὰ κοιρανίουσιν ἡμέτεροι βασιλῆες : cf. Il. ρ., 41, 448. β. Opposed to what has gone before : Il. ο., 16 σὺς δόλος, Ἥρη, Ἐκτορα δῖον ἔπαιυσε μάχῃ, ἐφόβησε δὲ λαούς : Οὐ μὲν οἶδ' εἰ αὐτε κακορραφίης ἀλεγυῆς πρώτη ἐπαύρηαι, *and truly I know not*. So ἀλλ' οὐ μὲν οὐδέ Il. ψ., 441 : Soph. OE. C. 692 οὐδὲ Μουσῶν χοροὶ νῦν ἀπεστίγησαν, οὐδὰ μὲν (οὐδ' ἂν Dind.) (*neque vero*) χρυσάνιος Ἀφροδίτα.

c. Καὶ μὴν : a. In a simple sentence, where καὶ is merely the copula, (Attic more commonly καὶ μέντοι) : Il. ψ., 410 ὅδε γὰρ ἐξερέω, καὶ μὴν τετελεισμένον ἴσται, or where καὶ refers to something implied in the context, (such as ὥσπερ καὶ λέγεις, ὥσπερ καὶ δοκεῖ,) *yes truly* : Plat. Phæd. p. 58 E καὶ μὴν ἔγωγε θαυμάσια ἔπαθον παραγινόμενος. β. Opposed to what has gone before, where καὶ means also *vel*, as καὶ μὴν, *et vero* : καὶ belongs either to the word following μὴν, or to the whole sentence. Καὶ μὴν is often used when some new paragraph is begun : Od. λ., 582 καὶ μὴν Τάνταλον εἰσεῖδον. In the dramatists it is often used on the entrance of a new character. Also καὶ μὴν καί, *et vero etiam*, *and indeed also* ; καὶ μὴν οὐδέ, *and indeed not*.

d. Ἀλλὰ μὴν : a. In a simple sentence—assurance, (these words are sometimes divided by the word to which they convey an emphasis : Il. ρ., 448 ἀλλ' οὐ μὲν ὑμῖν γε καὶ ἄρμασι δαυδαίοισιν Ἐκτωρ Πριαμίδης ἐποχῆσεται· οὐ γὰρ εἰσώω), when the person wishes to express his willingness to comply with the demand, “ *but in truth* : ” or where any one hastily takes up what another has said : Eur. Hec. 400 τῇσδ' ἐκούσα παιδὸς οὐ μεθήσομαι,—Ἀλλ' οὐδ' ἐγὼ μὴν τῇσδ' ἀπειμὶ αὐτοῦ λιπών, *and I in truth also*. β. Opposed to what has gone before ; *but surely also, sed vero* : Xen. Cyr. V. 3, 31 καὶ ἅμα δίκαια ποιοῦμεν ἂν, χάριν ἀποδιδόντες· ἀλλὰ μὴν καὶ ξυμφορὰ γ' ἂν. Often in logical arguments ; as Lucian, εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί· ἀλλὰ μὴν (*atqui*) εἰσὶ βωμοί· εἰσὶν ἄρα θεοί.

Obs. When joined with the imperative it increases the urgency of the request.

b. Μέν (confirmativum).

§. 729. 1. Instead of μήν, the Ionic uses the shortened form μέν, which occurs in Homer also, besides μήν and μάν. It is never placed at the beginning of a sentence, but is joined to the leading word in the sentence: Il. η, 89 καί ποτέ τις εἴπησι—ἀνδρὸς μὲν τόδε σῆμα πάλαι κατατεθῆναι, *of a hero in truth*: Il. ο, 203 ἥ τι μεταστρέψει; στρεπταὶ μὲν τε φρένες ἰσθλῶν, *are surely to be turned*.

2. Μέν is also used, (as μήν) either in a simple sentence, or when a sentence is opposed to what has gone before, or what follows: Od. ν, 154 ὃ πείπον, ὡς μὲν ἐμῷ θυμῷ δοκεῖ εἶναι ἄριστον, *immo vero sic*. So frequently after a vocative, it marks the sentence to be opposed to something; Od. φ, 344 μῆτιρ ἐμή, τόσσον μὲν Ἀχαιῶν ὅστις ἐμῷ κρείσσων ᾧ κ' ἐθέλω δόμειναι τε καὶ ἀρνήσασθαι, *immo vero arcum*.

3. It is combined with the following particles:

a. Ἢ μὲν, which Homer uses exactly as ἦ μήν (§. 728. 3. a.) in oaths and asseveration. α. In a simple sentence: Od. ξ, 160 ἦ μὲν τοι τάδε πάντα τελεῖται, ὡς ἀγορεύω: Hdt. IV. 154 ἐξορκοί, ἦ μὲν οἱ δηκονήσων, *οἱ ἂν δεθῶν*. β. With reference to what has gone before: Od. λ, 447 λίην γὰρ πυνυτή τε καὶ εὖ φρεσὶ μήδεα οἶδεν—Πηνελόπειαν· ἦ μὲν μιν νυμφὴν γε νῆην κατελείπομεν ἡμεῖς ἐρχόμενοι πολεμόνδε, *and truly she was young*. γ. In opposition to what follows: Il. ω, 416 ἦ μὲν μιν—ἔλκει, οὐδέ μιν αἰσχύνει.

b. Οὐ μὲν, μὴ μὲν (=οὐ μήν, μὴ μήν §. 728. 3. b.). α. In a simple sentence: Il. ξ, 472 οὐ μὲν μοι κακὸς εἶδεται, οὐδέ κακὼν ἔξ, ἀλλὰ κασίγνητος Ἀντήνορος ἦ παῖς: Hdt. II. 118 καὶ ὀμνύντας καὶ ἀνωμοσί, μὴ μὲν ἔχειν Ἑλένην: so οὐ μὲν γάρ, ἐπεὶ οὐ μὲν, *since in truth not*; μὴ μὲν δὴ, οὐ μὲν τοι. β. With reference to what has gone before: Il. ο, 735 ἥε τίνας φαμεν εἶναι ἀοσοπητῆρας ὀπίσσω, ἥε τι τείχος ἄριστον, ὃ κ' ἀνδράσι λαιγὼν ἀμύναι; Οὐ μὲν τι σχεδὸν ἴσθι πόλις, *but truly there is no city near*. So οὐδέ μὲν for ἀλλ' οὐ μήν. Also οὐ μὲν δὴ, οὐ μὲν τοι, οὐ or οὐδέ—οὐ μὲν or οὐδέ μὲν—οὐδέ μὲν οὐδέ=ἀλλ' οὐ μὲν οὐδέ. γ. In a sentence referring to what follows—(rare): Od. δ, 31 οὐ μὲν νῆπιος ἦσθα—τὸ πρὶν· ἀτὰρ μὲν νῦν γε παῖς ὡς νῆπια βάσεις.

c. Καὶ μὲν (=καὶ μήν §. 728. 3. c.). α. In a simple sentence: Il. ω, 488 καὶ μὲν πονεῖν περὶναίεται ἀμφὶς ἰόντες τείροντο, *and surely*. β. In a sentence referring to what has gone before, when a new paragraph is introduced; and also when there is an emphatic reference to the former sentence: Il. ι, 499 *the gods are mighty*, καὶ μὲν τοὺς θύεσσι—παρὰ τρωπῶσ' ἀνθρώποι, *but even these*.

d. Γὰρ μὲν is used in a sentence which is opposed to another: Hdt. VII. 234 ἔστι ἐν τῇ Λακεδαίμονι Σπάρτη, πόλις ἀνδρῶν ὀκτακισχιλίων μάλιστα κη' οἷοι πάντες εἰσὶ ὅμοιοι τοῖς ἐνθάδε μαχεσάμενοι· οἳ γε μὲν ἄλλοι Λακεδαιμόνιοι τοῦτοισι μὲν οὐκ ὅμοιοι, ἀγαθοὶ δέ.

e. Ἀτὰρ μὲν, ἀλλὰ μὲν. α. Simply: Od. μ, 156 ἀλλ' ἐρέω μὲν ἐγώ. β. With reference to what has gone before: Od. ο, 405 νῆσος—οἷτι περιπληθὴς λίην τόσσον, ἀλλ' ἀγαθὴ μὲν, εὐβοτος κ. τ. λ.

f. Νῦν μὲν δὴ with fut. at the beginning of a speech, in which any thing

is spoken of as being now at last determined for certain : Od. τ, 253 *Nūn μὲν δὴ μοι, ξεῖνε, πάρος περ ἔὼν ἑλεηνός, ἐν μεγάροισιν ἐμοῖσι φίλος τ' ἔσθι αἰδοῖός τε.*

g. *Εἰ μὲν δὴ* at the beginning of a sentence, if it might once be. Very often in Homer : Od. α, 82, δ, 831.

Obs. 1. It is used with the imper., as *μὴν*.

Obs. 2. *Μέν* is very often placed after a pronoun, whereby some aforementioned person is repeated, and thus it signifies the identity of the person thus introduced again : Od. λ, 51 *πρώτῃ δὲ ψυχῇ Ἑλπίνορος ἦλθεν—*v. 55 *τὸν μὲν ἐγὼ δάκρυσα κ. τ. λ.* *Μέν* in this repetitive force may be used more than once in a succession of sentences : Od. ι, 319 sq. (*ρόπαλον*) *τὸ μὲν ἔκταμεν, τὸ μὲν ἄμμεν εἴσκομεν, τοῦ μὲν ὅσον τ' ὄργην ἐγὼν ἀπέκοψα παραστάς.* It is also used in this force with adverbs ; as, *ἐνθα μὲν, there, where.* But *μὲν* is frequently used with pronouns in an adversative sentence : Il. β, 324 *τίπτ' ἄνεω ἐγένεσθε—* ; *ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα.*

Obs. 3. Sometimes *μὲν* is followed by another *μὲν*, the one having an adversative force, the other joined to a pronoun to mark the identity of the person : Il. σ, 432 sq. *ἐκ μὲν μ' ἀλλήων ἀλίων ἀνδρῶν δάμασσαν—ὁ μὲν δὴ γῆραί λυγρῇ κείται ἐνὶ μεγάροις ἀρημένος· ἄλλα δέ μοι νῦν.*

c. *Μέντοι, μενοῦν, μενδῆ.*

§. 730. In the other dialects *μὲν* is found for *μὴν* only in the compounds, *μέντοι, μενοῦν, μενδῆ.*

a. *Μέντοι* strengthens or qualifies the notion (especially in answers), sometimes ironically. So *καὶ μέντοι, οὐ μέντοι, ἀλλὰ μέντοι* (especially in answers). It is also used in reference to another sentence, and generally signifies, that although from what has gone before it might not be expected, yet such or such a thing is so : especially *μὲν—μέντοι, indeed—yet* : but also where there is no such contradiction between the sentences : Plat. Phæd. 87 *Εἰ γὰρ ρεῖσι τὸ σῶμα καὶ ἀπολλύοιτο—, ἀναγκαῖον μέντοι ἀν εἶη κ. τ. λ., yet it would.* So *καὶ μέντοι, καὶ μέντοι καί, ἀλλὰ μέντοι, ἐπεὶ γε μέντοι.*

b. *Μενοῦν*, which seems to answer to the Latin *immo*, is almost entirely confined to replies, either affirmative, or negative, or corrective (see §. 880. g.) *Οὐν* gives decision to what is said. So *οὐ* or *μὴ μενοῦν, immo non* : Plat. Symp. p. 201 C *σοὶ οὐκ ἂν δυνάμην ἀντιλέγειν, ἀλλ' οὕτως ἔχεται, ὥς σὺ λέγεις. Οὐ μενοῦν τῇ ἀληθείᾳ, φάναι, δύνασαι ἀντιλέγειν, i. e. immo vero contra veritatem non potes disputare^a ; or rather, you cannot fight against truth.* Sometimes *μενοῦν* is used where a person replies to himself, or corrects a reply or an assertion—*nay rather, nevertheless* : Æsch. Choeph. 999 *δίκτυον μὲν οὐν, nay it is rather* : Eur. Hipp. 1012 *μάταιος ἄρ' ἦν, οὐδαμοῦ μενοῦν φρενῶν, I was foolish, or rather out of my mind* : Aristoph. Equit. 911 *ἐμοῦ μὲν οὐν, no, rather on mine* : Æsch. Eum. 38 *δεῖσασα γὰρ γραῦς οὐδέν, ἀντίπαις μὲν οὐν* : Thucyd. II. 44 *χαλεπὸν μὲν οὐν οἶδα, (I advise you to take this view) nevertheless I know it is difficult.*

c. *Μενδῆ* always in the combinations, *ἢ μενδῆ, οὐ μενδῆ, ἀλλὰ μενδῆ, καὶ μενδῆ, γὰρ μὲν—δὴ* for *ἢ μὴν δὴ* &c. : Xen. Cyr. I. 6, 8 *τί δέ, ἔφη, οἶσθα, ὅποσα αὐτῷ ἔστι ;* *Μὰ τὸν Δία, ἔφη ὁ Κύρος, οὐ μενδῆ.*

^a Stallb. ad loc.

d. Ἦ—ἦτοι.

§. 731. 1. a. Ἦ like μὴν expresses confirmation, assurance (Hesych. ἦ=ἀληθῶς, ὄντως), but it never has, like μὴν, a copulative force. For ἦ μὴν in strong assertions, see §. 728. a. §. 729. a. It is also joined frequently with ποῦ, τοί, γί: ἦ που, *to be sure*, denotes that the assertion has a certain degree of doubt. It is often ironically applied in this sense to things which are quite clear. So ἦ που is used in conclusions of which no doubt can be entertained: Isocr. p. 164 Α ὅπου γὰρ Ἀθηνόδωρος καὶ Καλλι-στρατος—οἰκίσαι πόλεις οἷοί τε γέγοναι, ἦ που βουλευθέντες ἡμεῖς πολλοὺς ἀν τοῦπου τοιοῦτους δυνηθείμεν κατασχεῖν.

Obs. For ἀλλ' ἦ, *at profecto*, we often find a false reading ἀλλ' ἦ, it being supposed that ἀλλ' ἦ is only used in questions.

2. b. Ἦτοι, which is only used in Epic writers, appears to be a combination of the confirmative ἦ and the restricting particle τοί. It expresses certainty, and often accompanies μὲν in the same sense. In all those forms mentioned above, μὲν appears to be used only to strengthen ἦτοι: Od. π, 309 ὦ πάτερ, ἦτοι (in truth) ἐμὸν θυμὸν καὶ ἔπειτά γ' οἶω γνώσεται: Π. ω, 460 ὦ γέρον, ἦτοι ἐγὼ θεὸς ἀμβροτος εἰλήλουθα Ἑρμείας· σοὶ γάρ με πατὴρ ἅμα πόμπῃν ὅπασσεν: Π. φ, 446 ἦτοι ἐγὼ Τρώεσσι πόλιν πέρι τείχος ἔδειμα. So ἀλλ' ἦτοι, ἀλλ' ἦτοι μὲν: Od. ξ, 259 ἔνθ' ἦτοι (then in truth) μὲν ἐγὼ κελόμην ἐρίφρας ἐταίρους αὐτοῦ παρ' ἡέσσει μένειν καὶ νῆας ἔρυσθαι: Π. η, 451 τοῦ δ' ἦτοι κλέος ἔσται, ὅσον τ' ἐπικίδναται ἡώς: Π. η, 191 ὦ φίλοι, ἦτοι κλῆρος ἐμός: Od. μ, 165 ἦτοι ἐγὼ τὰ ἕκαστα λέγων ἐτάροισι πίφανσκον, *surely*: Od. ζ, 86 ἔνθ' ἦτοι πλουτοὶ ἦσαν, *there in truth*.

3. Ἦτοι is often used, where two things are contrasted, either with the first sentence, on which some contrast follows; as, Π. θ, 323 ἦτοι ὁ μὲν (Teucer) φαρέρης ἐξείλετο πικρὸν διστόν, θῆκε δ' ἐπὶ νευρῇ τὸν δ' αὖ κορυβαίολος Ἐκτωρ—βάλεν λίθῳ ὀκρύνοντι, or with the second, so that it introduces the contrast, where it=καίτοι, *quasiquam*: Od. φ, 98 τῷ δ' ἄρα θυμὸς—ἐώλπει νευρὴν ἐντανύσειν διωϊστεύσειν τε σιδήρου· ἦτοι διστοῦ γε πρῶτος γένεσθαι ἔμελλεν ἐκ χειρῶν Ὀδυσῆος ἀμύμονος, ὃν ποτ' ἀτίμα.

4. From this power of expressing certainty it arises that ἦτοι as well as μὲν (μὴν) is used with the first of two assertions, to mark its reality, which from the second assertion might be doubted: Od. ο, 6 εὔρε δὲ Τηλέμαχον καὶ Νέστορος ἀγλαὸν υἱόν—ἦτοι Νεστορίδην μαλακῷ δεδμημένον ὕπνῳ· Τηλέμαχον δ' οὐχ ὕπνος ἔχε γλυκύς: Od. ω, 154 ἔκοντο προτὶ ἄστν περικλυτόν· ἦτοι Ὀδυσσεὺς ὕστερος, αὐτὰρ Τηλέμαχος πρόσθ' ἡγούμενευ. Ἦτοι is more emphatic than μὲν (μὴν): both however can be used with the second also of two assertions to mark its reality, though somewhat contrary to the former sentence: ἀλλ' ἦτοι, *but yet*: Od. ο, 486 Εὐμαι', ἦ μάλα δὴ μοι ἐνὶ φρεσὶ θυμὸν ὄρινας, ταῦτα ἕκαστα λέγων, ὅσα δὴ πάθος ἄλγεα θυμῷ· ἀλλ' ἦτοι σοὶ μὲν παρὰ καὶ κακῷ ἐσθλὸν ἔθηκεν Ζεὺς. Ἦτοι, as well as μὲν, is joined to the imperative, to make the request more urgent: Od. δ, 238 ἦτοι νῦν δαίνυσθε—καὶ μύθοις τέρπεισθε.

5. Ἦτοι is joined with a conjunction which introduces a dependent clause to give the notion of certainty thereto; as, Od. ε, 23 οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτῇ, ὥς ἦτοι κείνους Ὀδυσσεὺς ἀποτίσεται ἐλθὼν: εο θς δ' ἦτοι—ὄφρ' ἦτοι Od. γ, 418.

e. Νύ, (Epic) Enclitic.

§. 732. Νύ expresses an asseveration, but is seldom used seriously, to increase the force of the sentence, but has somewhat of an ironical bitterness; *surely, forsooth, nempse, scilicet* : Od. α, 347 *μήτερ ἐμῇ, τί τ' ἄρα φθοκίεις ἐρίπρον ἄοιδον τέρπειν, ὅππῃ οἱ νόος ἔρυνται; οὐ νύ τ' ἄοιδοι αἵτιοι, ἀλλὰ ποθεὶ Ζεὺς αἴτιος.*—So *ἐπεὶ νυ, since surely, as men know too well* : Cf. Il. α, 416 : we also find *ἢ ῥά νυ, μή συ τοι, οὐ νυ τι, surely not* : and with a past tense indic., after an hypothetical sentence also expressed by a past tense indic. *καὶ νυ κε* : Od. δ, 363 *καὶ νυ καν ἦν πάντα κατέφθιτο καὶ μίνε' ἀνδρῶν, εἰ μή τις με θεῶν ὀλοφύρατο, et nimirum—periissent, nisi—commiseratus fuisset* : but sometimes it is used to give certainty to the sentence : Il. σ, 392 *Ἥφαιστε, πρόμολ' ὦδε! θέτις νύ τι σείῳ χαρίζεαι* : Od. β, 320 *ὣς νυ ποῦ θρμιν εἰσίεστο κέρδιον εἶναι, "sic nimirum, opinor (ποῦ), vobis satius videbatur :*" so also in questions; as, Od. α, 62 *τί νυ οἱ τόσον ὠδύσσαο, Ζεῦ; quid nam?* Cf. Il. α, 414.

f. Νή, ναι, μά.

§. 733. Νή, Lat. *na*, expresses an asseveration, but only in affirmative sentences—especially in oaths, *νῆ τὸν Δία, truly by Jupiter* : *ναι* is a lengthened form of *νῆ*, as *δαί* of *δή*, and has the same force, but is often joined with *μά*, as *ναι μά τὸν Δία*, which is only used in negative sentences : Il. α, 86 *οὐ μά γάρ Ἀπόλλωνα, &c.* ; sometimes the negation follows at some distance : Eur. Med. 1061 *μά τοὺς παρ' ἔδην νεκρέρους ἀλάστορας, οἷτοι ποτ' ἔσται τοῦτο.*

Intensive particles : περί, γέ.

a. Πέρ.

§. 734. 1. Πέρ, Lat. *per, nuper, &c.*, is an enclitic form of the adverb *περί, through and through, throughout, thoroughly* : hence *very*, of which a lengthened form is *περίσσως* ; whence *πέρ* (like *δή*) increases the force of the word to which it is attached, and if the word be that which gives a character to the whole sentence, it modifies the meaning thereof, according to the proper force of the word.

2. With single words, of which it increases the force : (Lat. *per gratus perque jucundus*.)

1. With participles, or more commonly with an adjective and the participle of *εἶναι*, it either increases the force of the verbal or adjectival notion, as Il. γ, 201 *Ἰθάκης κρανῆς περ ἐούσης, very rough* : Il. α, 132 *ἀγαθός περ εἶν, very good* : or of the time of the verb ; Il. ψ, 79 *γενόμενόν περ, at the very moment of his birth*.

2. With substantives, (or adjectives without *εἶν*), adverbs, *ἀμφότεροι περ, both together, οὐκ ὀλίγον περ—μυνηθά περ—πρῶτόν περ—ὑστατόν περ, quite the first, last, πύκα περ, very wisely*. It sometimes expresses a contrast to another notion not expressed, by laying a strong emphasis on the word : Il. κ, 70 *ἀλλὰ καὶ αὐτοὶ περ ποιεώμεθα, we ourselves, (not leaving it to others :)* Il. β, 236 *οἰκαδὲ περ σὺν νηυσὶ νειώμεθα, to our proper home, (and not stay here :)* Od. γ, 236 *θάνατον μὲν—οὐδὲ θεοὶ περ,*

not even the gods, (let alone men;) or the notion, the contrast to which *πέρ* denotes, is expressed, in which case it may be translated "*at least*:" Il. *α*, 301 *εἰ δέ τοι Ἀτρείδης—ἄλλους περ Παναχαίους*; and sometimes in this last case *πέρ* is joined with both the words: Il. *α*, 353 *μήτερ ἐπεὶ μ' ἔτεκε μινυδαῖόν περ ἴοντα τιμὴν μοι, very short time, very great glory*.

3. With relative nouns, or adverbs. In Homer it defines exactly the relative notion; in Attic it generally calls out more strongly the indefinite notion; Lat., *cunque*; English, *soever*. "*Ὅσπερ, exactly the same who—just who*; *ὅσοσπερ, exactly as large as, or how large soever*; *οἷός περ, exactly such a person*; *οἷά περ, just such as*; *ὅπου περ, just where, wherever*; *ὅθεν περ, just whence, or whence soever*; *οἷ περ, ἔνθα περ, ἵνα περ, &c.*; *ὥσπερ, just as*; *ἧ περ, ὅτε περ, ἥνικα περ, πρίν περ*; so with reference to a demonstrative, CEd. R. 1498 *τὴν τεκοῦσαν ἤρσαν, ὅθεν περ αὐτὸς ἐσπάρη*.

3. With sentences.—1. When laying emphasis on the word (generally a conjunction) which gives the character of the sentence, it modifies that character according to the sense in which the conjunction is used: Soph. Electr. 543 *ἐάν περ καὶ λέγῃς*: *if (emphatic—even if)—lessens the probability of its happening*: Soph. CEd. Col. 1210 *ἐάν περ καὶ τις σῶσῃ θεῶν, if it pleases the gods to save me: as long as they save me*: so *ὅταν περ* Soph. Phil. 767 = *dummodo, until*: Elect. 386 = *ut primum*: so *εἴπερ, if in reality, even if*: *ἕως περ, up to the very moment, until*: *τῇπερ*, Il. *ω*, 603 *Νιόβη ἐμνήσατο σίτου τῇπερ δώδεκα παῖδες—ἔδοντο, although to her*. 2. And even where there is no conjunction, if the participle, or adj. with *ἰών*, seems to contradict something just spoken of, or about to be spoken of, and thus gives a peculiar character to the action, *πέρ*, by laying emphasis on the participle, draws out this latent force, and takes the sense of "*although*." Homeric (except Philoct. 1068), as *γενναῖος περ ἰών, though so noble*: so *ἱεμένος περ, though desirous*; so Homer, *passim*.

b. γέ (Dor. γύ) enclitic.

§. 735. The proper force of *γέ* is (like *πέρ*) intensive. It lays an emphasis on the word to which it is attached, and thus derives various significations, according to the sense of the word, or its relation to the context: its most general use is when two things, or persons, or notions are contrasted, or supposed to be contrasted, in the sense of *at least—at all events*. The object of the contrast frequently must be supplied by the mind.

1. Where something is represented as resulting from the character of the one, as contrasted with the character of the other: Il. *ο*, 48 *εἰ μὲν δὲ σὺν Ἰπείτα, βοῶπις πότνια Ἥρη, ἴσον ἐμοὶ φρονέουσα μετ' ἀθανάτοισι καθίζεις, τῷ κε Ποσειδάων γε, καὶ εἰ μάλα βούλεται ἄλλῃ, αἴψα μεταστρέψει νόον, since he is only Neptune*: Xen. Cyr. VIII. 1, 30 *ὅταν γὰρ ὀρώσιν ὃ μάλιστα ἐξέστην ὑβρίζειν τούτων σωφρονούντα, οὕτω μᾶλλον οἱ γε ἀσθενέστεροι ἐθέλουσιν οὐδὲν ὑβριστικὸν ποιούντες φανεροὶ εἶναι—argument a majori*.

2. Where one alternative is contrasted with the other, *γέ* is used with the one on which the emphasis is to be laid: Hdt. IV. 120 *εἰ δὲ μὴ ἄκοντες γε—, ἀλλ' ἄκοντες κ. τ. λ., if you will not do it voluntarily, you shall involuntarily*: one alternative sometimes is to be supplied, *ἐγώ γε ταῦτα ποιήσω, I myself*, (since others will not.) So in disjunctive sentences with *ἢ—ἢ, ἢτοι—ἢ, εἴτε—εἴτε*, where of two persons one must suffer or do something,

γί is joined to the one which is to make the greatest impression : Hdt. I. 11 *ἤτοι καὶνόν γε, τὸν ταῦτα βουλευσάντα, δεῖ ἀπολλυθῆαι, ἢ σέ, τὸν ἐμὲ γυνὴν θησάμενον* : so in urgent questions, where the alternative is to be supplied; as, Aristoph. Vesp. init. *ἄρ' οἴσθῃ γ', οὐκ κνάδαλον φυλάττομεν, do you not, at all events, (surely) know, (or not) ?* If the γί is meant to give emphasis to the whole question, it is joined to the interrogative word : Plat. Criton. p. 44 *Εἰ ἄρα γε μὴ ἐμοῦ προμηθεΐ; do you surely, (at all events) take some thought for me, (or not) ?* Od. ω, 259 *ἄφρ' εὐ εἰδῶ, εἰ ἐτέον γ' ἴδασθην τὴν δ' ἱκόμεθα.*

3. When in disjunctive sentences a pronoun is to be repeated, γί is added to it in the second sentence, to mark the identity : Od. γ, 214 *εἰπέ μοι, ἥ ἐκὼν ὑποδάμνασαι, ἢ σέ γε λαοὶ ἐχθαίρουσ', or do the people hate you, I say* : so Soph. Œ. R. 1098 *τίς σ' ἔτικτεν—ἢ σέ γε* : Hdt. VII. 10, 8 *Μαρθόνιον μὲγά τι κακὸν ἐξεργασμένον Πέρσας, ὑπὸ κυνῶν τε καὶ ὀρνίθων διαφορεύμενον, ἢ κου ἐν γῇ τῇ τῶν Ἀθηναίων, ἢ σε γε ἐν τῇ Λακεδαιμονίων.*—So also when a pronoun is used in the first member of a disjunctive sentence, to repeat a person before mentioned, γί is used with it : Od. β, 131 *πατὴρ δ' ἐμός ἀλλοθι γαίης, ζώει δγ' ἢ τίθησκειν* : Il. κ, 504 *αὐτὰρ ὁ μερμήριζε—ἢ δγε δίφρον—ἐξερύοι, ἢ ἔτι τῶν πλεόνων Ὀρηκῶν ἀπὸ θυμὸν ἔλοιτο, whether he, I say* : Il. χ, 33 *ῥῳαυεν δ' ὁ γέρον, κεφαλὴν δ' ὄγε κόψατο χερσίν, he groaned, and (he I say) beat his head* :—and where we do not use the pronoun—*ἄρα δγε, οἶγε, τοίγε, &c., and δγε* after a pronoun, which also repeats the foregoing subject; so Il. μ, 171—*καίνός γε, οὗτός γε, he I say*, with emphasis on the person to whom the demonstrative refers.

4. Γέ is often used to give the reason or character of an action expressed in a preceding sentence : Eur. Iph. A. 1342 *οὐ δέι τόνδε διὰ μάχης μολεῖν πᾶσιν Ἀργείοις γυναῖκας οὐνεκ', οὐδὲ καθαίνειν' εἰς γ' ἀνὴρ κρείστων γυναικῶν μυρίων ὄραν φάος, as quidem* : so γάρ (i. e. γ' ἄρα), γέ τοι, γούν (i. e. γε οὖν), μίνγε.

5. It frequently limits the assertion of a sentence, by annexing certain conditions on which it would be true : Od. α, 229 *νεμεσσήσαιτό κεν ἀνὴρ, αἴσχεα πόλλ' ὀρώων, ὅστις πυντός γε μετέλθοι, a man would be angry, that is to say, if any sensible man should come*; or an expression in a sentence : Od. ι, 529 *κλυθι, Ποσειδάων γαῖορχε—, εἰ ἐτίον γε σός εἰμι* : *hear, O father, that is, if I am indeed your son.*

6. It is used when an assertion is followed by a statement which would imply a contradiction—*nevertheless in truth* : Eur. Med. 83 *δισπότης γάρ ἐστ' ἐμός· ἀτὰρ κακός γ' ὢν ἐς φίλους ἀλίσκεται.* It is often accompanied by ἀλλά—καὶ μὴν—καίτοι—μέντοι—ἤτοι : Æsch. Prom. 982 *ἀλλ' ἐκιδιάσκει πάνθ' ὁ γηράσκων χρόνος. —Καὶ μὴν σὺν' οὕτω σωφρονεῖν ἐπίστασαι, and yet, nevertheless* : so Od. τ, 86 *εἰ δ' ὁ μὲν ὥς ἀπόλωλε καὶ οὐκέτι νόστοςμός ἐστιν, ἀλλ' ἤδη παῖς τοῖος Ἀπόλλωνός γε ἔσται Τηλέμαχος, yet nevertheless he has a son.*

7. Γέ is sometimes ironical : Eur. Iph. Taur. 1213 *εὖ γε κηδεύεις πόλιν! you forsooth take good care of the city.*

8. Γέ in the tragedians is also used in answers, to express an assent and an extension of the notion signified by the question, *certainly and moreover*. It also sometimes is used to mark that a partial assent to the question : Eur. Iph. Taur. 498 *πόττερον ἀδελφῷ μητρός ἐστιν ἐκ μιᾶς φιλότηγί γ', ἔομεν δ' οὐ κασιγνήτω, γυναι.* See §. 880. c.

9. Γέ is also joined with relatives and other conjunctions; it either

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gives the reason of what has preceded : *εὖ ὅγε, ὅστις γε, οἷός γε, ὅσος γε* &c., *who indeed, qui quidem* : *ὥσπερ γε, as indeed* : *ὅπου γε, ἐπεὶ γε, quandoquidem, ὡς γε, ὅτε γε—εἰγε, siquidem* : γάρ, i. e. γ' ἄρα : Xen. M. S. II. 1, 17. τί διαφέρουσιν (οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι) τῶν ἐξ ἀνάγκης κακοπαθούντων, εἴγε πενήσουσι καὶ διψήσουσι κ. τ. λ. ; *si quidem* ;—or limits the assertion ; *εὖ ὅγε, ὅστις γε, (=οὗτός γε, ὅς γε)—that is to say, qui quidem* :—*εἰ γε, si quidem (=τότε γε, εἴ γε—οὕτως γε, εἰ γε)—πρὶν γε, prius quidem, quam, οὐ—πρὶν γε, non prius quidem, quam, that is to say, not before* ; as, Pl. ε, 303 μέγα ἔργον, ὅγ' οὐ δύο ἄνδρες φέρουεν : Eur. Alc. 492 πῶλous ἀπάξω κοιράνῳ Τιτυνθίῳ—, εἰ μὴ γε πῦρ πνέουσι, *nisi quidem, that is to say, unless* : *εὖ ἐπεὶ γε, that is, taking into consideration* : *εὖ* also *καίτοι γε, ἀλλά γε*, when the latter of two sentences seems to contradict the former, *quamquam quidem, verum quidem* : Eur. Iph. T. 720 ἀνὰ τὸ τοῦ θιού γ' οὐ διεφθορίεν σε πῶ μάντευμα, καίτοι γ' ἔγγυς ἔσθης φόνου, *although at all events, quamquam quidem*.

10. In *καί—γέ*, (only Attic,) *et quidem, γέ* qualifies, or explains, or adds to the preceding sentence : Plat. Phædon. p. 58 D ἀλλὰ παρήσαν τινες, καὶ πολλοὶ γε, *and indeed many* : cf. p. 65 D δίκαιον—; καὶ καλὸν γε τι καὶ ἀγαθόν : Eur. Med. 607 ἄρ' αὖτε τυράννοις ἀσπίως ἀρωμένῃ—Καὶ σοῖς ἀραὶ γ' οὐσα τυγχάνω δόμοις, *yes, and, &c.* Where a number of objects are strung together, *γέ* is used with the last, or one of the last, to prevent the sentence lagging : Plat. Criton. p. 47 B ταύτῃ ἄρα αὐτῷ πρακτέον καὶ γυμναστέον καὶ ἰδιστέον γε καὶ ποτέον, *and to eat surely, (at all events)* : *εὖ οὐδέ—γε, μηδέ—γε* (in Homer, *at least not* : Il. ε, 221.) Τέ γε, οὔτε γε, are used only where *γέ* has a purely adversative force ; as, Xen. Cyr. II. 4, 13 μὴ' αὐτός γε ὑποχείριος γενίσθαι.—Δέ γε, like *καί γε*, is often used in logical forms ; εἰ ἡμέρα ἐστίν, φῶς ἐστίν—ἡμέρα δέ γε ἐστίν, *but at all events it is day* : in *γέ μὴν, καὶ μὴν—γε ἢ μὴν—γε*, it qualifies or explains the sentence preceding.

Obs. 1. Of course if the explanatory or limiting sentence is expressed by a participle, *γέ* is used as with other sentences ; Od. α, 390 Διὸς γε διδόντος, *that is, God willing*.

Obs. 2. Γέ naturally is placed after the word to which it belongs. It sometimes however stands between a preposition and its case, or an article and its substantive : or when two or more words form a whole notion, as *βίος γε ἀνθρώπινος*, or *βίος ἀνθρώπινός γε*. If it refers to the whole sentence, it generally stands next to the governing conjunction, but Homer often allows the pronoun *ὁ, ἡ, τό* to come between them, and also other words, as may be seen from examples given above.

Τοί, Enclitic.

§. 736. Τοί lays an emphasis on the word or sentence to which it is attached, to denote that what is said especially applies to that word.

1. In the confirmative sense of the Latin *sane—verily—of a truth, indeed* : Eur. Rhes. 570 ὅρα κατ' ὀρθήν μὴ φύλαξιν ἐντύχης.—Φυλάξομαι τοί, *I will verily* : Soph. Phil. 245 ἐξ ἱλίου τοί δῆτα νῦν γε ναυστολῶ, *a Trojā sane*. Sometimes it conveys a notion of wonder, or impatience^a : Plat. Gorg. p. 499 B πάλαι τοί σου ἀκροώμαι, ὦ Σώκρατες, *for a long time, in truth, have I been listening to you*. It is especially used with general propositions,

^a Stallb. Plat. Gorg. p. 499 B.

Τοί—οὖν.

maxims, assertions to confirm them—*sane*^a : Od. θ. 329 οὐκ ἀρετῇ κακὴ ἔργα· κηχάνει τοὶ βραδύς ὤκυν : 351 δειλαὶ τοὶ δειλῶν γε καὶ ἐγγαίαι ἐγγνάσθαι : Theogn. 74 παῦροί τοι πολλῶν πιστὸν ἔχουσι νόον : Soph. Phil. 475 τοῖσι γενναίοισι τοι τό τ' αἰσχρὸν ἐχθρὸν καὶ τὸ χρηστὸν εὐκλείης : Ibid. 637 ἦ τοι καίριος σπουδῇ, πόνου λήξαντος, ὑπνὸν κἀνάπαιλαν ἤγαγεν : Xen. Cyr. VIII. 7, 14 καὶ πολῖται τοι ἄνθρωποι ἀλλοδαπῶν οἰκειότεροι καὶ σύσσιτοι ἀποσκήνων : Id. Anab. VI. 3, 24 ἡδὺ τοι ἀνδρείῳ τι καὶ καλὸν νῦν εἰπόντα καὶ ποιήσαντα, μνήμην—παρέχειν ἑαυτοῦ : Il. ψ. 315 μῆτιν ἐμβάλλω θυμῷ παντοίῃν— μῆτι τοι δρυτόμος μέγ' ἀμείνων, ἥ ἐ βίηφιν· μῆτι δ' αὖτε κυβερνήτης—νῆα θοὴν ἰδύνει—, μῆτι δ' ἡνίοχος περιγιγνέται ἡνίοχοιο.

2. With a less definite emphasis to denote that what is said especially applies to the word to which τοί is attached ; *he* (for his part emphatic) *will do this*. Where we use the more emphatic tone, τοί may be used by the Greeks for his part^b. So ἐγὼ τοι, ἐγώγε τοι, ἡμεῖς τοι : Xen. M. S. I. 6, 11 ὦ Σώκρατες, ἐγὼ τοι σε δίκαιον μὲν νομίζω : Id. Cyr. V. 2, 23 ἐγὼ τοι, ἔφη, ὦ Περικλεῖς, ἑπίβια ἔχω : so σύ τοι, σέ τοι &c. in addresses to a person who seems to pay no heed, that his attention may be awakened by hearing himself particularly addressed : Arist. Plut. 1100 σέ τοι, σέ τοι λέγω, Καρίων, ἀνάμεινον : Id. Av. 406 ἰὼ ἔποψ, σέ τοι καλῶ : Soph. Aj. 1228 σέ τοι σε τὸν τῆς αἰχμαλωτῆδος λέγω. So Id. Phil. 1095. And in prayers and entreaties, to signify that the person addressed is the only person to whom one can apply ; as, πρὸς σε τοι ἡλθομεν^c : hence frequently in addresses to the Deity. So ταῦτά τοι, *this verily* ; ὅσοά τοι βούλει, *in truth what you will*.

Obs. It will easily be seen that in English we express many of these notions by an emphasis on the word, while in Greek this emphasis is distinctly embodied in the form of τοί.

3. Τοί is also used when two sentences are seemingly opposed, and may be translated by “yet,” marking the truth of the one, though somewhat contradictory to the other : Aesch. Suppl. 86 Διὸς ἡμερος οὐκ εὐθιγᾶτος ἐτύχθη· πάντα τοι φλεγέθει κἀν σκότῃ : so μέντοι, *tamen* (§. 730. a.)

4. It is subjoined with a number of particles^d, to most of which it gives an intensive force—*verily*^e : ἀλλὰ τοι, when something is suddenly introduced, “*but verily*.” Soph. Trach. 1239 : γάρ τοι very common, γέ τοι, αὐτάρ τοι, ἀτάρ τοι, καίτοι, οὐτοι, μήτοι, τοιγάρτοι &c. τοῖνυν &c.

3. It is frequently found in crasis with αὖν^f and ἀρα, in its simple as well as its compound forms.

οὖν.

§. 737. 1. Οὖν (Ion. ὦν) (probably a contraction from ἐόν, *qua quum ita sint*) is used by Homer and Pindar only as a suffix to pronouns and conjunctions : ὅστις οὖν, ὅσπερ οὖν, ὅσοι οὖν, μενοῦν, γοῦν, οὐκουν, μῶν (μῇ οὖν), δ' οὖν, ἀλλ' οὖν, εἰτ' οὖν, γὰρ οὖν. Its strictly illative force (which will be treated of under the *Illative Particles*) was not fully developed till after Homer, though he uses it in certain combinations, such as ἐπεὶ οὖν, ὥς οὖν.

2. The proper adverbial force of οὖν seems to be *really, truly*^g, *then* ;

^a Ellendt ad voc. Stallb. Plat. Sympos. p. 219 A. Heindorf Plat. Prot. p. 346 C.

^b Stallb. Prot. p. 316 B.

^c Heindorf Plat. Prot. p. 316 B.

^d Ellendt Lex. Soph. ad voc.

^e Pass. Lex. τοί.

^f Elmsley Ed. Col. 1351, and Acharn.

323.

^g Pass. ad voc.

Οὖν.

and like that word in English, it is used for referring to a state of things whence something follows—generally marking an inference from something which has gone before, or is supposed to be known: *εἰ δ' ἐστίν, ὥσπερ οὖν ἐστὶ, θεός*, as there is then truly: *Æsch. Choeph.* 96 *ὥσπερ οὖν ἀπέλωτο πατήρ*, as then (as is well known) my father died. So *Soph. Aj.* 991. *Æsch. Ag.* 604 *γυναικα πιστήν—οἶανπερ οὖν ἔλειπε*, as in truth he left her. *Soph. Phil.* 1306. So it is used to confirm a statement of which there is some doubt: *Hdt. III.* 80 *καὶ ἐλέχθησαν λόγοι ἀπιστοὶ μὲν ἐνίοισι—ἐλέχθησαν δ' ὦν^a*. So when a statement is repeated and confirmed in spite of contradiction: *Eur. Alc.* 72 *πολλ' ἂν σὺ λέξας οὐδὲν ἂν πλεὺν λάβοις, ἢ δ' οὖν γυνὴ κάτεισιν εἰς Ἄδου δόμους*, the lady I say. So in the commencement of a new sentence, it expresses something of wonder or feeling as if the person doubted it: *σὺ δ' οὖν τέθηκας*, you are dead then!

3. It is used also as a conjunction to mark the continuation of a sentence—then—thus then: *Soph. Elect.* 305 *ἐν οὖν τοιούτοις οὕτε σωφρονεῖν κ. τ. λ.*: *Id. Aj.* 28. *Æsch. Ag.* 224 *ἔτλα δ' οὖν θυτὴρ γενέσθαι*, thus he endured then: *Plat. Prot.* p. 316 A *ἡμεῖς μὲν οὖν εἰσλήθομεν*: *Arist. Thesm.* 755. In the continued narrations of *Hdt.* it is found in its Ionic form ὦν, in the sense of "straightway^b," and between a preposition and the verb with which it is compounded: *ἀπ' ὦν ἔδογτο*, they sell it then=straightway. So *Hdt. IV.* 60 *καὶ ἔπειτα βρόχῳ περὶ ὦν ἔβαλε τὸν αὐχένα*. It sometimes expresses an impatient permission to a person to do what he will: *Soph. OE. R.* 669 *οὐδ' οὖν ἴτω*, let him go then.

4. In interrogative forms it very often expresses deduction from what has gone before, with a notion of objection thereto^c: *Soph. Phil.* 100 *τί οὖν μ' ἀνωγας ἄλλο πλὴν ψευδῇ λέγειν*, why then do you (as you do) require of me nothing else, but &c.: cf. *Id.* 102. *Æsch. Sept.* 704 *τί οὖν ἔτ' ἂν σάινοιμεν ὀλέθριον μόνον*:

5. It is also used after an interruption in a sentence^d, to take up the thread, *I say*, as *I said*, (*inquam*^e): *Thuc. VI.* 64.

6. It is often used in a dialogue to express a wish for, or in a question which is meant to elicit, further information: *Æsch. Choeph.* 171 *πῶς οὖν παλαιὰ παρὰ νεωτέρας μάθω*: *8 Soph. Phil.* 568: so *Æsch. Sept.* 810 *βαρία δ' οὖν ὅμως φράσον*: or merely to connect the question with what has gone before.

7. It is also used as a suffix to pronouns and pronominal adverbs, laying emphasis on the indefinite notion, in the sense of the Latin *cunque*: *δοτισσοῦν, ὅπωσοῦν*, &c.

8. Γοῦν (= γέ οὖν), *Ion.* γῶν, has various shades of meaning, as the γέ or the οὖν prevails in its compound sense. When it most nearly approaches to the simple γέ, it differs from it in that the οὖν gives it more emphasis by making it seem as if the notion limited by γοῦν were a consequence of something preceding, and thus marking more clearly the connexion or contrast between the two clauses or notions; as, *Hdt. I.* 31 *δοκίων πάγχυ δευτερεῖα γοῦν οἴσσεσθαι (εἰ μὴ ἀριστεία, which had been already assigned), the second place then*.

^a *Matth. Gr. Gr.* 615.

^b *Ellendt Lex. Soph.* ad voc. 3.

^c *Ellendt Lex. Soph.* ad voc. 3.

^d *Matth. Gr. Gr.* 611.

^e *Lidd. and Scott.*

^f *Well. Lex. Æsch.* ad voc.

^g *Ellendt Lex. Soph.* ad voc. 3.

Γοῦν.

a. With a single word it throws an emphasis on it, by marking that some assertion holds good with respect to it, though it does not hold good with respect to something preceding: Hdt. I. 31.

b. With the second of two clauses it confirms the first by limiting it emphatically.

c. It confirms an assertion by giving the grounds for it: Thuc. I. 74 *ἐπειδὴ ἰδεῖσθε ὑπὲρ ὑμῶν καὶ οὐχ ἡμῶν τὸ πλεον ἐβοηθήσατε: ὅτε γοῦν ἤμεν ἔτι σώοι οὐ παρτεγίνεσθε*: Xen. Cyr. V. 1, 11 *τὸ δ' ἔραν ἐβελούσιόν ἐστιν: ἕκαστος γοῦν τῶν καθ' αὐτὸν ἐρᾷ*. So often in joke: Arist. Vesp. 391 *ῥήσας γοῦν ἐπίτηδες ἰὼν ἵνα ταῦτ' ἀκροῶ*: cf. 262.

d. It is used with relatives or conjunctions to give emphatically the reason of some former expression or assertion, by stating the limitations which made it necessary: Soph. Electr. 770 *τίθνηκε: δις σοι ταῦτ', ἃ γοῦν βούλει, λέγω*—thus it gives an emphasis to the preceding word: Il. ε, 258 *τοῦτω δ' οὐ πάλιν αὖτις ἀποισέτοιν ὡκίεις ἵπποι ἄμφω ἀφ' ἡμέλιον εἰ γοῦν ἕτερός γε φύγησιν*.

e. It is used in answers as the simple γέ (§. 735. 8.), to mark that the question is only partially answered: the οὖν here is used to keep up the dialogue (§. 737. 3.): Soph. OE. C. 23 *ἔχεις διδάξαι δὴ μ' ὅποι καθίσταμεν. Τὰς γοῦν Ἀθηνᾶς οἶδα, τὸν δὲ χῶρον οὔ*.

f. It is used ironically, then, with special reference to some former expression: Eur. Phœn. 627 *μητὲρ, ἀλλὰ σύ μοι χαῖρε—χαρὰ γοῦν πάσχω τέκνον*.

Negative Particles, οὐκ and μή.

§. 738. 1. There are two sorts of negation: a. Negative proper, where the sentence is negative, the agreement of the subject and predicate being denied, as, *he is not learned*. b. Privative, where the predicate is negative, expressing the absence of some quality, and the presence of the contrary, as, *he is not-learned = unlearned*; with which predicate the subject is said to agree.

2. The former is properly expressed by οὐ, (οὐκ before an unaspirated, οὐχ before an aspirated vowel, Attic also οὐχί, like *ναίχι*) and its compounds, such as οὐδέ, οὐτε, &c., and by μή and its compounds, as μηδέ, μήτε, &c.; the latter, by οὐ, μή, and the inseparable privatives, α-, ἀν-, νη-.

Obs. 1. Sometimes οὐ seems to have the force of the privative ἀν-, as it so affects the predicate, as to convey exactly the contradictory thereof to the mind; as, τὰ οὐ καλὰ, *inhonesta*, οὐ καλῶς, *turpiter*, οὐχ εἰς, *οὐκ ὀλίγοι* = πολλοί; οὐχ ἡκιστα = μάλιστα; οὐκ ἀφανής = ἐνδοξος: Xen. Hell. VI. 4, 18 *οἱ οὐκ ἐλάχιστον δυνάμειον ἐν τῇ πόλει*: so especially with verbs of *saying* and *thinking*; as, οὐ φημι, *nego*; οὐχ ὑπισχνούμαι, *I refuse*; οὐκ ἐώ, *prohibeo*; οὐ κελύω, *velo*: so οὐ στέργω, *I hate*. If the nature of the sentence requires it, μή can be used in the same way; as, Soph. Phil. 444 *ὅπου μηδεὶς ἐφή*: so *ἔφη ἐκείνον ταῦτα μή καλῶς πράξει*. This idiom must be classed among the instances of the much used figure of the Greek language, called *λιτότης*, whereby more is meant than is actually said. These negative forms imply, though they do not express, the contradictory to the predicate which is denied of the subject; as, οὐ στέργω, *not only I love not, but (by implication) I hate*.

Οὐ and μή.

Obs. 2. It is necessary to distinguish between the negative and privative uses of οὐ and μή, as there are apparent violations of the general rules for the use of these negatives, which are resolved by viewing them as privative. The privative force is clearly seen in such passages as Eur. Rh. 928 ἐς οὐ-βρότειαν ἐσχάραν (*ἐς χεῖρα* Dind.), where οὐ-βρότειαν clearly form one word.

Obs. 3. Sometimes, though rarely, the elements of the compounds of οὐ or μή change places, but always for the sake of particular emphasis, so that a negative compound is exchanged for a privative phrase: and οὐ privative is also sometimes separated from its adjective; as, Hdt. V. 64 οὐ μετὰ πολύ, and Eur. Alc. 198 οὐ ποτ' οὐ: Hdt. VIII. 119 ἐν μυρίησι γνώμησι μίαν οὐκ ἔχω=οὐδεμίαν, as in English *I have not one, =none.*

Difference between οὐ and μή.

§. 739. There are various ways of expressing the difference between οὐ and μή:

Thus οὐ is an absolute expression of negative facts, that is, of external nonexistence—it denies the existence of a thing in the external world, independently of any impression or conception in the mind as to its existence or nonexistence: μή is an expression of negative impressions, a negative view without any reference to the actual existence or nonexistence of the thing denied—it expresses that in the belief, wish, intention of the subject, the thing spoken of has not existed, does not, or will not exist. Thus οὐκ ἐστὶ τοῦτο, (*this is not,*) refers to the actual state of things in the external world—δοκεῖ τοῦτο μὴ εἶναι, refers to the negative impression, *I think it is not*—οὐ again is a physical, μή a mental negation—οὐ denies a thing objectively μὴ subjectively—Again οὐ conveys an independent and immediate negation; he is not good: μή, a negation depending on a supposition; *I do not think that he is good*—The force of οὐ is complete, in the sentence in which it stands—μή always points out of the sentence to a preceding supposition, either actually expressed in some other sentence, or implied in the context.

Οὐκ in independent sentences.

§. 740. 1. Οὐ therefore may be defined to be a positive negation, whether actually of a fact in the ind., or of a possibility in the opt.; as, οὐ γίγνεται, οὐκ ἔγινετο, οὐ γινήσεται τοῦτο—οὐκ ἂν γίγνοιτο ταῦτα. So also Homer uses it with the conjunct. for the fut. ind.; as, οὐ γὰρ πῶ τοίους ἴδω ἀνέρας, οὐδ' ἰδωμαι (§. 415.).

2. It is used also in questions, *is it not? non, nonne*, when an affirmative answer is expected or required: οὐ δράσεις τοῦτο; *nonne facies?* οὐ περιμενεῖς; *will you not wait*=wait: and where the questions are suggested by strong feeling, τίς οὐ, πῶς οὐ, signify *every one, every way*; as, τίς ἂν οὐκ ἐτόλμησεν; *who would not dare?*

Obs. Οὐ may be attached privatively to single notions, to deny their existence, and to convey the contrary notion also in questions; as, οὐ δράσεις τοῦτο; *omittes hoc?* οὐ τοῦτο δράσεις; *non-hoc facies? = aliud facies?* ἄρ' οὐ φεύξεται; *itane? manebit?* οὐ τίθνηκεν; *estne inter vivos?* ἄρ' οὐχ ὧπὸ σοῦ τίθνηκεν; *itane? ab alio occisus est?*

Οὐ and μή.

Μή in independent sentences.

§. 741. *a.* Μή is used in sentences which express a command, either in the imper. or conjunctive, as this negation depends on the fancy or desire of another person ; μή γράφε—μή γράψης.

Obs. If the command is expressed in a civil way by opt. with ἄν, either as a question or not, οὐ is used, not μή, as the negation is still positive, conditionally on the circumstances referred to by ἄν taking place : Il. β, 250 τῷ οὐκ ἄν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύεις, *do not be always having the king's name on your lips, properly, if you were sane you would not* (positive negation) &c. : so in a question ; Od. ζ, 57 πάππα φίλ', οὐκ ἄν δὴ μοι ἐφοπλίσειας ἀπήνην ; so also οὐ is used with fut. ind., to forbid any thing ; as, οὐ δράσεις τοῦτο ; *you will not do it ? = do it not ;* or in a question to command, οὐ δράσεις τοῦτο ; *will you not do it ? = do it.*

b. In sentences which express a wish, whether in opt. or ind., as the negation depends entirely on the fancy or desire of another person : Od. η, 316 μή τοῦτο φίλον Διὶ πατρὶ γένοιτο ! Il. ι, 698 μή ὄφελος λίσσεσθαι ! Soph. Antig. 686 οὐτ' ἄν δυνάμην μήτ' ἐπιστάμην λέγειν : Demosth. p. 387, 13 ἱμῖν δέ τοιοῦτο μὲν οὐδὲν οὐτ' ἦν (absolute negative), μήτε γένοιτο τοῦ λοιποῦ.

c. With a conjunctive, expressing deliberation or exhortation ; as, μή γράφωμεν ! *ne scribamus !* Xen. M. S. I. 2, 45 πότερον βίαν φῶμεν εἶναι ἢ μὴ φῶμεν ; *utrumne dicamus, an non dicamus ?*—(Οὐ can only be used in this construction, when it belongs privatively to a single word, with which it forms one notion ; as, οὐ φῶμεν, *negemus*) : so in a sentence to which an affirmative answer is expected : Plat. Rep. p. 335 B ἀνθρώπους δέ, ὦ ἑταῖρε, μὴ οὕτω φῶμεν βλαπτομένους εἰς τὴν ἀνθρωπείαν ἀρετὴν χεῖρους γίγνεσθαι ; πάνν μὲν οὖν : Ibid. p. 337 B πῶς λέγεις ; μὴ ἀποκρίνωμαι ; *must I not answer you ? = I will answer you.*

d. In questions to which a negative answer is expected or wished for—*whether* ; as, μὴ δράσεις τοῦτο ; *whether will you do this ? anne hoc facies ?* μὴ τέθνηκεν ὁ πατήρ ;—μὴ δειλοὶ ἐσόμεθα ; *we will not be cowards ?* Od. ζ, 200 ἢ μὴ που τινὰ δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν ; Plat. Prot. p. 310 E μὴ τι νεώτερον ἀγγέλλεις ; In such questions the negation depends on a certain anxiety in the person's mind, to be assured that such or such a thing is not so, mixed with apprehension lest it be ; in reference to which μὴ is used. The conjunctive also may be used in such questions, when the negation depends not on the curiosity of the person who asks the question, but on the answers of him to whom it is addressed : Od. ι, 405 τίπτε τόσον, Πολύφημ', ἀρημένος ὧδ' ἰβόσας—; ἢ μήτις στυ μῆλα βροτῶν αἰκοντος ἐλαύνει ; ἢ μήτις σ' αὐτὸν κτεῖνη δόλφῃ ἢ βίηφι ; *surely no one is driving away your flocks ? you are not afraid lest some one should kill you ?*

e. In oaths μὴ is sometimes used with ind., in place of the positive negation οὐ, as the negation is conceived to depend on the oath, and the determination arising therefrom in the mind ;—*as surely as there is a God, I am determined not* : or it may be referred to the knowledge of the God who is invoked as a witness ; as, Il. κ, 330 ἴστω νῦν Ζεὺς αὐτός—μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχῆσεται ἄλλος Τρώων, ἀλλὰ σὲ φημι διαμπερὲς ἀγλαΐεσθαι.

Οὐ and μή.

Cf. II. ο, 41. Aristoph. Eccl. 99: μὰ τὴν Ἀφροδίτην—μή γὰρ σ' ἀφήσω: Id. Av. 194 μὰ γῆν—μή γὰρ νόημα κομψότερον ἤκουσά πω.

f. Μή is not used with the ind. except in these formulæ and in the dependent sentences specified below.

g. As a general rule, οὐ is not used with an independent conjunctive, nor μή with the independent optative. The exceptions are

οὐ with conjunctive when it is used privatively; and in Homer.

See §. 740. Obs.

μή with optative when it expresses a negative wish.

Οὐκ and μή in dependent Sentences.

§. 742. 1. In dependent clauses introduced by *ὅτι* and *ὥς*, “*that*,” οὐ is used, as these clauses assume an independent force, as representing that which is said or known as a negative fact; not depending on the knowledge &c., but simply the object of it; as, *ἔλεγεν, ὅτι (ὥς) οὐχ ἡμαρτεν—οἶδα, ὅτι τοῦτο οὐχ οὕτως ἔχει.* So *ὅπως*: Arist. Eq. 473 οὐκ ἀναπέσεις ὅπως οὐ φράσω.

2. For the same reason οὐ is almost always used in modal or temporal dependent clauses; as, *ὅτι οὐκ ἤλθεν*: II. χ, 95 *μή με κτείν'*, *ἐπεὶ οὐκ ὀμγίστρως ἔκτορός εἰμι.*—See §. 743. 2.

§. 743. In relative clauses both are used, though μή is the more usual.

1. Οὐ is used when a mere negative epithet or demonstrative definition by a negative fact in answer to *qui* or *quid* is given.

(a) Hence when a notion in the principal clause is negatively defined directly without reference to the whole clause; as, *ἀνὴρ, ὃν οὐκ εἶδες—ἀνὴρ, ὃν οὐκ ἂν θαυμάζοις*: Isocr. p. 71 Β *λαβόντες ἐξακισχιλίους τῶν Ἑλλήνων—οἱ ἐν ταῖς αὐτῶν οὐχ οἰοί τ' ἦσαν (ἤν, who were not able (simple definition); μή οἰοί τε ἦσαν, would be, as being unable (reason). Hence in such combinations as οὐδεὶς ὅστις οὐ, οὐδενὸς ὅπου οὐ. So also οὐκ ἔσθ' ὅπως οὐ. These expressions being as it were but one word; as, nullus non. (b) Where an antithesis makes the negation to rest on some single notion instead of the whole relative clause; so with such formulæ as οὐδὲν ἀλλὰ—οὐδὲν πλὴν: Soph. Phil. 1010 *ὅς οὐδὲν ᾔδῃ πλὴν τὸ προσταχθὲν ποιεῖν*: Thuc. I. 39 *ἦν γε οὐ τὸν προύχοντα—, ἀλλὰ κ. τ. λ.* This antithesis may be supplied by the mind.*

2. Μή on the other hand is used when the relative clause would be an answer to *ποιόν*, or *ποιόν τι*, *quale* or *quale quid*, *quare*—that is, when it is not a mere epithet or definition, but refers to the reason, or the result, or the aim of the principal clause, and, whether it expresses a fact or a supposition, depends immediately on the principal, so that it is introduced by and completes it; especially therefore where the relative clause expresses the condition or aim of the principal action: Soph. Phil. 407 *ἔξοδα γὰρ νῦν παντὸς ἂν λόγου κακοῦ γλώσση θιγόντα καὶ πανουργίας, ἀφ' ἧς μηδὲν δίκαιον ἐς τέλος μέλλει ποιεῖν*: Id. El. 379 *μέλλουσι γὰρ σι—ἐνταῦθα πέμψαι, ἐνθα μή ποτ' ἡλίον φέγγος προσόψῃ*: or when the nature or characteristics of the subject of the relative clause are brought forward as connected with the general notion of the principal. The relative may be resolved into *οἷος*, *εἴ τις*, or in Latin into *qualis* or *is qui=ita comparatus ut*: Hdt. I. 32 *ἐν*

Οὐ and μή.

γὰρ τῷ μακρῷ χρόνῳ πολλὰ μὲν ἔστι ἰδεῖν, τὰ (=οἷα) μή τις ἰθάλει, πολλὰ δὲ καὶ παθεῖν : Plat. Phæd. p. 65 A δοκεῖ, ὃ μὴδὲν ἡδὺ τῶν τοιούτων, μὴδὲ μετέχει αὐτῶν, οὐκ ἄξιον εἶναι ζῆν (=εἰ τι μὴδὲν &c.) : Thuc. I. 40 ἀλλ' ὅστις (=εἰ τις) μὴ πόλεμον ἀντ' εἰρήνης ποιήσει. Thence ὅτι μή, *except, besides* (properly οὐδὲν ὅτι μή, then generally for εἰ μή) : Plat. Phæd. p. 67 A εἰαν τῷ σώματι μὴ κοινωνῶμεν, ὅτι μὴ πᾶσα ἀνάγκη : Hædt. I. 18 τοῖσι δὲ Μιλησίοισι οὐδαμοὶ Ἰώνων τὸν πόλεμον τοῦτον συνεπελάφρυνον, ὅτι μὴ Χίοι μούνοι. So rarely after ὅτι when the time is represented as the reason : Demosth. 464, 13 ὅτι δὲ τοῦτο μὴ ποιοῦσιν, *since they do it not*.

Obs. The difference may be thus illustrated : ἀγαθὸς ἔστιν ἀνὴρ ὃς οὐ ποιεῖ, the relative sentence belongs to ἀνὴρ, *the man who does it not is good* ; ἀγαθὸς ἔστιν ἀνὴς ὃς μὴ ποιεῖ (the relative refers to the whole clause), *the man is good in that he does it not*.

§. 744. 1. In all final and conditional clauses, introduced by ἵνα, ὥς, ὅπως, ὅφρα, or εἰ, ἐάν, ἥν, ὅταν, ὅποταν, ἐπειδάν, ὥς ἂν &c. μή is always used, as these clauses depend entirely on the principal ; as, εἰ μὴ λέγεις, ἐάν μὴ λέγῃς, ὅταν (ὅποταν) ταῦτα μὴ γίνῃται.

Obs. It is not a violation of this rule that οὐ is used either where the negation actually rests privatively on some particular notion, or where an antithesis produces the same effect : Xen. Cyr. VI. 2, 30 μὴ δείσῃτε, ὥς οὐκ-ἡδέως καθευδῆσθε : Il. ω, 296 εἰ δέ τοι οὐ-δῶσαι (recusabit) : Soph. Aj. 1131 εἰ τοὺς θανόντας οὐκ-ἐᾶς (prohibes) θάπτειν. But *ibid.* 1183 ἀλλ' ἀρήγῃτ', ἔστ' ἐγὼ μὲν τᾶφον μεληθεῖς τῷδε, κἂν μὴδεις ἐᾷ (even if no one allows it). Οὐδ is used with εἰ after θανμάζω &c., since εἰ here is used for ὅτι ; as, θανμάζω, εἰ ταῦτα οὐ ποιεῖς.

2. In clauses expressing consequence, οὐδ is used when ὥστε is joined with the indicative, that is, when the consequence does not follow necessarily and immediately from the principal clause, but is rather an independent fact : μὴ when ὥστε is joined with infin., that is, when the consequence does so follow, as in this latter case the negation depends on the former clause : Xen. Cyr. I. 4, 5 ταχὺ τὰ θηρία ἀνηλώκει, ὥστε ὁ Ἀστυάγης οὐκ-εἶχεν αὐτῷ συλλέγειν θηρία : Plat. Phæd. p. 66 D ἐκπλήττει (τὸ σώμα), ὥστε μὴ δύνασθαι ὑπ' αὐτοῦ καθορᾶν τάληθός.

3. In indirect questions μὴ (*whether*) is used, as these depend on the principal clause ; οὐ is only used as in §. 743. 1. b. c.

Obs. We may observe, that in a string of dependent sentences μὴ is carried on from the first clause to the others by καὶ or τε, sometimes by δέ (Il. ε, 515.)—it is stopped by ἥ, so that the clause with καὶ is negative, that with ἥ is affirmative : thus Soph. Œ. R. 889 εἰ μὴ τὸ κέρδος κερδαίνει δικαίως καὶ (μὴ) τῶν ἀσέπτων ἔρξεται, ἥ τῶν ἀθίκτων ἔξεται ματᾶζων.

Οὐκ and μή with the Infinitive.

§. 745. With infinitives or infinitival clauses, whether with or without the article, μὴ is generally used, as these depend on some verb, or verbal thought, expressed or understood : Xen. M. S. II. 1, 3 τί δέ ; τὸ μὴ φεύγειν τοὺς πόνοους, ἀλλὰ ἐβέλοντῃν ὑπομένειν, ποτίρω ἂν προσθήμην ; Eur. Troad. 631 τὸ μὴ γινέσθαι τῷ θανεῖν ἴσον λέγω : Plat. Phæd. p. 93 D προωμολόγηται, μὴδὲν μᾶλλον μὴδ' ἥττον ἐτίραν ἐτίρας ψυχὴν ψυχῆς εἶναι : Id. Apol. p. 18

Οὐ and μή.

Δ ἀνάγκη—ἐλέγχειν μηδενὸς ἀποκρινομένου (but *ibid.* C εἰσι πολλοὶ κατηγοροῦντες ἀπολογουμένου οὐδενός). So especially after verbs of believing, physical or mental perception, willing, determining, ordering, shewing, making known, proving, swearing, assenting, denying; and expressions of necessity and the like; as, ἀνάγκη, χρὴ, εἰκός, ἀδύνατον, δίκαιόν ἐστιν.

Obs. 1. After verbs of saying and narrating, οὐ is very often used, when the infinitival clause assumes the character of the *oratio recta*, the fact expressed therein being conceived of as independent of the speaker's mind; as, Plat. Phæd. p. 63 D φησὶ δὲιν οὐδὲν τοιοῦτον προσφέρειν τῷ φαρμάκῳ (=οτι οὐδὲν δεῖ), *he says, that "one must not,"* but μηδὲν—προσφέρειν would denote that the notion expressed resulted from the view taken of it by the speaker, depending on φησὶ, *he says one must not.* See also §. 742.

Obs. 2. So where the infinitive is the result of an attraction, see §. 824. 1. 3., as Thuc. III. 39 τινὰ οἴσθε ὄντινα οὐ βραχεία προφύσει ἀποστήσασθαι for ὅς οὐκ ἀποστήσεται.

Obs. 3. Οὐ can also stand with the infin. when it defines privatively some particular notion; as, Eur. Rhes. 805 μηδὲν δύσοις' οὐ-πολεμίους δρᾶσαι τάδε, *those who are not—enemies*: Soph. Ant. 278 τήνδ' οὐκ εἶναι παῖδ' Ἀντιγόνην, *that this is not—Antigone*; or where a negative notion stands in antithesis to a positive one of equivalent meaning; (the positive notion may be supplied by the mind:) Arist. Eccles. 581 ἀλλ' οὐ μέλλειν, ἀλλ' ἀπτεσθαι καὶ δὴ χρὴ τῆς διανοίας: Eur. Andr. 586 δρᾶν εὖ, κακῶς δ' οὐ. But if both the notions are negative, μή must be used; as, Xen. Hell. III. 2, 19 ἐνόμσαν αὐτὸν μὴ βούλεσθαι μάλλον ἢ μὴ δύνασθαι.

Obs. 4. So also where the negative with the infinitive is only a repetition of a preceding negative οὐ. See §. 747. 2.

Obs. 5. When the infin. is supplied by an abstract subst., or adjunct, used as a subst., either οὐ or μή is used, according to the dependent clause into which the subst. or adj. may be resolved: Thuc. I. 137 γράψας τὴν τῶν γεφυρῶν οὐ διάλυσιν=ὅτι or ὡς (*that*) αἱ γεφυραὶ οὐ διελύθησαν: Id. V. 50 κατὰ τὴν οὐκ ἐξουσίαν τῆς ἀγωνίσεως=ὅτι (*because*) ἡ ἀγώνισις οὐκ ἐξῆν. On the other hand: Id. I. 22 καὶ ἐς μὲν ἀκρόασιν ἴσως τὸ μὴ μυθῶδες αὐτῶν ἀτερπέστερον φανέται, *scripta mea fortasse, quia nullæ in iis exstent fabulæ, lectoribus minus jucunda videbuntur (ex mente lectorum;* but τὸ οὐ μυθ., *quia nullæ in iis exstant fabulæ (really, actually, without reference to any supposition):* Arist. Eccles. 115 δεινὸν δ' ἐστὶν ἢ μὴ ἐμπειρία (=εἰ μὴ τις ἐστὶν ἔμπειρος; but ἢ οὐκ ἐμπ.=ὅτι τις οὐκ ἔμπειρός ἐστιν). Οὐ must also be used when it is privatively joined with the subst., so as to form an equivalent positive notion; Eur. Hipp. 196 δι' ἀπειροσύναν ἄλλον βιότου κούκ ἀπόδειξιν τῶν ὑπὸ γαίας.

Obs. 6. To these abstracts belong τὸ μηδὲν=τὸ τοιοῦτον εἶναι, οἷον μηδὲν εἶναι, *a nonentity*, not actual but supposed: Hdt. I. 32 ἡ δὲ ἡμετέρη εὐδομονιή οὕτω τοι ἀπέρριπται ἐς τὸ μηδὲν, ὥστε οὐδὲ ἰδιωτῶν ἀνδρῶν ἀξίους ἡμέας ἐποίησας.

2. Οὐ and μή are privatively transferred from the infinitive to which they belong to the verb on which the infinitive depends, as οὐκ ἔφη λέγειν: Thuc. I. 77 παρὰ τὸ μὴ οἶσθαι χρῆναι—μή belongs to χρῆναι.

Οὐκ and μή.

Οὐκ and μή with Participles and Adjectives.

§. 746. 1. Οὐ is used (a) when a participle or adjective is denied directly without reference to any supposition, or changed by the addition of the privative into its contrary ; as, οὐ δυνάμενος, like οὐ δύναμαι (*nequeo*), οὐ βουλόμενος, *nolo*, οὐκ ἀναγκαῖον (*unnecessary*), τὰ οὐ καλὰ βουλευματα, *turpia consilia* : Plat. Phæd. p. 63 Β εἰ μὲν μὴ φῆμιν ἦξειν παρὰ θεοὺς—ἡδίκουν ἂν οὐκ ἀγανακτῶν τῷ θανάτῳ (=ὀλιγωρῶν τοῦ θαν.). Hence when a participle may be resolved into a relative, or causal, or temporal dependent clause, expressing a simple fact ; as, ὁ οὐ πιστεύων, *is qui non credit*, or *quia non credit*, ὁ οὐ φιλοσοφῶν, *is qui non philosophatur*. (b) When the participle or adjective with οὐ privative is an antithesis : Eur. Andr. 711 ἡ στέρκος οὐσα μόσχος οὐκ ἀνίσταται τίκτοντας ἄλλους, οὐκ ἔχουσ' αὐτὴ τέκνα : Arist. Eccles. 187 ὁ μὲν λαβὼν—ὁ δ' οὐ λαβὼν : Thuc. I. 124 ξυνελθόντες μὲν, ἀμύνεσθαι δ' οὐ τολμῶντες : Xen. Cyr. II. 4, 27 οὐχ ἡγεμόνας ἔχων ἀνθρώπους πλανῆ ἀπὰ τὰ δρη, ἀλλ' ὅπη ἂν τὰ θηρία ὑψηγῇται.

2. Μή on the other hand, when they can be resolved into a conditional clause, expressing a supposed case ; as, ὁ μὴ πιστεύων, *si quis non credat* : Soph. Œ. C. 1154 διδάσκέ με ὥς μὴ εἰδὼτ' αὐτὸν μηδὲν ἂν σὺ πυνθάνει : Id. Trach. 725 οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλευμασιν οὐδ' ἑλπίς, *if they are not good* : Eur. Heracl. 282 μάτην γὰρ ἦβην ᾤδε γ' ἂν κεκτῆμθα πολλὴν ἐν Ἀργεῖ, μὴ σε τιμωρούμενοι, *frustra tantam Argivorum rubem coëgissemus, nisi te rupiremus* : Xen. Anab. IV. 4, 15 οὗτος γὰρ εἰδοὶ καὶ πρότερον πολλὰ ἦδη ἀληθεύσαι τοιαῦτα, τὰ ὄντα τε ὥς ὄντα, καὶ τὰ μὴ ὄντα ὥς οὐκ ὄντα (*if anything was not, he represented it as not being*). So of course where a participle stands for the conditional protasis : Thuc. I. 74. So Hdt. IV. 64 ἀπενείκας μὲν γὰρ κεφαλὴν, τῆς ληΐης μεταλαμβάνει, τὴν ἂν λάβωσι· μὴ ἐνείκας δὲ, οὐ, *if he does not*, &c.

3. After verbs of perceiving and saying, either οὐ or μή may be used ; the former marks that the thought is independent of any supposition, the latter represents it as depending on the mind of the subject of the governing verb ; as, οἰδά σε ταῦτα οὐ ποιήσοντα—ἤγγειλε τὴν πόλιν οὐ πολιορκηθεῖσαν : Xen. Cyr. I. 2, 7 καὶ ὃν ἂν γνώσι δυνάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δέ, κολάζουσι τοῦτον ἰσχυρῶς : Plat. Rep. p. 486 Α καὶ τότε δεῖ σκοπεῖν, ὅταν κρίνειν μέλλης φύσιν φιλόσοφόν τε καὶ μὴ (sc. φιλόσοφον, οὖσαν) : Ibid. Β ψυχὴν σκοπῶν φιλόσοφον καὶ μὴ : Thuc. I. 76 εἰ ἴσμεν μὴ ἂν ὑμᾶς γενησομένους ἦσσαν λυπηροῦς, refers entirely to the impression on their minds.

4. So also when οὐ or μή stands privatively with adjectives or substantives ; μὴ is used when the negative might be resolved into a conditional sentence ; as, ἀνὴρ οὐκ εὐδαίμων, *the unhappy man* ; ἀνὴρ μὴ εὐδαίμων, *the man if he were unhappy*. So with adverbs : Thuc. VIII. 80 μὴ ἀσφαλῶς, *were it with danger*.

Repetition of the Negative.

§. 747. 1. When in a negative sentence there occur indefinite pronouns, such as *any one, any how, any where, at any time*, &c. they are all negative : these negatives neither neutralize nor strengthen each other, but each one is independent of the rest. The negative must be of the

Οὐ and μή—οὐ μή.

same character, either οὐ or μή throughout; as, Plat. Rep. p. 495 B *συμπαρ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ιδιώτην, οὔτε πάλιν δρᾶ*: Id. Phileb. p. 19 B *οὐδεὶς εἰς οὐδὲν οὐδενὸς ἂν ἡμῶν οὐδέποτε γένοιτο ἄξιος*.

2. So also the negative is added to a part of a sentence which is already negative; as, οὐ δύναται οὐτ' εὖ λέγειν οὐτ' εὖ ποιεῖν τοὺς φίλους, though in poetry it is sometimes omitted; as, Od. i. 293 οὐδ' ἀπέλειπεν ἔγκατά τε σάρκας τε καὶ ὀστέα. So also οὐδέ, μηδέ, *ne quidem, not even*, are used in a negative sentence; as, οὐ δύναται οὐδέ νῦν εὖ ποιεῖν τοὺς φίλους. Hence we find in the beginning of a sentence the following formulas: οὐ—οὐ, οὐ μὴν οὐδέ, οὐδὲ μὲν οὐδέ, οὐ γὰρ οὐδέ, οὐδὲ γὰρ οὐδέ: Il. ζ. 130 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόβοργος, δὴν ἦν.

Obs. The phrase οὐδὲ πολλοῦ δεῖ, after a negative sentence, in the sense of *multum abest—minime gentium*, is remarkable, wherein the οὐδὲ, instead of neutralizing, increases the force of the really negative phrase πολλοῦ δεῖ: Demosth. p. 117, 24 ὅμως οὐθ' ὑμῖν οὔτε Θηβαίοις οὔτε Λακεδαιμονίοις οὐδεπώποτε—*συνεχωρήθη τοῦθ' ὑπὸ τῶν Ἑλλήνων, ποιεῖν ὅ τι βούλοισθε, οὐδὲ πολλοῦ δεῖ, ἀλλὰ κ. τ. λ.*: Id. p. 100, 42 οὐκ οὐκ βούλεται τοῖς αὐτοῦ καιροῖς τὴν παρ' ὑμῶν ἐλευθερίαν ἐφεδρεῖν, οὐδὲ πολλοῦ δεῖ, οὐ κακῶς—ταῦτα λογιζόμενος.

3. Sometimes the negative of the principal is repeated in the dependent clause: Plat. Apol. p. 31 E οὐ γὰρ ἔστιν ὅστις ἀνθρώπων σωθήσεται οὔτε ὑμῖν οὔτε ἄλλῃ οὐδενὶ πλῆθει γνησίως ἐναντιούμενος, *nemo est, qui se servare possit, si vel vobis vel alii plebi libere adversatur*.

Seeming Pleonasm of μή, οὐ—οὐ μή—μή οὐ.

a. Οὐ μή.

§. 748. 1. Οὐ μή is frequently joined with the future indicative, or the aorist (rarely the present) conjunctive—in the former case it has the force of the imperative, in the latter of the future—οὐ μὴ ποιήσεις, *do not do this*; οὐ μὴ ποιήσης, *you shall not do this*.

2. There are two ways of explaining this construction—

a. By supposing, after οὐ an ellipse of some expression of anxiety or fear, on which the clause introduced by μή depends, so that οὐ μὴ ποιήσῃ = οὐ δεινὸν μὴ ποιήσῃ, *haud vereor ne faciat*, and we sometimes find the usually omitted notion expressed by δεινόν, δέος, φόβος, &c.: Arist. Eccl. 646 οὐχὶ δέος, μὴ σε φιλήσῃ: Xen. M. S. II. 1, 25 οὐ φόβος, μὴ σε ἀγάγα ἐπὶ τὸ ταῦτα πορίζεσθαι: Plat. Rep. p. 465 B οὐδὲν δεινὸν μήποτε ἢ ἄλλῃ πόλεις—*διχσστατήσῃ*^a: Id. Apol. p. 28 B οὐδὲν δεινὸν μὴ φοβηθῇ.

b. ^bAnother way of explaining it is by making it into a question, which, in the future, is equivalent to the imperative; as, οὐ μὲνίς; *will you not stay?* = μὲνίς: οὐ μὴ μὲνίς; *will you not not-stay?* = *do not stay*: or with the conjunctive is equivalent to a future; μὴ μὲνῃς; *must you not stay?* = *you must stay, you shall stay*: οὐ μὴ μὲνῃς; *must you not not-stay?* = *you shall not stay*; with the first person singular of the future, it has the force of a simple strong negative, as there is no first person singular

^a Stallb. ad loc.

^b Elm. et Herm. Med. 1120.

Οὐ μή.

imper. for it to represent ; so Soph. El. 1052 ἀλλ' εἰσιθ', οὐ σοι μὴ μεθί-
φομαι ποτε : Arist. Ran. 508 μὰ τὸν Ἀπόλλω, οὐ μὴ σε περιόψομαι ἀπελθόντα ;
and sometimes also with the third person : Soph. Œ. C. 176 οὐτοι μήποτέ
σ' ἐκ τῶν δ' ἐδράνων ὧ γέρον ἄκουτά τις ἄξει^c : Arist. Pax 1037 οὐ μὴ παύσει :
Hdt. III. 62 οὐ μὴ ἀναβλαστήσει. It seems to have this force in Soph.
Phil. 418, which should be read as a question : οὐ μὴ θάνωσι ; are they not
dead ? So sometimes this phrase is only a strong negative with the
second person fut. : οὐκουν πότ' ἐκ τούτων γε μὴ σῆπῃτρων ἐτὶ ὀδοιπορήσεις.
So with an infinitive for μὴ οὐ : Hdt. VIII. 57 ὥστε οὐ μὴ διασκεδασθῆναι.

c. In this construction we sometimes find several futures following one
another, some with a negative, others with an affirmative sense, for which
the following rules may be laid down : οὐ runs through the whole sen-
tence, and applies to each clause ; μὴ is continued by a conjunctive, but
dropped by a disjunctive particle ; and if after an affirmative future, one
of the later futures requires to be negative, μὴ must be again used with
it ; as, Eur. Bacch. 343 οὐ μὴ προσοίσεις χεῖρα (do not) βακχεύσεις δ' ἰών
("do," the μὴ being dropped) μὴδ' ἐξομόρξει, (do not,) μαρῖαν τὴν σὴν ἰμοί.
Sometimes οὐ stands in one clause with the future, and μὴ follows with
another future, so that the first sentence is affirmative, the other negative :
Eur. Hipp. 498 οὐχὶ συγκελείσεις στόμα, shut your mouth ; και μὴ μεθήσεις
αἰθεῖς ἀσχίστους λόγους. The following are examples of both constructions :
Eur. Hipp. 606 οὐ μὴ προσοίσεις χεῖρα, μὴδ' ἄψει πέπλων : Id. Hec. 1039
ἀλλ' οὐ τι μὴ φύγητε λαιψηρῇ ποδί^b : Plat. Rep. p. 341 C ἀλλ' οὐ μὴ οἴός τ'
ἦε : Id. Criton. p. 44 B τοιοῦτου ἐπιτηδείου, οἷον ἐγὼ οὐδένα μὴ ποτε εὐρήσω :
Ibid. p. 486 D ἀλλ' οὐ μὴ φώμεν : Id. Rep. p. 492 E οὐτε γὰρ γίγνεται, οὐτε
γέγονεν οὐδὲ οὖν μὴ γένηται ἀλλοῖον ἦθος, πρὸς ἀρετὴν παρὰ τὴν τούτων παιδείαν
παιπαιδευμένον : Ibid. p. 597 C οὐτε ἐφυτεύθησαν ὑπὸ τοῦ θεοῦ οὐτε μὴ φυῶσιν :
Ibid. p. 473 D οὐδὲ αὕτη ἡ πολιτεία μήποτε πρότερον φῆν τε καὶ φῶς ἡλίου ἴδῃ :
Id. Phædr. p. 260 E οὐτε ἔστιν οὐτε μήποτε ὑστέρωσ γένηται : Id. Legg. p.
492 C οὐτ' ἔστιν, οὐτε ποτέ γένηται κρείττον : Id. Phileb. p. 21 E οὐδέτερος ὁ
βίος—ἔμοιγε τούτων αἰρετός, οὐδ' ἄλλω μήποτε—φανῇ : Ibid. p. 15 E ἀλλ' οὐτε
μὴ παύηται ποτε οὐτε ἤρξατο νῦν.

Obs. 1. Sometimes the construction is changed from οὐ μὴ, with the
conjunct., to a simple future : Soph. El. 42 οὐ γὰρ σε μὴ γήρα τε καὶ χρόνος
μακρῷ γνῶσ' οὐδ' ὑποπτεύουσιν : Id. Œd. C. 450 ἀλλ' οὐ τι μὴ λάχωσι τοῦδε
συμμάχου, οὐτε σφιν—ὄνησις ἔξει.

Obs. 2. In the *oratio obliqua*, where the future would be used in the
oratio recta, οὐ μὴ is (though but rarely) joined with the opt., in the same
way as with the first and third persons of the future ind. ; as, Soph. Phil.
610 sq. ἐθέσιπισι, τὰπὶ Τροίᾳ πέργαμ' ὥς οὐ μὴ ποτε πέρσοιεν.

Obs. 3. Dawes has restricted this use of οὐ μὴ, with the conjunctive, to
the second aorist only, but without reason, as there are many instances to
the contrary^c : Plat. Rep. p. 29 D οὐ μὴ παύσώμαι, the best MSS. : Id.
Phædon. p. 66 B οὐ μήποτε κησώμεθα : Id. Rep. p. 609 A οὐ γὰρ τόγε
ἀγαθὸν μήποτέ τι ἀπολίσῃ (fut. ἀπολεῖ) : Xen. Anab. IV. 8, 13 οὐδεὶς μηκέτι
μείνῃ (fut. μενεῖ) : Soph. Phil. 381 οὐ μήποτ' ἐς τὴν Σκύρον ἐκπλεύσης (fut.
ἐκπλευσεῖ).

^a Elm. ad loc.^b Pflugk ad loc.^c Elm. Œ. C. 177.

Μή, οὐ.

b. *Μή after negative notions—μᾶλλον ἢ οὐ.*

§. 749. 1. With verbs expressing the semi-negative notions of fear, anxiety, care, delaying, doubt, distrust, denial, forbidding, preventing, &c. the infinitive is used with μή, instead of without it, as we might expect: so that the negative notion of the verb is increased thereby: Hdt. I. 158 Ἀριστόδικος—ἔσχε μή ποιῆσαι ταῦτα Κυμαίους: Id. III. 128 Δαρείος ἀπαγορεύει ὑμῶν μὴ δορυφορεῖν Ὀροίται: Thuc. III. 6 καὶ τῆς μὲν θαλάσσης εἰργὸν μὴ χρῆσθαι τοὺς Μιτυληναίους: Id. V. 25 ἀπέσχοντο μὴ ἐπὶ τὴν ἱκατέρων γῆν στρατεύσαι: Eur. Hec. 866 νόμων γραφαὶ εἰργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις^a: Id. Androm. 643 τοῦτο δ' οἱ σοφοὶ βροτῶν ἐξευλαβούνται μὴ φίλοις τεύχειν ἔριν: Id. Iph. T. 1380 φόβος δ' ἦν, ὥστε μὴ τέγξαι πόδα: Demosth. p. 813, 1 ἔφυγε μηδὲν διαγνῶναι περὶ αὐτῶν^b—Ἀρνούμαι μὴ εἰδέναι: Hdt. III. 66 δεινῶς—ὁ Πηξιάσσης ἔξαρκος ἦν μὴ μὲν ἀποκτεῖναι Σμέρδιν: Thuc. IV. 40 ἀπιστοῦντες μὴ εἶναι τοὺς παραδόντας τοῖς τεθνηῶσιν ὁμοίους: Demosth. p. 818, 16 μὴ λαβεῖν ἔξαρκούμενος: Ibid. 15 ἡμφισβήτησε μὴ ἔχειν: Eur. Med. 1242 τί μέλλομεν μὴ πράσσειν κακά: Aesch. Choeph. 958 κρατεῖται· πῶς τὸ θεῖον παρὰ τὸ μὴ ὑπουργεῖν: and even where the negative verb is expressed by a periphrasis. So Thuc. III. 32 καὶ ἐλπίδα οὐδὲ τὴν ἐλαχίστην εἶχον (= οὐκ ἠλπίζον) μὴ ποτε Πελοπονησίῳ ναῦς εἰς Ἰωνίαν παραβαλεῖν. So also with participle used for infinitive: Hdt. IX. 51 ἦν ὑπερβάλλονται ναυμαχίαν μὴ ποιούμενοι, *if they defer to fight*.

Obs. Μή is rarely omitted—we find however some instances: Eur. Med. 813 δρᾶν σε ἀπεννέπω τάδε: Id. Orest. 263 στήσω σε πηδᾶν δυστυχῇ πηδήματα: Thuc. I. 62 ὅπως εἰργῶσι τοὺς ἐκείθεν ἐπιβοηθεῖν. See §. 750. *Obs.* 2. 3.

2. And even after verbs of doubt and denial, the negation is repeated by οὐ, even when the ind. or opt. with ὅτι is used instead of the infin.: Plat. Menon. p. 89 D ὅτι δ' οὐκ ἔστιν ἐπιστήμη, σκέψαι ἐάν σοι δοκῇ εἰκότως ἀπιστεῖν: Id. Prot. p. 350 D τοὺς δὲ ἀνδρείους ὡς οὐ θαρραλείοι εἰσι, τὸ ἐμὸν ὁμολόγημα, οὐδαμῶς ἀπέδειξας, ὡς οὐκ ὀρθῶς ὁμολόγησα: Demosth. p. 871, 14 ὡς δ' οὐκ ἐκείνος ἐγείργει τὴν γῆν, οὐκ ἡδύνατ' ἀρνηθῆναι: Id. Phil. p. 124, 54 ὃν οὐδ' ἂν ἀρνηθεῖεν ἱνιοί, ὡς οὐκ εἰσὶ τοιοῦτοι: so also in French, after *empêcher*, *prouver*, *craindre*, *avoir peur*, *appréhender*, *ne nier pas*, *ne douter pas*, *ne disconvenir pas*, *que* with *ne* is used; *il craint que sa maladie ne soit mortelle*. So Italian; as, *guardarsi di non credere alle favole*—*io temo che Lidia questo non faccia*.

3. So after ἢ, *quam*, after comparatives, or comparative expressions, οὐ is sometimes used, as a repetition of the negative notion of disjunction implied in these expressions: Hdt. IV. 118 ἥκει γὰρ ὁ Πέρσης οὐδὲν τι μᾶλλον ἐπ' ἡμέας, ἢ οὐ καὶ ἐπὶ ὑμέας: Id. V. 94 ἀποδεικνύντες τε λόγῳ οὐδὲν μᾶλλον Αἰολεῦσι μετέδν τῆς Ἰλιάδος χώρας, ἢ οὐ καὶ σφί καὶ τοῖσι ἄλλοις: κ. τ. λ.: Id. VII. 16 φανῆναι δὲ οὐδὲν μᾶλλον μοι ὀφείλει ἔχοντι τὴν σὴν ἐσθῆτα, ἢ οὐ καὶ τὴν ἐμὴν· οὐδὲ τι μᾶλλον ἐν κοίτῃ τῇ σῇ ἀναπνομένῳ, ἢ οὐ καὶ ἐν τῇ ἐμῇ: Thuc. II. 62 οὐδ' εἰκὸς, χαλεπῶς φέρειν αὐτῶν μᾶλλον ἢ οὐ κῆππον καὶ ἐγκαλλώπισμα πλοῦτον πρὸς ταύτην νομίσαντας ὀλιγωρῆσαι. In all these instances the οὐ might be accounted for by the οὐδέ preceding; but in the following passage there is no negative preceding: Thuc. III. 36 μετὰνοιά τις εὐθὺς ἦν

^a Pflugk ad loc.^b Bremi ad loc.^c Ibid.

Μὴ οὐκ.

αὐτοῖς καὶ ἀναλογισμός, ὡμὸν τὸ βούλευμα καὶ μέγα ἰγνώσθαι, πόλιν ὅλην διασφεί-
ραι μᾶλλον ἢ οὐ τοὺς αἰτίους : compare the French, as, *il n'écrit pas mieux
cette année-ci qu'il ne faisait l'année passé—il faut plus d'esprit pour ap-
prendre une science qu'il n'en faut pour s'en moquer—on méprise ceux qui
parlent autrement qu'ils ne pensent.*

c. Μὴ οὐκ.

§. 750. 1. Μὴ οὐ is used with the indic. or conjunctive, after notions of fear, anxiety, doubt, &c. to mark that the object of fear, &c. does not, or will not happen. Μὴ performs the functions of a conjunction, *lest* or *whether*, while οὐ belongs to the clause depending on that conjunction. Compare *δίδουκα μὴ ἀποθάνη*, *I doubt that he will die*; *δέδ. μὴ οὐκ ἀποθ.*, *I doubt that he will not die*: Plat. Phæd. p. 76 B φοβοῦμαι, μὴ ἄβριον τηνικάδε οὐκέτι ἢ ἀνθρώπων οὐδεὶς ἀξίως οἶός τε ποιεῖν : Id. Menon. p. 89 D πρὸς τί βλέπων δυσχεραίνεις καὶ ἀπιστεῖς, μὴ οὐκ ἐπιστήμη ἢ ἡ ἀρετή; *that virtue is not a science.* Very often the expression of fear, &c. is supplied by the mind or context; as, Plat. Crit. p. 48 C ἡμῖν δ', ἐπειδὴ ὁ λόγος οὕτως αἰρεῖ, μὴ οὐδὲν ἄλλο σκεπτέον ἢ, ἢ ὅπερ νῦν δὴ ἐλέγομεν, *vide, ne non aliud quid spectandum sit.* So Il. a, 28 μὴ νυ τοι οὐ χραίσμη στήπτρον καὶ στέμμα θεοῖο.

Obs. 1. Instead of μὴ οὐ we find μὴ μὴ; as, Xen. M. S. I. 2, 7 φοβοῖτο, μὴ ὁ γινόμενος καλὸς καγαθὸς τῷ τὰ μέγιστα εὐεργετήσαντι μὴ τὴν μεγίστην χάριν ἔξοι, *metueret, ne—non maximam gratiam habiturus esset*=I think he will. So that the former μὴ is a conjunction, the latter a repetition of the negative notion in the principal clause.

2. Μὴ οὐ is also used in the sense of *quominus quin*, with the infin. a. After verbs of preventing, denying, distrusting, &c. when a negative is joined with them. b. After *δεινὸν εἶναι*, *αἰσχρόν*, *αἰσχρὸν εἶναι*, *αἰσχρὸν εἶναι*, which imply a negative notion. c. After all negative notions where, in Latin, *quin* with conjunct. would be used.

a. Οὐδὲν κωλύει μὴ οὐκ ἀληθὲς εἶναι τοῦτο : or as a question, τί ἐμποδὼν μὴ οὐκ ἀποθανεῖν; *nilh impedit, quominus id verum sit—quid impedit, quominus moriar?* Hdt. VI. 88 Ἀθηναῖοι—οὐκέτι ἀνεβάλλοντο μὴ οὐ τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγινήτρσι : Plat. Rep. p. 354 D οὐκ ἀπεσχόμεν τὸ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν ἀπ' ἐκείνου, *mihi non temperabam, quin illo relicto ad hoc accederem* : Id. Menon. p. 89 D τὸ μὲν γὰρ διδασκὼν αὐτὸ εἶναι, εἴπερ ἐπιστήμη ἐστίν, οὐκ ἀνατίθεμαι, μὴ οὐ καλῶς λέγεσθαι, *non repugno, quin hoc recte dicatur* : Xen. Symp. III. 3 οὐδεὶς σοι, ἔφη, ἀντιλέγει τὸ μὴ οὐ λέγειν : Soph. Trach. 90 οὐδὲν ἐλλείψω τὸ μὴ οὐ πᾶσαν πυθέσθαι τῶνδ' ἀλήθειαν, *nilh prætermittam, quin—cognoscam* : Lucian D. M. p. 94 νῦν μὲν, ὦ Ἀλέξανδρε, οὐκ ἂν ἔξαρκος γέναιο, μὴ οὐκ ἐμὸς υἱὸς εἶναι, *non negabis, quin filius meus sis* : Id. Lapith. p. 440 οὐκ ἂν ἔξαρκος γέναιο, μὴ οὐχὶ φάρμακον ἀποδεδόσθαι Κριτῶνι ἐπὶ τὸν πατέρα, *non negabis, quin venenum vendideris.*

b. Hdt. I. 187 Δαρεῖω δὲ δεινὸν ἐδόκεε εἶναι μὴ οὐ λαβεῖν τὰ χρήματα : Xen. Cyr. VIII. 4, 5 τὸν δὲ πρωτεύοντα ἐν ἔδρῃ ἡσυχύνετο μὴ οὐ πλείστα καὶ ἀγαθὰ ἔχοντα παρ' αὐτοῦ φαίνεσθαι : Plat. Prot. p. 352 D αἰσχρόν ἐστι καὶ ἐμοὶ σοφίαν καὶ ἐπιστήμην μὴ οὐχὶ πάντων κράτιστον φάναι εἶναι^a.

^a Heindorf ad loc.

Μὴ οὐ.

c. Hdt. VII. 5 οὐκ οἰκός ἐστι, Ἀθηναῖους μὴ οὐ δοῦναι δίκας τῶν ἐποίησαν.—Οὐ δύναμαι, ἀδύνατός εἰμι, οὐχ οἶός τ' εἰμι μὴ οὐ λέγειν, non possum non dicere, non possum quin dicam: Hdt. III. 82 δήμου—ἄρχοντος ἀδύνατα μὴ οὐ κακότητα ἐγγίνεσθαι: Plat. Phæd. p. 72 D τίς μηχανή (= ἀδύνατον), μὴ οὐχὶ πάντα καταναλωθῆναι εἰς τὸ τεθνάναι: Id. Gorg. p. 462 B ἡσχύνθη σοι μὴ ὁμολογήσαι (= ἀρνηθῆναι), τὸν ῥητορικὸν ἄνδρα μὴ οὐχὶ καὶ τὰ δίκαια εἰδέναι: Soph. Ant. 96 πείσομαι γὰρ οὐ τοσούτον οὐδέν, ὥστε μὴ οὐ καλῶς θανεῖν: Arist. Aves 37 οὐ μισοῦντ' ἐκείνην τὴν πόλιν τὸ μὴ οὐ μεγάλην εἶναι.

3. Μὴ οὐ is also used with participles after negative expressions: Hdt. VI. 106 εἰνάτη δὲ οὐκ ἐξελεύσεσθαι ἔφασαν μὴ οὐ πλήριος ἰόντος τοῦ κύκλου: Soph. CE. R. 12 δυσάλγητος γὰρ ἂν εἴην, τοιάνδε μὴ οὐ κατοικτεῖρων ἔδραν, nisi vestra me supplicatio tangat.

Obs. 2. There are very few instances of the infin. being used without μὴ οὐ after negative verbs: Plat. Lysis. p. 209 B οὐ διακωλύουσί σε οὔτε ὁ πατήρ οὔτε ἡ μήτηρ ἐπιτείνειν τε καὶ ἀνείναι ἢν ἂν βούλῃ τῶν χορδῶν, καὶ ψᾶλαι καὶ κρούειν τῷ πλήκτρῳ.—And not many of μὴ being used alone with such verbs: Soph. Aj. 96 κόμπος πάρεστι κοῦκ ἀπαρνοῦμαι τὸ μὴ: Plat. Parm. §. 41 οὐ πάντα ἂν ἦδη ἐκφύγοι τὸ μὴ ἔτερα εἶναι ἀλλήλων: Xen. M. S. IV. 8, 9 ἔμοι δι' τί αἰσχροῖν (= οὐκ αἰσχρ.), τὸ ἐτέρους μὴ δύνασθαι περὶ ἐμοῦ τὰ δίκαια μήτε γνῶναι, μήτε ποιῆσαι.

4. Μὴ may be used instead of μὴ οὐ after οὐ δύναμαι, ἀδύνατος, οὐχ οἶός τ' εἰμι, οὐ φημι, οὐ λέγω &c. It may be that these verbs may be considered, when separated from their negatives, as conveying positive notions; though perhaps this idiom is to be attributed rather to the arbitrary anomalies of common speech, as these expressions are practically negative: οὐ δύναμαι μὴ ποιεῖν, non possum non facere: Æsch. Prom. 106 ἀλλ' οὔτε σιγᾶν, οὔτε μὴ σιγᾶν τύχας οἶόντε μοι τάσδ' ἐστί, nec tacere, nec non tacere possum.—Οὐ φημι τοῦτο μὴ οὕτως ἔχειν, non dico id sic se non habere. Μὴ and μὴ οὐ are found together: Xen. Apol. extr. οὔτε μὴ μνησθαι δύναμαι αὐτοῦ, οὔτε μνημένος μὴ οὐκ ἐπαινεῖν.

Obs. 3. Hermann^a holds that μὴ οὐκ denies somewhat doubtfully, while μὴ is an emphatic negative; but whence the doubt can arise in μὴ οὐ is not clear. The use of μὴ οὐ seems to arise from the Greek practice of applying the negative to all the members of the negative sentence. Thus in ἀπαρνοῦμαι μὴ δρᾶν ταῦτα, the μὴ is the repetition of the negative notion of denial applying to the dependent clause; in οὐκ ἀπαρνοῦμαι μὴ οὐ δρᾶν ταῦτα, the negative οὐ is applied to the member of the negative clause δρᾶν, so that μὴ οὐ is a more, instead of a less, emphatic negation.

^a Ad Viger. 797.

SYNTAX OF THE COMPOUND SENTENCE.

CHAPTER IV.

Compound Sentences.

§. 781. 1. It is not improbable that in the simpler ages of language the successive thoughts in the mind were represented by successive sentences, as it were parallel to and unconnected with each other; as, *winter is gone—the spring is come—the fields are green.*

2. But as language was more and more developed by the increasing intercourse of common life, the unity which really exists between successive thoughts in the mind was more and more realised in language, so that in course of time certain words were appropriated to the expression thereof, which were termed *Conjunctions.*

3. Sentences are connected in two ways—either they are properly independent of each other (*coordinate*), but united by a conjunction (*coordinate or copulative conjunctions* καί, τέ, δέ &c.); or dependent the one on the other, so that the one is incomplete without the other; as, δένδρα θάλλει, ὅτε τὸ ξαρ ἦλθε (*subordinate*), and this connection is expressed by the *subordinate conjunctions* ὅτε, ὅτι, ὥς, &c.

4. Each sentence to which these conjunctions are attached should properly be a complete simple sentence; but when the same members belong to two or more sentences, they are generally only expressed once; as, ὁ Σωκράτης ἦν σοφὸς καὶ ὁ Σ. ἦν ἀγαθός=ὁ Σ. ἦν σοφὸς καὶ ἀγαθός—ὁ Σ. ἦν σοφὸς καὶ ὁ Πλάτων ἦν σοφός=ὁ Σ. καὶ ὁ Πλ. ἦσαν σοφοί.—Ὁ Σ. σοφὸς ἦν κ. ἀγ. καὶ ὁ Πλ. σοφ. ἦν κ. ἀγ.=ὁ Σ. καὶ ὁ Πλ. ἦσαν σοφοὶ καὶ ἀγαθοί.

5. The grammatical arrangement of sentences does not always represent their actual logical relations to each other. Thus it is possible so to connect two sentences, one of which depends on the other, that as far as the form of expression goes they are exactly the same: τὸ ξαρ ἦλθε καὶ τὰ ῥόδα θάλλει for ὅτε τὸ ξαρ ἦλθε, τὰ ῥ. θ.

Subordinate (Dependent) thoughts standing in a coordinate form as if independent.

§. 752. 1. In Homer we find many instances of this; as, *Il.* ζ. 147 φύλλα τὰ μὲν τ' ἀνεμος χαμάδις χέει, ἄλλα δὲ θ' ὕλη τηλεθόωσα φύει· ἄραρος δ' ἐπιγίγνεται ὥρη (for ὅτε ἄραρος ἐπιγίγνεται ὥρη): *Il.* ο. 551 ναίε δὲ πὰρ Πριάμῳ· ὁ δὲ μιν τίεν ἴσα τέκεσσιν (for ὅς μιν ἔτιεν): *Il.* ρ. 300 εἰ. ὁ δ' ἄγχ' αὐτοῖο πίσει πρηγῆε ἐπὶ νεκρῷ, τῇλ' ἀπὸ Λαρίσσης ἐμβώλακος· οὐδὲ τοκεῖσιν θρήπτρα φίλοις ἀπέδωκε, μινυνθάδιος δὲ οἱ αἰὼν ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι (for ὅτι μινυνθ. οἱ αἰὼν ἔπλετο): *Il.* χ. 235 νῦν δ' ἔτι καὶ μάλλον νοῖω φρεσὶ τιμήσασθαι, ὅς ἐτλης ἐμεῦ εἵνεκ', ἐπεὶ ἴδες ὀφθαλμοῖσιν, τείχεος ἐξελεῖν, ἄλλοι δ' ἔντοσθε μένουσιν (for ἐπειδὴ ἄλλοι ἔντ. μένουσιν): *Od.* ψ. 37 εἰ. (ἄγε δὴ μοι, μαῖα φίλη, νημερτές ἐνισπε) ὅπως δὴ μνηστῆρσιν ἀναιδέσι χείρας ἐφήκεν, μόνος ἰών, οἱ δ' αἰὲν ἀολλέες ἔνδον ἔμμιον (for ὅτε οἱ ἄλλοι αἰὲν—ἔνδον ἔμμιον): *Il.* κ. 185 πολλὸς δ' ὀρυμαγδὸς ἐπ' αὐτῷ ἀνδρῶν ἡδὲ κυνῶν· ἀπὸ τε σφισὶν ὕπνος ὀλωλεν (for οἷς ὕπνος ἀπόλωλεν).

2. So in Herodotus, to whose loose and careless style this form of expression was particularly agreeable: *Hdt.* I. 36 νεόγαμός τε γὰρ ἔστι, καὶ τοῦτό οἱ νῦν μέλει. Many of these combinations came into common use even in Attic Greek; as, *τέ—καί*, or *καί* alone, for *ἔτε*, of things that happened at the same time; *ἄμα—καί*, so soon as: *Id.* III. 76 (οἱ ἐπὶ τὰ τῶν Περσῶν) ἦσαν εὐξάμενοι τοῖσι θεοῖσι, τῶν περὶ Πηρήξασπια εἰδότες οἰδέν· ἐν τε δὴ τῇ ὁδῷ μέση στείχοντες ἐγίνοντο, καὶ τὰ περὶ Πηρήξασπια γεγνονότα ἐπυνθάνοντο (= ὅτε—ἐπυνθάνοντο): *Id.* VII. 217 ἥως τε δὴ διέφαινε καὶ ἐγίνοντο ἐπὶ τῷ ἀκρωτηρίῳ τοῦ οὐρέος: *Id.* IV. 199 συγκεκριμένοι τε οὗτος ὁ μέσος καρπός, καὶ ὁ ἐν τῇ κατυπερτάτῃ τῆς γῆς πεπαινέται τε καὶ ὀργῇ, ὥστε ἐκπέποται τε καὶ καταδέβρωται ὁ πρῶτος καρπός, καὶ ὁ τελευταῖος συμπαραγίνεται: *Thuc.* I. 50 ἥδη δὲ ἦν ὅψε καὶ οἱ Κορίνθιοι ἐξαπίνης πρύμναν ἐκρούοντο. So *Ce. R.* 718 καὶ = ὅτε: *Id.* III. 39 χρῆν δὲ Μυτιληναίους κ. τ. λ. καὶ οὐκ ἂν ἐς τότε ἐξύβρισαν. So in comparative sentences for ὥσπερ after ὁ αὐτός, ὁμοῖος &c.: *Thuc.* I. 120 ἐνθυμείται γὰρ οὐδεὶς ὁμοῖα τῇ πίστει καὶ (= ὥσπερ) ἔργῳ ἐπεξίρχεται: *Ibid.* 141 οὐ τῇ αὐτῇ ὁργῃ ἀναπειθομένους πολεμεῖν καὶ ἐν ἔργῳ πράσσοντας: *Soph. Ce. R.* 1187 ἴσα καὶ τὸ μηδὲν ζώσας. See §. 594. *Obs.* 4. *Hdt.* I. 112 ἄμα δὲ ταῦτα ἔλεγε καὶ ἀπεδείκνυε: *Isocr. Paneg.* p. 73 C ἄμα διαλλάττονται καὶ τῆς ἐχθρᾶς ἐπιλανθάνονται.

3. It is also a peculiarity of Herodotus, that when he wishes to express a negative motive, he prefixes it coordinately with *οὐκων* (*οὐκων*) to the consequences which result from it, while the sentence expressing those consequences is not connected by any conjunction, being referred back to the *οὐν* in *οὐκων*: *Hdt.* I. 11 οὐκων δὴ (ὁ Γύγης) ἔπειθε, ἀλλ' ὥρα ἀναγκαίην ἀληθῶς προκειμένην, ἣ τὸν δεσπότηα ἀπολλύναι, ἣ αὐτὸν ὑπ' ἄλλων ἀπόλλυσθαι, αἰρέεται αὐτὸς περιεῖναι for οὐ πείθων δὲ, ἀλλ' ὁρῶν—αἰρέεται: or οὐκ ἔπειθε—αἰρέεται οὐν &c.: *Id.* IV. 118 οὐκων ποιήσετε ταῦτα, ἡμεῖς μὲν πιεζόμενοι ἢ ἐκλείψομεν τὴν χώραν κ. τ. λ. for ὑμῶν μὴ ποιούντων (or εἰ μὴ ποιεῖτε) ταῦτα, ἡμεῖς οὐν ἢ ἐκλείψομεν κ. τ. λ.: so γάρ is placed before the sentence on which it depends.

4. And sometimes the subordinate clause is placed coordinately in order to give it emphasis, by making it seem as important as the principal

clause : so Pind. Pyth. X. 45 *θρασεῖα δὲ πνύων καρδίᾳ μόλιν Δανάας ποτὶ παῖς, ἀγέιτο δ' Ἀθήνα*, *ἐς ἀνδρῶν μακάρων ὅμιλον* (for *ὅτε ἤγειτο Ἀθηνᾶ*, or *ἡγουμένης Ἀθηνᾶς*). See also §. 860. 8. for the conditional protasis expressed as if it were independent.

Different forms of coordinate Sentences.

Sentences logically coordinate, expressed in a coordinate form.

§. 753. 1. A sentence logically coordinate with another is either an extension or a limitation of the thought; in the former case the connection is *copulative*, in the other *adversative*.

Copulative.

2. This consists in the joining into one thought two or more sentences, which are, as it were, parallel and independent of each other, so that the coordinate clause gives a wider application to the thought of the preceding sentence. This is either by simply stringing them together (*connexive*), or when the statement applies more strongly to the latter than to the former clause (*incressive*).

Connexive.

3. This is expressed by the conjunctions *τέ, τέ—τέ, καί, τέ—καί, καί—καί*.

Τέ.

§. 754. 1. The proper mode of uniting two clauses into one thought is, by placing the connecting particle to both; so that in the first it points forward to the following, and in the last backward to the preceding.

2. The original and most general copula is *τέ*, and from its general use it may supply the place of many other conjunctions. It seems to be connected with *τίς*, as its corresponding Latin copula *que* with *quis*.

Τέ—τέ.

3. *Τέ—τέ* signifies that the two sentences or notions are parallel to each other, *as—so*; thus frequently in antithesis: *ἔργον τε ἔπος τε*, *as the deed, so the word*: *πατήρ ἀνδρῶν τε θεῶν τε*. So used frequently in a succession of notions: Il. α. 177 *αἰεὶ γὰρ ἔρις τε φίλη πόλεμοι τε μάχαι τε*. So when two qualities combine to make up one; as, Il. γ. 167 *ἦός τε μέγας τε*. So of two actions coincident in time: Hdt. VIII. 108 *ἐδόκειν τε ναυμαχῆσαι σφείας, παραρτίοντό τε ὡς ἀλεξήσόμενοι*. Hence *οὔτε—οὔτε, εἴτε—εἴτε, ἐάντε—ἐάντε*. In prose we find *τέ—τέ* far more rarely, and generally only when whole sentences, or at the least, complete portions of sentences, are to be connected: Thuc. II. 64 *φέρειν χρὴ τὰ τε δαιμόνια ἀναγκάως τὰ τε ἀπὸ τῶν πολεμίων ἀνδρείως*: Xen. Cyr. VIII. 1. 5 *παρῶμέν τε οὖν—ἐπὶ τῷδε τὸ ἀρχεῖον, ἀσκῶμέν τε, δι' ὧν μάλιστα δυνήσόμεθα κατέχειν ἃ δεῖ, παρέχωμέν τε ἡμᾶς αὐτοὺς χρῆσθαι Κύρῳ ὅτι ἂν δεῖ*. In antithetical words or sentences, *τέ* approaches in sense to *ἢ—ἢ, vel—vel*; whence sometimes they are interchanged,

either $\tau\acute{\epsilon}$ — η , or η — $\tau\acute{\epsilon}$: Plat. Ion p. 535 D $\epsilon\varsigma$ $\alpha\nu$ — $\kappa\lambda\acute{\alpha}\eta$ τ' $\epsilon\nu$ $\theta\nu\sigma\iota\alpha\iota\varsigma$ $\kappa\alpha\iota$ $\iota\sigma\tau\alpha\iota\varsigma$ — η $\phi\omicron\beta\eta\tau\alpha\iota$: Il. β , 289 η $\pi\alpha\iota\delta\epsilon\varsigma$ $\nu\epsilon\alpha\rho\omicron\iota$ $\chi\eta\rho\alpha\iota$ $\tau\epsilon$ $\gamma\upsilon\nu\alpha\iota\kappa\epsilon\varsigma$.

4. $\tau\acute{\epsilon}$ — $\tau\acute{\epsilon}$ are frequently used as $\mu\acute{\epsilon}\nu$ — $\delta\acute{\epsilon}$, so that when in the first clause something is allowed or stated, the first $\tau\acute{\epsilon}$ prepares the mind for something following thereon, while the second $\tau\acute{\epsilon}$ refers the mind back to the former statement: so in a number of clauses which make up a simile (see Il. γ , 32.): $\mu\acute{\epsilon}\nu$ — $\delta\acute{\epsilon}$ separate the two clauses, (*on the one hand—on the other*), while $\tau\acute{\epsilon}$ — $\tau\acute{\epsilon}$, by virtue of their primary force, unite them as part of one whole; so Hdt. I. 22 $\kappa\alpha\iota$ $\delta\upsilon\omicron$ $\tau\epsilon$ $\alpha\nu\tau\acute{\iota}$ $\epsilon\nu\omicron\varsigma$ $\eta\eta\omicron\upsilon\varsigma$ $\tau\eta$ $\Lambda\theta\eta\nu\alpha\iota\eta$ $\phi\iota\kappa\omicron\delta\omicron\mu\eta\sigma\epsilon$ δ $\Lambda\lambda\upsilon\alpha\tau\tau\eta\varsigma$, $\alpha\upsilon\tau\omicron\varsigma$ $\tau\epsilon$ $\epsilon\kappa$ $\tau\eta\varsigma$ $\nu\omicron\upsilon\sigma\sigma\upsilon$ $\alpha\nu\iota\sigma\tau\eta$.

5. Hence (a) $\tau\acute{\epsilon}$ — $\delta\acute{\epsilon}$ are often found in two successive clauses, especially where one of the clauses, generally the first, is negative; or where the second clause is to be opposed to the former, as the more important: Eur. Or. 201 $\sigma\acute{\upsilon}$ $\tau\epsilon$ $\gamma\acute{\alpha}\rho$ $\epsilon\nu$ $\nu\epsilon\kappa\rho\omicron\iota\varsigma$, $\tau\omicron$ δ' $\epsilon\mu\omicron\nu$ $\omicron\iota\chi\epsilon\tau\alpha\iota$ $\beta\iota\omicron\nu$ $\tau\omicron$ $\pi\lambda\epsilon\omicron\nu$ $\mu\acute{\epsilon}\rho\omicron\varsigma$ $\epsilon\nu$ $\sigma\tau\omicron\nu\alpha\chi\alpha\iota\varsigma$: so $\epsilon\pi\epsilon\iota\tau\alpha$ $\delta\acute{\epsilon}$ $\kappa\alpha\iota$ — $\acute{\omega}\sigma\alpha\upsilon\tau\omega\varsigma$ $\delta\acute{\epsilon}$ $\kappa\alpha\iota$, &c.: or when some notions in the two clauses are opposed; or when the second clause conveys not merely a notion equivalent to the former, but something more: Hymn. Hom. Ven. 110 $\omicron\upsilon\tau\iota\varsigma$ $\tau\omicron\iota$ $\theta\epsilon\omicron\varsigma$ $\epsilon\iota\mu\acute{\iota}$: $\tau\acute{\iota}$ μ' $\alpha\theta\alpha\nu\acute{\alpha}\tau\eta\sigma\iota\nu$ $\epsilon\iota\sigma\kappa\epsilon\iota\varsigma$; $\alpha\lambda\lambda\acute{\alpha}$ $\kappa\alpha\tau\alpha\theta\eta\eta\tau\eta$ $\tau\epsilon$, $\gamma\upsilon\eta$ $\delta\acute{\epsilon}$ $\mu\epsilon$ $\gamma\epsilon\iota\nu\alpha\tau\omicron$ $\mu\acute{\eta}\tau\eta\rho$;—(b) and also $\mu\acute{\epsilon}\nu$ — $\tau\acute{\epsilon}$, which will be treated of under $\mu\acute{\epsilon}\nu$ — $\delta\acute{\epsilon}$.

$\tau\acute{\epsilon}$ alone.

6. In all the cases where $\tau\acute{\epsilon}$ — $\tau\acute{\epsilon}$ may be used, $\tau\acute{\epsilon}$ may be used in the second clause alone. The two clauses are naturally less closely connected; the second clause is not represented as necessarily following on the first, which is supposed to have an existence independent of it: so *senatus populusque Romanus ita censuit*, the senate is the principal: $\pi\alpha\tau\eta\rho$ $\alpha\nu\delta\rho\omega\acute{\nu}$ $\theta\epsilon\omega\acute{\nu}$ $\tau\epsilon$, *father of men, and moreover of gods*: Il. α , 5 $\alpha\upsilon\tau\omicron\upsilon\varsigma$ $\delta\acute{\epsilon}$ $\epsilon\lambda\omega\rho\iota\alpha$ $\tau\epsilon\upsilon\chi\epsilon$ $\kappa\upsilon\nu\iota\sigma\sigma\iota\nu$ $\omicron\iota\omega\nu\omicron\iota\sigma\iota$ $\tau\epsilon$ $\pi\acute{\alpha}\sigma\iota$: Hdt. VI. 107 $\epsilon\varsigma$ $\tau\omicron\nu$ $\mu\alpha\rho\alpha\theta\omicron\nu\alpha$ $\tau\alpha\varsigma$ $\nu\epsilon\alpha\varsigma$ $\acute{\omega}\rho\mu\iota\zeta\epsilon$ $\omicron\upsilon\tau\omicron\varsigma$, $\epsilon\kappa\beta\acute{\alpha}\nu\tau\alpha\varsigma$ $\tau\epsilon$ $\epsilon\varsigma$ $\gamma\eta\nu$ $\tau\omicron\upsilon\varsigma$ $\beta\alpha\rho\beta\acute{\alpha}\rho\omicron\nu\varsigma$ $\delta\upsilon\acute{\iota}\tau\alpha\sigma\sigma\iota$.

7. In prose, especially Thucydides, sentences separated by a stop are connected by $\tau\acute{\epsilon}$, where $\delta\acute{\epsilon}$ would generally be used; this $\tau\acute{\epsilon}$ generally signifies *itaque*, and so, or it may be translated for example: Thuc. I. 9 $\Lambda\gamma\alpha\mu\acute{\epsilon}\mu\omega\nu$ $\tau\acute{\epsilon}$ $\mu\omicron\iota$ $\delta\omicron\kappa\epsilon\iota$ — $\tau\omicron\nu$ $\sigma\tau\omicron\lambda\omicron\nu$ $\acute{\alpha}\gamma\epsilon\iota\rho\alpha\iota$, *Agamemnon for example*. Ibid. 22 $\kappa\tau\eta\mu\acute{\alpha}$ $\tau\epsilon$ $\epsilon\varsigma$ $\acute{\alpha}\epsilon\iota$ $\mu\acute{\alpha}\lambda\lambda\omicron\nu$ η $\acute{\alpha}\gamma\acute{\omega}\nu\iota\sigma\mu\alpha$ $\epsilon\varsigma$ $\tau\omicron$ $\pi\alpha\rho\alpha\chi\rho\eta\mu\alpha$ $\acute{\alpha}\kappa\omicron\upsilon\epsilon\iota\nu$ $\xi\acute{\iota}\gamma\kappa\epsilon\iota\tau\alpha\iota$, and so $\kappa\tau\eta\mu\alpha$ $\epsilon\varsigma$ $\acute{\alpha}\epsilon\iota$, &c.

8. When an expression, common to two clauses, is used only once, either in the first or second clause, $\tau\acute{\epsilon}$ is used to carry it on from one to the other, and either in both, or only in the latter of the two clauses: Soph. Cē. R. 253 $\acute{\omicron}\pi\acute{\epsilon}\rho$ τ' $\epsilon\mu\alpha\nu\tau\omicron\upsilon$ (sc. $\acute{\iota}\pi\acute{\epsilon}\rho$) $\tau\omicron\upsilon$ $\theta\epsilon\omicron\upsilon$ $\tau\epsilon$: Hdt. VII. 106 $\omicron\iota$ $\tau\epsilon$ $\epsilon\kappa$ $\Theta\rho\acute{\alpha}\kappa\eta\varsigma$ $\kappa\alpha\iota$ (sc. $\omicron\iota$ $\epsilon\lambda\acute{\xi}$) $\epsilon\lambda\lambda\eta\sigma\pi\acute{\omicron}\nu\omicron\tau\omicron\upsilon$: Eur. Phœn. 96 δ τ' $\epsilon\iota\delta\omicron\nu$ (sc. δ) $\epsilon\iota\sigma\eta\kappa\omicron\nu\omicron\sigma\acute{\alpha}$ $\tau\epsilon$: Xen. M. S. III. 5, 3 $\pi\rho\omicron\tau\rho\acute{\epsilon}\rho\omicron\nu\tau\alpha\iota$ $\tau\epsilon$ $\acute{\alpha}\rho\epsilon\tau\acute{\eta}\varsigma$ $\epsilon\pi\iota\mu\epsilon\lambda\acute{\iota}\sigma\theta\alpha\iota$ $\kappa\alpha\iota$ (sc. $\pi\rho\omicron\tau\rho\acute{\epsilon}\rho\omicron\nu\tau\alpha\iota$) $\acute{\alpha}\lambda\kappa\iota\mu\omicron\iota$ $\gamma\acute{\iota}\gamma\mu\epsilon\sigma\theta\alpha\iota$: Arist. Vesp. 1277 $\acute{\alpha}\pi\alpha\sigma\iota$ $\phi\iota\lambda\omicron\nu$ $\alpha\nu\delta\rho\alpha$ $\tau\epsilon$ $\sigma\omicron\phi\acute{\omega}\tau\alpha\tau\omicron\nu$ (for $\phi\iota\lambda\omicron\nu$ $\alpha\nu\delta\rho\alpha$ $\sigma\omicron\phi\acute{\omega}\tau\alpha\tau\omicron\nu$ $\tau\epsilon$ $\alpha\nu\delta\rho\alpha$.)

Remarks on the Epic use of $\tau\acute{\epsilon}$.

§. 755. 1. In Epic poets, (and in Lyric, though but rarely, and in Attic only in some few fragments,) $\tau\acute{\epsilon}$ is joined frequently to conjunctions and relatives, to denote more distinctly the opposition and connection of the clauses of a sentence; so *as—so*. This idiom seems to arise from the old

practice of expressing subordinate clauses as coordinate, and it remained after the more logical form of expression had been developed by the conjunctions.

2. This *τέ* is either in both clauses, (pointing forward to the one, and backward to the other) or only in one. It occurs less frequently where the clauses are connected by a demonstrative in one, and a relative in the other, and only if the demonstr. and relative are not in juxtaposition ; as, *Il. α.*, 218 *ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ* ; but more frequently in other clauses ; so frequently *εἴπερ τε*—*τέ*, or *εἴπερ*—*τέ*, *εἴπερ τε*—also *εἴπερ τε*, with the apodosis suppressed, *Il. δ.*, 160 *εἴπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν, ἔκ τε καὶ ὄψ' ἐτελεί* : or *ἦ τε*, so certainly, *Od. β.*, 62 *ἦ τ' ἂν ἀμυνάμην, εἴ μοι δύναμις γέ παρῆν*.—*μέν τε*—*δέ τε*, or *ἀλλὰ τε*, as on one side, so on the other : but in either of the clauses *τέ* may be omitted ; as, *τέ*—*δέ τε*, *ἀλλὰ τε* (*Il. α.*, 82) : *μέν τε*—*δέ* or *ἀλλὰ* : or even the former clause may be supplied from the context ; as, *δέ τε*, *ἀλλὰ τε* ;—also without *μέν* : *δέ*—*τέ*, *τέ*—*δέ*, *τέ*—*αὐτάρ*, frequently answer to each other ; *καὶ τε*, *atque* (= *ad que*, yet to that), where the former clause is implied in the context, so as, so also : *Il. ι.*, 509 *τὸν δὲ μέγ' ὤνησαν, καὶ τ' ἔκλυον εὐξαμένοιο* :—*γάρ τε*, then so as, so : *Il. ω.*, 602 *νῦν δὲ μνησώμεθα δόρπον* : *καὶ γάρ τ' ἠύκομος Νιάθῃ ἐμῆσατο σίτου, τῆπερ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο* ;—so also sometimes *ἦ τε*, or even *ἦ τε*—*ἦ τε*. See *Disjunctive Sentences*.

3. From this idiom another has arisen, whereby *τέ* is added to conjunctions and relatives in dependent clauses, to denote more forcibly the connection between the principal and dependant clauses ; *ὅστε*, *he who* (not only in Homer, but in lyric poets, and the chorus of tragedy, and even here and there in Herodotus) : *ὅστις τε*, *οἷός τε*, *ὅσος τε* (= *τοῖός, οἷος* ; *τόσος, ὅσος* ; just of such a nature, such a size, such a quantity, as) ; *ὥστε*, so as, so that ; *ὥσεί τε*, *ἄτε*, *ἤτε*, *ὅπως τε*, *ὅτε τε*, then when, *ἵνα τε*, there where.

4. In Attic prose the following formulas occur : *οἷός τε εἰμί*, *I am able* = *queo*, properly *τοιούτος εἰμι οἷος*, the *τέ* supplying the suppressed *τοιούτος* : also *ὥστε*, *ὥσείτε*, and *ἔστε* (i. e. *ἐς ὅ, τε*), *quoad*, and also, *ἔπειτε* *postquam*.

Position of *τέ*.

§. 756. As being an enclitic, *τέ* cannot stand at the beginning of a sentence or a clause, but must always depend on some word—generally that to which its force applies, but from this there are the following exceptions.

a. When the word to which *τέ* properly belongs is very closely connected with another word, so that they form as it were one notion, as the article and substantive, dependent genitives, preposition and its case, and then *τέ* is placed between them : *Il. γ.*, 54 *οὐκ ἂν τοι χραίσμῃ κίθαρις, τὰ τε δῶρ' Ἀφροδίτης, ἣ τε κόμη, τό τε εἶδος* : *Eur. Phœn.* 332 *εἰς αὐτόχειρά τε σφαγάν*.

b. When *τέ* belongs to the whole sentence, or clause, it is placed after the first word thereof : *Hdt. VI.* 123 *οἵτινες ἔφευγόν τε τὸν πάντα χρόνον τοὺς τυράννους, ἐκ μηχανῆς τε τῆς τούτων ἐξέλιπον οἱ Πεισιστρατιδαὶ τὴν τυραννίδα* : *τέ* belongs not to *μηχανῆς*, but to the predicate *ἐξέλιπον*.

Obs. It sometimes happens, from a change in the later part of the sentence, that *τέ* stands with some particular word, when it should stand after the first word: Thuc. I. 133 *αἰτιωμένου τοῦ ἀνθρώπου τὰ τε περὶ αὐτὸν γραφέντα καὶ τὰλλ' ἀποφαίνοντος*: the *τέ* should stand after *αἰτιωμένου*, but the word *ἀποφαίνοντος* seems to be an addition which Thucydides did not mean to use when he began the sentence.

Καί.

§. 747. 1. *Καί* signifies repetition, union, and emphasis, and occurs not only as a conjunction, but also in its original force as an adverb; in which it has its full meaning of *too*, while as a conjunction it has a weaker force, like *et* formed from *tri* *yet*.

Καί as a copulative Conjunction.

Καί—καί.

2. *Καί—καί*, properly *too—too, et—et, as well—as also, not only—but also*, gives the clauses to which it is joined a more forcible and independent meaning than *τέ—τέ*; wherefore it is used when clauses of a different nature, or opposed to each other, are to be connected; as, *ἄνθρωποι καὶ ἀγαθοὶ καὶ κακοί—καὶ πένητες καὶ πλούσιοι—καὶ ταχὺς καὶ ἄργιος* (but not *καὶ κακοὶ καὶ ποιηροί*)—*καὶ χρήματα καὶ ἄνδρες—καὶ νῦν καὶ αἰεί—καὶ πρῶτα καὶ ὕστατα*: Xen. Cyr. I. 1, 2 *ἄρχοντες μὲν εἰσι καὶ οἱ βούκοι τῶν βοῶν καὶ οἱ ἵπποφορβοὶ τῶν ἵππων καὶ πάντες δὲ οἱ καλούμενοι νομεῖς ὧν ἂν ἐπιστατῶσι ζῶων*: Eur. Hec. 751 *τολμᾶν ἀνάγκη, κἂν τύχῃ κἂν μὴ τύχῃ*. Hence also with participles it means *sive—sive*; see *τέ—τέ* (§. 754. 3.) and *τί—καί*: and sometimes *ἢ* in the second clause answers to *καί* in the first: Plat. Lach. 191 E *καὶ μένοντες ἢ ἀναστρέφοντες*.

3. *Καί* is sometimes repeated after a parenthetical clause: Thuc. IV. 117 *καὶ ὅμα, εἰ σφισιν καλῶς ἔχοι, καὶ ξυμβῆναι τὰ πλείω*.

Τέ—καί.

§. 758. 1. *Τέ—καί, que—et, so as—so also*, mark that the two clauses are in close or necessary connection: Il. a, 17 *Ἀτρεΐδαι τε καὶ ἄλλοι εὐκνήμυδες Ἀχαιοί.—καλὸς τε ἀγαθός*; even numbers, as *τρεῖς τε καὶ δέκα*. In most points the use of *τέ—καί* corresponds with that of *τέ—τέ*, except that it expresses a more intimate connection, and that *καί* implies the greater emphasis of its clause. Thus *τέ—καί* is used like *καί—καί* in opposed sentences which are coordinate and are conceived of as one whole: *ἀγαθὰ τε καὶ κακά, χρηστοὶ τε καὶ πονηροί, τὰ τε ἔργα ὁμοίως καὶ οἱ λόγοι—νῦν τε καὶ τότε* Soph., *as now, so also then*; *νῦν τε καὶ πάλαι* Id.: Xen. Hier. I. 2 *πῇ διαφέρει ὁ τυραννικός τε καὶ ὁ ἰδιωτικός βίος*. Hence in the sense of *sive—sive, ἢ—ἢ, vel—vel* (§. 757. 2.), *ἃ τε δεῖ φίλια καὶ πολίμια νομίζειν*: Plat. Legg. p. 831 D *πᾶσαν τέχνην καὶ μηχανὴν καλλίῳ τε καὶ ἀσχημονιστέραν, sive honestam, sive turpem*; then for *μὲν—δέ*: Eur. Rhes. 339 *σύ τ' ἐδ' παραιεῖς καὶ σὺ καιρίως σκοπεῖς*.

2. Two actions which are coincident in point of time, or stand as antecedent and consequent to each other (*as one takes place—so the other*), are connected by *τέ—καί*.

3. The inceptive force of *καί* is seen clearly in the combinations, *πολλά τε καὶ καλὰ ἔργα ἀπεδείξατο* : Hdt. VI. 114 ἄλλοι Ἀθηναίων πολλοὶ τε καὶ οὐνομαστοί : and yet more so when it connects the universal and particular (*quam—tum*) ; as, ἄλλοι τε καὶ ὁ Σωκράτης : ἄλλως τε καί, *quum aliter, tum, especially* : Ibid. 136 Μιλτιάδης—ἴσχον ἐν στόματι οἷ τε ἄλλοι καὶ μάλιστα Ξάνθιππος : Plat. Symp. p. 176 D ἔγωγε σοι εἴωθα πείθεσθαι ἄλλως τε καὶ ἄτ' ἂν περὶ ἱατρικῆς λέγης. So τὰ τε ἄλλα, καί—, *especially* : Thuc. I. 3 ἔθνη τὰ τε ἄλλα καὶ τὸ Πελασγικόν. So ἄλλως τε πάντως καὶ κασιγνήτας πατρός Æsch. Prom. 637. So, instead of *καί*, a strong emphasis is given to the second clause by *καὶ δὴ καί*, *tum vero etiam* : Hdt. VI. 137 ἄλλα τε σχεῖν χωρία καὶ δὴ καὶ Ἀἷμον : Plat. Rep. p. 357 A ὁ γὰρ Γλαύκων αἰεὶ τε ἀνδρείο- τatos ὦν τυγχάνει πρὸς ἅπαντα, καὶ δὴ καὶ τότε τοῦ Θρασυμάχου τὴν ἀπόρρησιν οὐκ ἀπεδείξατο^a. (But ἄλλως τε without *καί* expresses a mere addition, *præ- tereaque, adde quod* : Plat. Phæd. p. 87 D ἀλλὰ γὰρ ἂν φαίη ἐκάστην τῶν ψυχῶν πολλὰ σώματα κατατρίβειν, ἄλλως τε εἰ καὶ πολλὰ ἐστὶ βίη.)

Obs. 1. *Καί* may be used several times after *τέ*, each particular preceded by *καί* being as it were dwelt upon : Il. γ. 431 σὺν τε βίῃ καὶ χειρὶ, καὶ ἔγκει : or in the first clause the conjunction may be omitted, and the following clauses united by the repetition of *καί* ; or in Epic *τέ* is used with several clauses, *καί* only with the last : Od. γ. 413. f. Ἐχίφρων τε Στρατιος τε Περσεύς τ' Ἀρητός τε καὶ ἀντίθεος Θρασυμήδης : Xen. Cyr. I. 4. 7 ἄρτοι τε πολλοὺς ἤδη πλησιάσαντας διέφθειραν καὶ λέοντες καὶ κάπροι καὶ παρδάλεις^a αἱ δὲ ἔλαφοι καὶ δορκάδες καὶ οἱ ἄγριοι δῖες καὶ οἱ ὄνοι οἱ ἄγριοι ἀσινεῖς εἰσιν. And between *καί*—*καί*, there may be placed two distinct notions united by *τὲ καί* : Hdt. VII. 1 (ἐπέταξε ἐκάστοισι) καὶ νέας τε καὶ ἵππους καὶ σῖτον καὶ πλοῖα. But *καί*—*τέ* are not thus used, because the first clause may not be more emphatic than the second : nor do we find the combination *καί*—*τε* as connecting two coordinate notions.

Obs. 2. We find *καί* followed by *τε*—*τε*. The *καί* connects the sentence with the preceding one ; the *τέ*—*τέ* connect two notions in the sentence itself : Soph. Aj. 53 καὶ πρὸς τε ποίμνας ἐκτρέπω σύμμικτά τε κ. τ. λ. : so by *τέ*—*καί* ; Hdt. V. 1 καὶ πολλόν τε ἐκράτησαν καὶ ἔλιπον σφέων ὀλίγους.

Obs. 3. On the force of *καί* and *τέ* to carry on a negative *μή* through several clauses, see §. 744. *Obs.* For *καί* instead of a conjunction, see §. 752.

Καί alone.

§. 759. 1. *Καί* (like *τέ*) may be used alone, without another *καί* preceding, when the emphasis is to be more decided ; but it marks the intimate connection of the two clauses like ὁ Σωκράτης καὶ ὁ Πλάτων σοφοὶ ἦσαν, the two are as one (*τέ adjungit, καὶ conjungit*) : Xen. Cyr. I. 4. 7 αἱ δὲ ἔλαφοι καὶ δορκάδες καὶ οἱ ἄγριοι δῖες καὶ οἱ ὄνοι οἱ ἄγριοι ἀσινεῖς εἰσιν : Ibid. VII. 5. 39 ὁ δ' ὄχλος πλείων καὶ πλείων ἐπέρρει. So it has often the sense of *atque* or *ac, et quidem*, the latter clause being either emphatic, or limiting and defining the former : Plat. Apol. p. 23 A ἡ ἀνθρωπίνη σοφία ὀλίγου τινὸς ἀξία ἐστὶ καὶ οὐδενός^b, (*parvo digna ac nullo.*) So πολλὰ καὶ πονηρά Xen., πολλὰ καὶ ἐσθλά Hom. : Demosth. c. Aphob. II. princ. πολλὰ καὶ μεγάλ' ἐφνεσμέ- νον : Cic. Legg. III. 14, 32 *pauci atque admodum pauci*. So καὶ ταῦτα, *idque, that too*, with a participle or adjective.

^a Stallb. ad loc.

^b Stallb. ad loc.

2. *Kaí* has this force at the beginning of a question wherein the speaker takes up what some one has said, and makes it into an *argumentum ad absurdum*: Plat. Theæt. p. 188 D *καὶ τίς ἀνθρώπων τὸ μὴ ὂν δοξάσει*; Xen. Cyr. IV. 3, 11 *ἀλλ' εἰποὶ τις ἂν, ὅτι παῖδες ὄντες ἰμάνθανον. Καὶ πότῃ παῖδες εἰσι φρονιμώτεροι, ὥστε μαθεῖν τὰ φραζόμενα καὶ δεικνύμενα ἢ ἄνδρες*; = *ac multo minus prudentes sunt*. So especially *καὶ πῶς*: Plat. Alc. p. 134 C *δύνατο δ' ἂν τις μεταδίδοναι ὃ μὴ ἔχει*;—*Καὶ πῶς*; = *ac minime quidem*.

3. In this way *καί* gets an adversative force, and sometimes seems to stand for *καίτοι*: Eur. Herc. F. 508 *ὁράτῃ μ' ὅσπερ ἦν περίβλεπτος βροτοῖς, ὀνομαστὰ πρᾶσσων. Καί μ' ἀφείλεθ' ἡ τύχη—ἡμέρᾳ μῆ*.

4. Lastly, its incessive power is used in imperative clauses, which it connects with the preceding, as well as generally in expressions of some action following suddenly and forcibly on what goes before; as, *καὶ μοι δὸς τὴν χεῖρα*!—*καὶ μοι λαβὲ τὸ ψήφισμα*: Il. α., 584 *ὥς ἄρ' ἔφη, καὶ ἀναΐξας δέπας—μητρὶ φίλῃ ἐν χειρὶ τίθει*.

Obs. 1. *Καί* is used often instead of *τέ*—*καί*.

Obs. 2. In English we say *many great men*, but in Greek generally, *πολλοί* is considered as a substantival word and is joined to the word following, either by *καί* or *τέ* alone (rare and only poetic), Eur. Hec. 620 *ὦ πλείστ' ἔχων κάλλιστά τε*: or by *τέ καί*, or (Homeric) by *τέ—τέ*, in which case *πολλοί* stands after the adjective: Il. β., 213 *ἄκοσμά τε πολλὰ τε ἦδη*. So in Latin, *multæ et præclaræ res*.

Obs. 3. When Homer after a temporal conjunction such as *ὅτε*, *ἥμος* &c., joins the sentence depending thereon by *καί*, this arises from the old fashion of coordinating clauses (see §. 752. 1., and *δέ* in *Dependent Sentences*): Il. α., 478 *ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥώς, καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν*: Hdt. VIII. 64 *ὥς δέ σφι ἔδοξε καὶ ἐποίησιν ταῦτα*. See §. 761. 3.

Obs. 4. Coordinate sentences ought to be alike as to the mood and tense of their verbs, but sometimes in poetry, and even in prose they differ; and especially we find a participle in one sentence and the finite verb in another: Il. θ., 347 *ἐρητύοντο μένοντες ἀλλήλοισι τε κεκλόμενοι καὶ πᾶσι θεοῖσιν χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος*.

Καί, etiam, as an Adverb.

§. 760. 1. *Καί* like *ἔτι* is properly an adverb, *even, also, etiam*. But this emphatic force of *καί* implies a connection with another clause, and hence *καί* derives its power as a conjunction. When *καί* is used in this sense, it often refers back to a principal sentence introduced by *οὐ μόνον*, *οὐ μᾶλλον*, or *ὥσπερ καί*, *εἴπερ καί* &c., or this clause is supplied by the mind; as, *καὶ ὁ Σωκράτης ταῦτα ἔλεξεν* (sc. *οὐ μόνον οἱ ἄλλοι, or ὥσπερ καὶ οἱ ἄλλοι*).

2. According to the nature of this former clause, whether expressed or implied, *καί* has either a strengthening or a weakening power. In the first case, *καί* with verbs, subst., and numerals, means *even, quite, yet*; with adject. and adverbs of quantity and intensity—*entirely, certainly, very*; with temporal and conditional expressions—*already, even already, yet, even yet*; as, *καὶ καταγέλῃς μου—καὶ σὺ ταῦτα ἔλεξας*: Il. λ., 654 *τάχα κεν καὶ ἀνάτιον αἰτιώσθω*. Also with comparatives: Il. α., 556 *θεὸς καὶ ἀμεί-*

νονας ἵππους δωρήσαιο.—καὶ τρίς—καὶ λίην, καὶ κάρτα, καὶ πάνυ, καὶ πολὺς; καὶ πᾶς—καὶ πρὶν, καὶ πάλαι, καὶ χθές, καὶ αὐτίκα, καὶ δὴ ὅτ' ἤδη, καὶ ὀψέ, καὶ πάλιν, καὶ νῦν ὅτ' ἐτι καὶ νῦν—καὶ ὥς, καὶ οὕτως, *vel sic*. *b*. In the last case, *even but, but even* : Od. α, 58 ἰόμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι. So with *μόνος, εἷς*, the indefinite and demonstrative pronouns, after relatives, interrogatives, and *μή*; as, Plat. Rep. p. 335 B ἔστιν ἄρα δικαῖον ἀνθρώπου βλάπτειν καὶ ὀντινοῦν ἄνθρωπον : Ibid. p. 445 C δεῦρο νῦν—ἴνα καὶ ἴδῃς, ὅσα καὶ εἶδῃ ἔχει ἡ κακία : Demosth. p. 46 τί χρὴ καὶ προσδοκᾷν; *What shall one but expect?* (= *nilhil plane expectandum est* : Eur. Hec. 515 πῶς καὶ νῦν ἐξεπράξατο^a; Ibid. 1064 ποῖ καὶ με φυχῇ πτώσουσι μυχῶν : Id. Hippol. 1171 πῶς καὶ διώλῃς, εἰπέ : “ *Qui τί χρὴ λέγειν interrogat, is, quid dicat, non, an aliquid dici debeat, quaerit; sed qui τί χρὴ καὶ λέγειν, is non solum quid, sed etiam an aliquid dicendum sit, dubitat (plene : quid dicendum est, si omnino aliquid dicendum est^b ?)*”)

Remarks on καὶ which belongs to another καὶ in a dependent clause, such as ὥσπερ καὶ &c.

§. 761. 1. If καὶ, *etiam*, belongs to another καὶ in a dependent clause; as, καὶ ὁ Σωκράτης ταῦτ' ἔλεξεν, ὥσπερ καὶ οἱ ἄλλοι; it frequently is omitted in the former or latter clause: in the former, when the speaker is not at the moment thinking of the latter, or does not mean to point forward to the latter; as, ὁ Σωκράτης ταῦτ' ἔλεξεν, ὥσπερ καὶ οἱ ἄλλοι;—in the latter, when the former is to be more emphatic; as, καὶ ὁ Σωκράτης ταῦτ' ἔλεξεν, ὥσπερ οἱ ἄλλοι.

2. The relative or demonstrative sentence to which καὶ refers is frequently omitted, and must then be supplied from the context; as, καὶ ὁ Σωκράτης ἔλεξεν (scil. ὥσπερ or ἅπερ καὶ οἱ ἄλλοι) : Xen. M. S. III. 10, 11 πῶς οὖν, ἔφη, τῷ ἀρρήθμῳ σώματι ἀρμόττοντα τὸν θώρακα εὐρυθμον ποιεῖς; ὥσπερ καὶ ἀρμόττοντα, ἔφη, scil. οὕτω καὶ εὐρυθμον.

3. It is a curious feature in this use of καὶ that it is transferred from the clause to which it more properly belongs, to the other clause where it is not so much wanted, so that the unity of the two is more strongly marked; as, ὁ Σωκράτης εἶπερ τις καὶ ἄλλος, for καὶ ὁ Σ., εἶπερ τις ἄλλος : Hdt. I. 2 διαπραξαμένους καὶ τᾶλλα, τῶν εἵκεν ἀπίκανο, ἀρπάσαι τοῦ βασιλῆος τὴν θυγατέρα Μηδείην, for καὶ ἀρπάσαι. So in temporal and conditional dependent clauses it is transferred to the principal clause, to mark that one action follows immediately on the other: Thuc. II. 93 ὥς δὲ ἔδοξεν αὐτοῖς, καὶ ἐχώρουν εὐθὺς for ὥς καὶ ἔδοξεν : and ὥς καὶ may be translated by *simulatque*; *simulac decretum est ab iis, continuo discesserunt*. So often in Homer : ὅτε—καὶ τότε; εἰ—καί; ἐπεὶ—καί. See §. 739. *Obs.* 3.

Incessive or Emphatic Adverbs.

§. 762. Emphasis is expressed by καί, *et*, or the adverb καί, *etiam*, but more forcibly by οὐ μόνον—ἀλλὰ καί, or οὐχ ὅτι—ἀλλὰ καί &c.

^a Pflugk ad loc.

^b Herm. ad Viger. p. 837.

Οὐ μόνον—οὐχ ὅτι : οὐχ ὅπως.

Οὐ μόνον—ἀλλὰ καί.

1. Ὁ Σακράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καὶ ἀγαθός. Καί is sometimes dropped in the second clause, whereby that clause is more emphatically contrasted with the former, while οὐ μόνον—ἀλλὰ καί denotes rather that the two clauses are of equal weight in the thought: Xen. M. S. I. 6, 2 καὶ ἑμῶν ἡμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος.

2. Here belong the following elliptic phrases: οὐχ ὅτι or μὴ ὅτι (*nedum*)—ἀλλὰ καί or ἀλλὰ; οὐχ ὅπως or μὴ ὅπως—ἀλλὰ καί or ἀλλὰ; οὐ μόνον, ὅτι—ἀλλὰ καί; οὐχ οἶον—ἀλλὰ.—Οὐχ ὅτι, ὅπως, that is οὐκ ἐρῶ, ὅτι, ὅπως as in Latin *non dico*; οὐχ οἶον, i. e. οὐ τοῖον, οἶον; μὴ ὅτι, ὅπως, i. e. μὴ λέγε or λέγῃς, ὅτι, ὅπως, *not to say*, as in Latin, *ne dicam*.

3. According to the nature of the two opposed clauses, these forms, οὐχ ὅτι &c., (*I do not say that, nedum*) mean *not only*, or *not only not*, or *not to mention*. If they be directly and equally opposed to one another, οὐχ ὅτι = *not only not*; as, οὐχ ὅτι ἔφυγεν, ἀλλ' ἐνίκησε, *not only did he not fly, but he conquered*, properly οὐκ ἐρῶ, ὅτι ἔφ., ἀλλ' ἐν., *non dicam eum fugisse, sed vicit*.

b. If the latter is stronger than the former, οὐχ ὅτι = *not only*; as, οὐχ ὅτι ἔτρεσεν, ἀλλ' ἔφυγεν, *not only was he afraid, but he fled*.

c. If the former is the more important, and is followed by οὐχ ὅτι, οὐχ ὅπως, these mean *not to say*; as, ἔφυγεν, οὐχ ὅπως ἔτρεσεν, *he fled, not to say was afraid*: Xen. Cyr. I. 3, 10 λέγων δὲ (*prædicans*) ἕκαστος ὑμῶν τὴν ἑαυτοῦ ῥώμην, ἐπεὶ ἀνασταίητε ὀρχησόμενοι, μὴ ὅπως ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε, *non solum non saltare, sed ne rectis quidem pedibus stare poteratis*: Plat. Apol. p. 40 D μὴ ὅτι ἰδιώτην τινὰ, ἀλλὰ τὸν μέγαν βασιλέα, *ne dicam privatum aliquem*: Id. Symp. p. 179 B καὶ μὴν ὑπεραποθνήσκειν γε μὴν ἰθιλοῦσιν οἱ ἐρῶντες, οὐ μόνον ὅτι ἄνδρες, ἀλλὰ καὶ γυναικες: Demosth. p. 67 extr. (τοὺς Θηβαίους ἡγείτο) οὐχ ὅπως ἀντιπράξειν καὶ διακωλύσειν, ἀλλὰ καὶ συστρατεύειν, ἂν αὐτοὺς κελεύῃ (*scil. συστρατεύειν*), *non solum non, sed etiam*: Thuc. I. 35 οὐχ ὅπως κωλυταί, “*not to say*.”

Obs. 1. In the curious phrase, Thuc. VI. 18 οὐ μόνον ἐπιόντα τις ἀμύνεται ἀλλὰ καὶ μὴ ὅπως ἔπεισι προκαταλαμβάνει, it would almost seem as if the μὴ and the ὅπως had got transposed; unless we take it to mean, *he takes care (by attacking him) beforehand, not only that he shall not attack him*; there being a suppressed clause (implied in προκαταλαμβάνει) = ἀλλ' αὐτὸς ἔπεισι, *he attacks him first*.

Obs. 2. So also μὴ τι, μὴ τοι are used, generally accompanied by γέ and δῆ: Demosth. p. 24, 23 οὐκ ἐνὶ δ' αὐτὸν ἀργοῦντα οὐδὲ τοῖς φίλοις ἐπιτρέπει ὑπὲρ αὐτοῦ τι ποιεῖν, μὴ τι γε δῆ τοῖς θεοῖς, *ne dicam, nedum*.

Two opposed clauses standing coordinately to each other.

§. 763. 1. Two opposed clauses may be coordinate when the latter limits or denies some notion or thought in the former, as, *he is poor, but brave—he is not bold, but cowardly*; the former clause, as it allows or concedes something, is called the *concessive*, the clause coordinate to it, the *adversative* clause.

Μέν—δέ.

Limitation,

Δέ.

2. Δέ is the most general expression of opposition, and expresses every sort thereof. As uniting the force of the copulative conjunctions (τε, καί), and the adversative (ἀλλά), it is used in both ways.

Μέν—δέ.

§. 764. 1. As the adversative clause is marked by δέ, so is the concessive by μέν, which gives to the former clause the notion of allowing something, and thus points forward to the disallowing something else, that is to the limitation in the second clause, and the force both of δέ and μέν is weaker or stronger as the case may be.

2. The derivation and original force of μέν and δέ is of course very doubtful : μέν is by some derived from μῆν, *tero*, and δέ from δῖω, *to bind* : it seems better to consider μέν as the neuter of εἰς, *one*, as if it were μῆς, *μία*, μέν, and δέ as connected with δῖς, *δύο*^a ; so that they would mean *in the first place,—in the second place*, and these meanings may perhaps be traced in all the uses of these particles ; we may translate them very often indeed—but, or on the one hand—on the other.

3. a. Μέν and δέ are used in distinctions or divisions of *place, time, number, order, person* ; the single members being placed in contrast to each other by μέν—δέ, so that the one is separated from the other ; as, ἐνταῦθα μέν—ἐκεῖ δέ : ἐνθα μέν—ἐνθα δέ : ὅτε μέν—ὅτε δέ : ποτὲ μέν—ποτὲ δέ (ὅτε and τότε in this sense are accented like ποτέ) ποτὲ μέν—ποτὲ δέ : ἄλλοτε μέν—ἄλλοτε δέ : ἅμα μέν—ἅμα δέ : πρῶτον μέν—ἔπειτα δέ : τῇ μέν—τῇ δέ : πῇ μέν—πῇ δέ : τὸ μέν—τὸ δέ : τὰ μέν—τὰ δέ : and τοῦτο μέν—τοῦτο δέ (especially in Hdt.) : and from the original distinction of place is derived the distinction of person ; ὁ μέν—ὁ δέ, *hic—ille*, properly *he here—he there*.

b. Hence frequently the whole is followed by two parts distinguished by μέν—δέ, in the same case with the whole, especially nomin. and accus. : Hdt. I. 175 νόμοισι—τὰ μέν Κρητικοῖσι τὰ δὲ Καρικοῖσι χρώνται : Plat. Legg. p. 838 A τέχνην—τὴν μέν ῥαδίαν ἔχω, τὴν δ' αὖ—χαλεπωτάτην : Id. Phædr. p. 248 A αἱ δὲ ἄλλαι ψυχὰι ἡ μέν—ἡ δέ : so in Homer, but only when the whole is in the dual or plural ; as, Il. η, 306 τῶ—ὁ μέν—ὁ δέ.

Obs. 1. Sometimes the two clauses do not correspond in their forms ; as, ὁ μέν—ἄλλος δέ : οἱ μέν—ἔτιοι δέ οὐ ἔστι δ' οἱ : οἱ μέν—ἄλλος δέ : οἱ μέν—ἔτεροι δέ : οἱ μέν—καὶ οἱ : ὅτε μέν—ἐνίστοτε δέ &c. : Thuc. VII. 73 καὶ οἱ μέν εἰπόντες ἀπήλθον, καὶ οἱ ἀκούσαντες διήγγειλαν τοῖς στρατηγοῖς : Plat. Phædon. p. 59 A ὅτῃ μέν γελῶντες, ἐνίστοτε δὲ δακρύοντες : Id. Protag. p. 334 A ἔγωγε πολλὰ οἶδ' ἂν ἀνθρώποις μέν ἀνωφελὴ ἔστι—τὰ δὲ γὰρ ὠφέλιμα (for πολλὰ οἶδα, ἂν ἀνθρώπ. τὰ μέν ἀνωφ. ἔστι—τὰ δὲ γὰρ ὠφ.) : Demosth. p. 117, 24 τοῦτο μέν ὁμῖν—καὶ πάλιν Λακεδαιμονίοις : Ibid. p. 123, 48 πρῶτον μέν—οὕτω δ' ἀρχαίως εἶχον : Ibid. p. 125, 58 ποτὲ μέν—πάλιν δέ.

Obs. 2. In the second clause the proper contrary subst. is sometimes

^a R. P. Tracts, p. 303. Sewell Hor. Philol. 128.

Μέν—δέ.

used instead of the article : Plat. Rep. p. 366 E *ὡς τὸ μὲν (ἡ ἀδικία) μέγιστον κακῶν, ὅσα ἴσχει ψυχὴ ἐν αὐτῇ, δικαιοσύνη δὲ μέγιστον ἀγαθόν* : Id. Theet. p. 157 E *ἀδικεῖν δ' ἐστὶν ἐν τῷ τοιούτῳ, ὅταν τις μὴ χωρὶς μὲν ὡς ἀγωνιζόμενος τὰς διατριβὰς ποιῇται, χωρὶς δὲ διαλεγόμενος, καὶ ἐν μὲν τῷ παίξῃ—ἐν δὲ τῷ διαλέγεσθαι σπουδάζῃ*. Sometimes, for the sake of emphasis or clearness, the substantive is expressed, as well as the article, with *μὲν* or *δέ* : Thuc. VII. 86 *ξυνίβαινε δὲ, τὸν μὲν πολεμιώτατον αὐτοῖς εἶναι, Δημοσθένην, διὰ τὰ ἐν τῇ νήσῳ καὶ Πύλῳ, τὸν δὲ διὰ τὰ αὐτὰ ἐπιτηδεύτατον*.

c. When the same word is repeated, or an equivalent word used in two sentences, the sameness of the common notion is somewhat lessened, and its importance increased by the use of *μὲν*—*δέ*, which by separating them makes it seem as if they were different notions placed in contrast to each other : Hesiod. Th. 655 *περὶ μὲν προπίδας, περὶ δ' ἐσὶ νόημα* : Hdt. III. 52 *καὶ εἶλε μὲν τὴν Ἐπίδουρον, εἶλε δὲ αὐτὸν Προκλῖα καὶ ἐζώγρησε* : Id. VI. 112 *πρῶτοι μὲν γὰρ Ἑλλήνων—δρόμῳ ἐς πολεμίους ἐχρήσαντο, πρῶτοι δὲ ἀνέσχοντο ἐσθῆτά τε Μηδικὴν ὀρίωντες, καὶ τοὺς ἄνδρας ταύτην ἰσθημένους* : Id. VII. 9, 1 *τῶν ἐπιστάμεθα μὲν τὴν μάχην, ἐπιστάμεθα δὲ τὴν δύναμιν*, cf. 18. Xen. M. S. II. 1, 32 *ἐγὼ δὲ σύνειμι μὲν θεοῖς, σύνειμι δ' ἀνθρώποις τοῖς ἀγαθοῖς*.

d. When different predicates belong to the same subject, or different actions to the same person, *μὲν* and *δέ* are used to mark that each action is distinct : Soph. Phil. 239 *ἐγὼ γένος μὲν εἰμι τῆς περιρρύτου Σκύρου, πλῆω δ' ἐς οἶκον, αὐδῶμαι δὲ παῖς Ἀχιλῆως Νεοπτόλεμος* : so in a principal and dependent clause ; Hdt. I. 103 *οἱ ἐσίβαλον μὲν ἐς τὴν Ἀσίην, Κιμμερίους ἐκβαλόντες ἐκ τῆς Εὐρώπης, τοῖτοις δὲ ἐπιστόμενοι φεύγουσι οὕτω ἐς τὴν Μηδικὴν χώραν ἀπίκοντο*. It is a peculiar idiom of Homer and Herodotus, when an emphasis has been laid by *μὲν* on the action of some subject, to use *οἱ δὲ* with the second predicate, as it were to repeat the subject : Hdt. I. 66 *οἱ Λακεδαιμόνιοι Ἀρκάδων μὲν τῶν ἄλλων ἀπείχοντο, οἱ δὲ (sc. Λακεδ.)—ἐπὶ Τεγεάτας ἐστρατεύοντο* : Id. VI. 9 *εἰ δὲ ταῦτα μὲν οὐ ποιήσουσι, οἱ δὲ πάντως διὰ μάχης ἐλεύσονται, τότε σφί λέγετε* : Id. VII. 13 *ὀνείρου μὲν τούτου λόγον οὐδένα ἐποιέετο, ὁ δὲ—ἔλεγε*.

e. We sometimes find in a succession of actions to be distinguished from each other, *μὲν* with the first, and then *δέ* with each succeeding one : Hdt. IV. 83 *ἐπιτάξοντας τοῖσι μὲν πεζὸν στρατὸν, τοῖσι δὲ νῆας παρέχειν, τοῖσι δὲ ζεύγνυσθαι τὸν Θρηάκιον Βόσπορον* : cf. VI. 122. III. 108. So Arist. Rhet. I. 2, 18.

f. So actions connected in place, time, or causation are joined by *μὲν*—*δέ* as by *τί—καί* ; only that by this latter a more intimate connection, while by the former a more external connexion, is intimated : Soph. OE. C. 1623 *ἦν μὲν σιωπῇ, φθέγμα δ' ἐξαίφνης τινὸς θάυξεν αὐτόν*.

g. So two clauses of the same construction are opposed to each other by *μὲν*—*δέ* (or *αὐτάρ*), in order to connect the former, which ought to have been expressed by a dependent clause, to the context, by putting it in contrast to the latter. This occurs in Homer, though probably not with this rhetorical intent, but from the old practice of placing subordinate thoughts in a coordinate form ; it may be often translated by "*whilst*:" Il. α. 165 *οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ Τρώων ἐκέρσωσ' εἰναύμενον πολίεθρον* ἄλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο χεῖρες ἐμαὶ διέπονσ' ἄτὰρ ἦν ποτε δασμὸς ἱκηται, σοὶ γὰρ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε ἔρχομ'

Μέν—δέ.

ἔχων ἐπὶ νῆας=οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας—, ἀλλὰ, χειρῶν ἐμῶν πλείον πολίμοιο διεκπουσῶν, σοὶ τὸ γέρας πολὺ μείζον γίγνεται : Ibid. 182 ὡς ἔμ' ἀφαιρείται Χρυσήϊδα Φοῖβος Ἀπόλλων, τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἑτάροισιν πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα—κλισίηνδε (while I send away, &c.) : so Il. θ, 270 αὐτὰρ ὅγ' ἦρως παπτήνας, ἐπεὶ ἄρ' τιν' οἰστεύσας ἐν ὁμίλῳ βεβλήκειν, ὃ μὲν (sc. βληθείς) αὐθι πεσὼν ἀπὸ θυμὸν ὄλεσεν, αὐτὰρ ὃ αὐτὸς ἰὼν, πᾶσι ὡς ὑπὸ μητέρα, δύσκειν εἰς Αἴανθ' (=since the man had lost his life, he &c.) : Eur. Iph. T. 116 μακρὸν μὲν ἤλθομεν κόπῃ πόρον (since we have made so long a voyage) ἐκ τερμάτων δὲ νόστον ἀροῦμεν πόλιν : Demosth. p. 281 αἰσχρὸν ἔστω, εἰ ἐγὼ μὲν τοὺς πόρους, ὑμεῖς δὲ μὴδὲ τοὺς λόγους αὐτῶν ἀνέξεσθε, that whilst I, &c. ; but the blame also implied in the latter clause is here brought out more strongly by its contrast with the former clause.

Remarks on μέν and δέ.

Position.

§. 765. 1. Μέν and δέ never stand at the beginning of a clause. When they refer to the whole of their respective clauses they usually stand second ; but when they are intended to lay emphasis on some particular word they are placed after it.

2. Hence sometimes μέν—δέ belong to the predicate of the whole clause, and not to the word to which they are joined : Il. α, 183 τὴν μὲν ἐγὼ πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα. So especially δέ is used with personal or demonstrative pronouns at the beginning of the clause, though the opposition resides in some other word, generally the predicate : Il. θ, 119 καὶ τοῦ μὲν ῥ' ἐφάμαρτεν, ὃ δ' ἠνίοχον θεράποντα—βάλε. In this case, if the substantive or adjective is joined with the article or a preposition, the μέν or δέ come between these : Demosth. p. 815, 6 τὰ μὲν ἄλλα πάντα ἀπεσιτερήκασιν, τὴν οἰκίαν δὲ καὶ ἀνδράποδα—παρὰβεδώκασιν^a : Isocr. Paneg. c. 41 πρὸς μὲν τοὺς φίλους—πρὸς δ' ἐχθρούς. In poetry, δέ is frequently placed third in the sentence, not only after a preposition or the article, as sometimes in prose, but also after two or even three words which are closely connected ; as, Æsch. Pers. 719 περὶς ἡ ναύτης δὲ πείραν τήνδ' ἐμώραρεν τάλας.

Μέν and δέ with dissimilar Clauses.

3. Sometimes a periphrasis intervenes ; as, Il. β, 494 Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἤρχον—511 οἳ δ' Ἀσπληθόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον, τῶν ἥρχ' Ἀσκάλαφος καὶ Ἰάλμενος.

4. One of the opposed clauses may be expressed by the *verbum finitum*, while the other either takes the form of a participle or a periphrasis ; as, ταῦτα καλῶς μὲν πράξαι δόξας, σφόδρα δὲ ἀμαρτάνεις.

Μέν—, μέν—.

5. If μέν is used in adjectival (relative) or adverbial sentences, it is often repeated in a following demonstrative sentence, for the sake of emphasis : Hdt. Il. 121 καὶ τὸν (i. e. ὃν) μὲν καλεοῦσι θέρος, τοῦτον μὲν προσκυνέουσι τε καὶ εὖ ποιοῦσι· τὸν δὲ χειμῶνα κ. τ. λ.

^a Breimi ad loc.

Μέν—δέ.

Μέν—μέν—; δέ—δέ.

6. Thus μέν—μέν are often followed by corresponding δέ—δέ, which gives force to the expression: Plat. Apol. p. 28 E. ἐγὼ οὖν δεινὰ ἂν εἰργασμένος, ὃ ἄνδρες Ἀθηναῖοι, εἰ, ὅτε μέν με οἱ ἄρχοντες ἔταττον, οὐς ὑμεῖς εἰσεσθε ἄρχειν μου, καὶ ἐν Ποτιδαίᾳ καὶ ἐν Ἀμφιπόλει καὶ ἐπὶ Δηλίῳ, τότε μὲν οὐ ἐκείνοι ἔταττον ἔμενον—καὶ ἐκινδύνευον ἀποθανεῖν, τοῦ δὲ θεοῦ τάττοντος, ὡς ἐγὼ φήθην τε καὶ ὑπέλαβον, φιλοσοφούντά με δεῖν ζῆν καὶ ἐξετάζοντα ἑμαυτὸν καὶ τοὺς ἄλλους, ἐνταῦθα δὲ φοβηθεῖς ἢ θάνατον ἢ ἄλλο ὅτιοῦν πράγμα λίπομι τὴν τάξιν^a: Isocrat. Areopag. 18 παρ' οἷς μέν γὰρ μήτε φυλακὴ μήτε ζημία τῶν τοιούτων καθίστηκε, μήθ' αἱ κρίσεις ἀκριβεῖς εἰσι, παρὰ τούτοις μὲν διαφθεیرهσθαι καὶ τὰς ἐπικεῖς τῶν φύσεων· ὅπου δὲ μήτε λαθεῖν τοῖς ἀδικοῦσι ῥάδιόν ἐστι, μήτε φανεροῖς γινομένοις συγγνώμης τυχεῖν, ἐνταῦθα δ' ἐξιτήλους γίγνεσθαι τὰς κακοηθείας. But this form of parallelism is seldom found so perfectly drawn out; either the second μέν is omitted, as Xen. Cyr. VI. 2, 14, or both; or the second δέ is dropped, or the two latter clauses are joined into one, so that there is only one δέ: Hdt. III. 108 ὅσα μὲν ψυχὴν τε δειλὰ καὶ ἐδῶδιμα, ταῦτα μὲν πάντα πολύγωνα πεποίηκεν—ὅσα δὲ σχήτλια καὶ ἀνιηρά, ὀλιγόγωνα κ. τ. λ.

Obs. In Homer we do not find μέν—μέν—, δέ—: but where μέν is twice used, the second is not a repetition of the first, but is opposed to the following δέ, while the first μέν belongs to the protasis of which the two clauses (μέν—δέ) are the apodosis: Il. v. 41—47 εἴως μὲν ῥ' ἀπάνευθε θεοὶ θητῶν ἔσαν ἀνδρῶν, τίως Ἀχαιοὶ μὲν μέγα κύδανον—, Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γαῖα ἕκαστον—. Αὐτὰρ ἐπεὶ κ. τ. λ. To the first μέν (εἴως μὲν), αὐτὰρ corresponds; to the second, δέ (Τρῶας δέ).

Μέν—ἀλλά, &c.—Μέν—τέ or καί, or ἤ, or εἰτε.

7. Of course instead of δέ any other adversative copula may be used; as, ἀλλά, αὐ, αὐτάρ, ἀτάρ, μέντοι, ὅμως, μήν, &c. But instead of such a copula we sometimes find *a.* τέ, καί, and in Homer, ἡδέ; or *b.* the construction is entirely changed, no regard being had to μέν.

a. In this construction, though the sentence begins as if the clauses were to be distinguished from and opposed to each other, afterwards they are represented as parts of a whole: Od. χ. 475 τοῦ δ' ἀπὸ μὲν ρίνας τε καὶ ὀθατα νηλεῖ χαλεπὸν τάμον· μήδεα τ' ἐξέρυσαν (for ἀπὸ μὲν ρίνας τάμον, ἐκ δὲ μήδεα ἔρυσαν:) Od. ι. 49 ἐπιστάμενοι μὲν ἄφ' ἵππων ἀνδράσι μάρασθαι, καὶ δοὶ χρὴ πεζὸν ἰόντα: Od. γ. 351 αὐτὰρ ἑμοὶ πάρα μὲν χλαῖναι καὶ (for πάρα δέ) ῥήγεα καλὰ: Il. α. 267 κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο: Od. μ. 168 ἄνεμος μὲν ἐπαύσατο ἡδὲ γαλήνη ἔπλετο: Eur. Or. 22, 24 ('Αγαμέμνονι) παρθένου μὲν τρεῖς ἔφωμεν ἐκ μῆας, Χρυσόθεμις, Ἴφιγένειά τ', Ἥλέκτρα τ' ἐγὼ, ἄρσην τ' Ὀρίστης, μητρὸς ἀνοσιωτάτης: Ibid. 500 χρῆν αὐτὸν ἐπιθεῖναι μὲν αἵματος δίκην δόσιαν διώκοντ', ἐκβαλεῖν τε δωμάτων μητέρα: Thuc. III. 46 τίνα οἴεσθαι ἦντινα οὐκ ἄμεινον μὲν ἢ νῦν παρασκευάσασθαι, πολιορκίᾳ τε παρατενεῖσθαι ἐς τοῦσχατον: Xen. M. S. I. 1, 10 ἐκείνός γε δεῖ μὲν ἦν ἐν τῷ φανερῷ—. καὶ ἔλεγε μὲν ὡς τὸ πολὺ, τοῖς δὲ βουλομένοις ἐξῆν ἀκούειν.—And subdivisions which intervene between μέν and δέ are connected by τέ.

^a Stallb. ad loc.

Μέν—δέ.

b. Π. θ, 374 ἀλλὰ σὺ μὲν νῦν νῶϊν ἐπέντυε μώνυχας ἵππους, ὄφρ' ἂν ἐγὼ—τεύχεσιν ἐς πόλεμον θωρήξομαι : Π. σ, 134 ἀλλὰ σὺ μὲν μήπω καταθύσεις μῶλον Ἄρηος, πρὶν γ' ἐμὲ δεῦρ' ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἴδῃαι.

Obs. 1. In many passages the use of μέν—τέ or καί, instead of μέν—δέ is only seeming, each particle being used in its proper sense. In such passages μέν stands alone, (§. 766. 2.) the corresponding clause with δέ being supplied, and the τέ or καί is a mere copula, and does not belong to the μέν : Od. δ, 190 Ἀτρεΐδῃ, περὶ μέν σε βροτῶν πεπνυμένον εἶναι Νέστορ φάσχ' ὁ γέρον, ὅτ' ἐπιμησάμεθα σείο. Καὶ νῦν, εἴ τι που ἔστι, πίθοί μοι : Od. ω, 24 Ἀτρεΐδῃ, περὶ μὲν σε φάμεν Διὶ τερπικραυνῶν ἀνδρῶν ἥρώων φίλον ἔμμεναι—ἦ τ' ἄρα καὶ σοὶ πρῶτα παραστήσεσθαι ἔμελλεν Μοῖρ' ὁλοή : Π. θ, 274 ἔνθα τίνα πρῶτον Τρώων ἔλε Τεύκρος ἀμύμων ; Ὀρσίλοχον μὲν πρῶτα καὶ Ὀρμενον ἥδ' Ὀφελίστην κ. τ. λ.

Obs. 2. So when δέ is found before μέν, or μέν—δέ, the first δέ belongs to a preceding sentence, as a copula : Æsch. Eum. 98 ἐγὼ δέ—ὥς μὲν ἔκτανον—αἰσχρῶς δ' ἀλώμαι—the first δέ is a copula.

Μέν without any adversative Copula.

§. 766. 1. The adversative copula which should answer to μέν is sometimes wanting, when the word to which δέ would be attached, in itself implies the opposition sufficiently ; as, ἐνταῦθα μὲν—ἐκεῖ, and very often πρῶτον μὲν—ἔπειτα : Eur. Med. 548 ἐν τῷδε δείξω πρῶτα μὲν σοφὸς γεγώς, ἔπειτα σώφρων, εἴτα σοὶ μέγας φίλος^a : cf. Id. Hec. 357 : Xen. M. S. III. 11, 14 εἰ πρῶτον μὲν τοῖς κεκορισμένοις μήτε προσφίροις, μήτε ὑπομνήσκεις,—ἔπειτα τοῖς δεομένοις ὑπομνήσκεις : Demosth. p. 836, 3. p. 40, 2. p. 18, 1 πρῶτον μὲν ἀπίστους, εἴτα : Xen. Cyr. I. 2, 4 τούτων (sc. μέρων) δ' ἔστιν ἐν μὲν παισὶν, ἐν δὲ ἐφήβοις, ἄλλο τελείοις ἀνδράσιν, ἄλλο τοῖς ὑπὲρ τὰ στρατεύσιμα ἔτη γεγερόσι.

2. The adversative clause is often wholly omitted, and must be supplied ; this especially occurs with personal and demonstrative pronouns : Od. η, 237 ξεῖνε, τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι : Hdt. III. 3 λέγεται δὲ καὶ ὁδε ὁ λόγος, ἐμοὶ μὲν οὐ πιθανός, τοι μὲν ἰσχυρὸς (but to others perhaps not so) : Xen. Cyr. II. 2, 10 ἐγὼ μὲν οὐκ οἶδα.—So ὥς μὲν λέγουσιν : Plat. Apol. p. 21 D ἔλογισάμην, ὅτι τούτου μὲν τοῦ ἀνθρώπου ἐγὼ σφώτερός εἰμι : Id. Phæd. p. 58 A ταῦτα μὲν ἡμῖν ἡγγεῖλέ τις^b. Also the forms οἶμαι μὲν, ἡγοῦμαι μὲν, δοκῶ μὲν, οὐκ οἶδα μὲν &c., I indeed think so=surely. And this μέν may stand after any word, as the adversative clause to it may be supplied. So in questions, where it may be translated by *but certainly, to be sure, &c.* : Plat. Charm. p. 153 C παρεγίνου μὲν, ἢ δ' ὅς, τῇ μάχῃ ; but were you really ? &c.

Δέ without μέν.

§. 767. 1. Δέ often stands alone :—a. When the second clause is not in the speaker's mind when he conceives the first. b. When he purposely refrains from pointing forward to any second clause. c. When the former clause is but slightly opposed to the second. d. When the first clause is not expressed, but supplied by the mind.

^a Pflugk ad loc.^b Stallb. ad loc.

Δέ.

2. Hence *δέ* can be used alone in all cases where *μέν*—*δέ* might be used; the opposition being of course partial and imperfect: Xen. Cyr. IV. 5, 46 *ὁρᾶτε ἵππους, ὅσοι ἡμῖν πάρεισιν, οἱ δὲ προσάγονται* (for *ὅσοι οἱ μέν*). Cf. Plat. Apol. p. 18 D^a: Xen. Hell. I. 2, 14 *οἱ αἰχμάλωτοι—ῥῥοιτο εἰς Δεκείλειαν, οἱ δ' εἰς Μέγαρα*: and so *ὁ μέν* is often omitted before *ὁ δέ*. In poetry *μέν* is sometimes omitted, where a perfect opposition between the two sentences might be looked for: Eur. Or. 100 *ὀρθῶς ἔλεξας, οὐ φίλος δέ μοι λέγεις*: Ibid. 424 *οὐ σοφός, ἀληθής δ' εἰς φίλους ἔφην φίλος*: Ibid. 454 sq. *ὄνομα γάρ, ἔργον δ' οὐκ ἔχουσιν οἱ φίλοι, οἱ μὴ 'πὶ ταῖσι συμφοραῖς ὄντες φίλοι*.

Obs. 1. Of course *δέ* can refer to other conjunctions as well as *μέν*; as, *γέ, τέ, καί, ἤ* &c.: Xen. Cyr. IV. 4, 3 *ὁ δὲ διήκούει τε ἡδέως πάντων ὅσα ἐβόλουντο λέγειν, ἔπειτα δὲ καὶ ἐπήρσεν αὐτοῦς*.

3. We find then *δέ* without *μέν* in the following cases, where the contrast is but very slight, or sufficiently implied in the form of expression:—

a. Where a word is used twice, or its equivalent is in the second clause (§. 764. 3. b.): Il. ω, 484 *ὥς Ἀχιλεὺς θάμβησεν, ἰδὼν Πρίαμον θεοειδέα θάμβησαν δὲ καὶ ἄλλοι*: Eur. Med. 98 *μήτηρ κινεῖ κραδίαν, κινεῖ δὲ χολόν*. In prose, *μέν* is placed in the former clause.

b. When several predicates belong to the same subject (§. 764. 3. c.): Hdt. VII. 8, 2 *Ἀρισταγόρῃ τῷ Μιλησίῳ, δούλω δὲ ἡμετέρῳ*.

c. Where actions are coincident in time, place, or causation (§. 764. 3. d.): Eur. Phœn. 415 *νῦξ ἦν Ἀδράστου δ' ἦλθον εἰς παραστάδας*. So Eur. Med. 249 *ζῶμεν κατ' οἶκος οἱ δὲ (whilst) μάρανται δορί*.

d. After negative sentences: Thuc. IV. 86 *οὐκ ἐπὶ κακῷ, ἐπ' ἐλευθερώσει δὲ τῶν Ἑλλήνων παρελήλυθα*.

4. As *μέν* is often used twice alone, so is *δέ*, especially to take up an interrupted sentence, and also to sum up thoughts already separately and loosely stated (*ut paucis complectar*): Hdt. I. 28 *χρόνου δὲ ἐπιγινωμένου καὶ κατεστραμμένων σχεδὸν πάντων τῶν ἐντὸς Ἰλίου ποταμοῦ οἰκημένων (πλὴν γὰρ κ. τ. λ.), κατεστραμμένων δὲ τούτων κ. τ. λ.* So *δέ* is often placed in opposition to a parenthesis: Hdt. VIII. 67 *ἐπεὶ ὦν ἀπίκато εἰς τὰς Ἀθήνας πάντες οὗτοι πλὴν Παρίων (Πάριοι δὲ ὑπολειφθέντες ἐν Κύθῳ ἐκαρὰδόκεον τὸν πόλεμον κὴ ἀποβήσεται), οἱ δὲ λοιποὶ ὥς ἀπίκατο εἰς τὸ Φάληρον κ. τ. λ.* But frequently the sentence which *δέ* thus takes up is contained in the preceding context, as Æsch. Eum. 98.

Obs. 2. Sometimes however in *δέ*—*δέ* the latter *δέ* is merely copulative: Il. γ, 259 *ὥς φάτο, ῥίγησεν δὲ ὁ γέρον ἐκέλευσε δ' (copula) ἑταίρους*.

5. As we sometimes find *μέν, μὲν—δέ, δέ*, so *δέ, δέ* is sometimes found alone: Plat. Phæd. p. 78 C *οὐκ οὐν ἀπερ αἰεὶ κατὰ ταῦτα καὶ ὡσαύτως ἔχει, ταῦτα μάλιστα εἰκὸς εἶναι τὰ ἀξύνθετα, τὰ δὲ ἄλλοι' ἄλλως καὶ μηδέποτε κατὰ ταῦτα, ταῦτα δὲ εἶναι τὰ ξύνθετα*;

6. An idiomatic construction in which *δέ* alone has a very good effect, is in exclamations of displeasure, &c. where *δέ* forms a strong contrast to the thought which the mind supplies: Demosth. p. 582, 1 *ἀλλ' οὐκ ἂν εὐθέως εἴποιεν τὸν δὲ βάσκαρον! τὸν δὲ ἐλεθρον! τούτων δὲ ὑβρίζειν! ἀναπνεῖν δέ!*

Δέ.

Δέ as a Copula.—Δέ for γάρ, οὖν.—Δέ in Questions and Answers.

§. 768. 1. From this weaker adversative use of *δέ* its use as a copula is derived, in the second place : whereby sentences are connected, though the thoughts are to a certain degree hereby opposed to each other, the thought which follows being represented as new and distinct from the old one which preceded : one may translate this by *and*.

2. Hence *δέ* is used when the speaker passes from one object to another : Il. α, 43-49 ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε φοῖβος Ἀπολλῶν· βῆ δὲ κατ' Οὐλύμποιο καρήνων—, ἔκλαγξαν δ' ἄρ' δίστοι ἐπ' ὤμων χωομένοισι— ὁ δ' ἦτε νυκτὶ ἐοικώς· ἔζετ' ἔπειτ' ἀπάνευθε νέων, μετὰ δ' ἰὼν ἔηκεν· δεινὴ δὲ κλαγγὴ γέινετ' ἀργυρέοιο βίοιο.

3. Even clauses which are properly subordinate are often joined by *δέ*, it being left to the hearer or reader to make out the real relation of the sentences from the context (§. 761. 2). Thus *δέ* often expresses the reason and stands for *γάρ* : except that *γάρ* makes the clauses logically subordinate—one the cause of the other—as *δέ* makes them logically coordinate, as if both were of the same separate character and importance : Il. ι, 496 sq. ἀλλ', Ἀχιλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τι σε χρή πηλείδης ἦτορ ἔχειν· στρεπτοὶ δὲ τε καὶ θεοὶ αὐτοί· Il. ξ, 416 τὸν δ' οὐπερ ἔχει θράσος, ὅς κεν ἰδῇται, ἐγγὺς ἔων· χαλεπὸς δὲ Διὸς μεγαλοιο κεραυνός· Il. α, 259. Eur. Hipp. 194 δυσέρωτες δὴ φαινόμεσθ' ὄντες τοῦδε (τοῦ ἦν)—δὲ ἀπειροσύνας ἄλλου βίοντος κοῦκ ἀπόδειξιν τῶν ὑπὸ γαίας· μύθοις δ' ἄλλως φερόμεσθα : Thuc. I. 26 Κορινθιοί, ἐστὶ δ' ἰσθμὸς τὸ χωρίον, ἐπολιούρουν τὴν πόλιν. So in Latin, *autem*. And *δέ* is used for *οὖν*, when an imperative clause, the reason whereof is contained in what goes before, is joined on by *δέ* : Il. θ, 204 (Ἐννοσίγαιε, οἱ Δαναοί) τοι—δῶρ ἀνάγοισιν πολλὰ τε καὶ χαρίεντα· σὺ δὲ σφίσι βούλεο νίκην! Cf. Hdt. V. 40 σὺ δὲ ταῦτα ποίει.

4. And in addresses, questions and answers *δέ* is used, and marks the transition from and continuation of the dialogue, as the person who asks or answers the question is supposed to interrupt himself or the other person, take up what he is saying, and join thereto his own thought : Xen. Cyr. V. 1, 4 κελυόμενος δὲ ὁ Ἀράσπης ἐπήρετο· Ἐώρακας δ', ἔφη, τὴν γυναῖκα, ὦ Κύρε, ἦν με κελύεις φυλάττειν ; Id. M. S. II. 9, 2 καὶ ὁ Σ., εἰπέ μοι, ἔφη, ὦ Κρίτων, κύνas δὲ τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερύκωσι ; And do you keep hounds, (since you are unprotected from bad men ?) Hdt. I. 115 ὁ δὲ ἀμείβετο ὧδε· Ὁ δίσποτα, ἐγὼ δὲ ταῦτα τοῦτον ἐποίησα σὺν δίκῃ, (you are right,) but, &c. : Soph. OE. T. 378 Κρίοντος, ἡ σοῦ, ταῦτα τάφευρματα ;—Κρίων δὲ σοι πῆμ' οὐδέν, ἀλλ' αὐτὸς σὺ σοί. So Æsch. P. V. 3. See §. 479. 5.

Adverbial use of δέ.—Καὶ δέ.

§. 769. 1. *Δέ* besides its copulative has also an adverbial force, whereby sentences are placed in contrast to each other, but not united into one thought. It is used thus in οὐδέ, μηδέ, also not, and in καὶ δέ.

2. *Καὶ δέ* (divided, except in Epic, by the word in which the contrast resides) may be translated by *and on the other side, also, then too*, which is derived from its original force of in the second place. Sometimes μὲν

Δέ.

precedes: II. ψ, 80 ἀλλ' ἐμὶ μὲν κῆρ ἀμφέχανε ὄνυχι γῆρ', ἥπερ λάχε γεινόμενόν περ· καὶ δέ σοι αὐτῷ μοῖρα — τείχει ὑπὸ Τρώων — ἀπολίσσθαι: Od. π, 418 Ἄντινο', ὕβριν ἔχων, κακομήχανε! καὶ δέ σε φασὶν ἐν δήμῳ Ἰθάκης μεθ' ὁμήλικας ἔμμεν ἄριστον βουλῇ καὶ μύθοισι! and THEN: Eur. El. 1117 καὶ σὺ δ' αὐθάδης ἔφες, you ALSO, not only Ægisthus: Hdt. IV. 105 καὶ ὁμνίουσι δέ λέγοντες, and they swear it too: Xen. Hell. V. 2, 37 καὶ οἱ τε ἄλλοι προθύμως τῷ Τελεντίᾳ ὑπηρέτουσαν—καὶ ἡ τῶν Θηβαίων δὲ πόλις—προθύμως ξυνέπεμπε καὶ ὀπλίτας καὶ ἱππίας.

Δέ in the Apodosis.

§. 770. 1. Δέ has here also a double force, adversative or copulative. Sometimes μὲν stands in the former clause.

a. The adversative Δέ, which in sense approaches to αὐ, marks that the apodosis or some part of it is opposed to its protasis. It is used (a) often after an hypothetical protasis—(β) after a comparative or relative protasis.—a. II. α, 135 ἀλλ' εἰ μὲν δώσουσι—, εἰ δέ κε μὴ δώσωσι, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, I then &c.: II. μ, 245 εἴπερ γάρ τ' ἄλλοι γε περικτευνώμεθα πάντες—, σοὶ δ' οὐ δέος ἔστ' ἀπολίσσθαι: Od. μ, 54 αἱ δέ κε λίσσῃσι ἱτάρους—, οἱ δέ σ' ἔτι πλεόνεσσιν τότ' ἐν δεσμοῖσι δεόντων. (For δέ, ἀλλά and αὐτάρ are used, as in Latin, at after si: II. α, 82 εἴπερ γάρ γε χόλον γε καὶ αὐτήμαρ καταπέψῃ, ἀλλά γε καὶ μετόπισθεν ἔχει κότον, ὅφρα τελίσσῃ: II. θ, 153 εἴπερ γάρ σ' ἔκτορ γε κακὸν καὶ ἀνάλκιδα φήσῃ, ἀλλ' οὐ πείσονται Τρῶες καὶ Δαρδανῖνες: II. τ, 164 εἴπερ γάρ θυμῷ γε μεινιῶν πολεμίζειν, ἀλλά γε λάβρη γυῖα βαρύνεται: II. χ, 390 εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀῖδαο, αὐτὰρ ἐγὼ καὶ κείθε φίλον μεμνήσομαι ἱταίρου:) Xen. Cyr. V. 5, 21 ἀλλ' εἰ μηδὲ τοῦτ', ἔφη, βούλει ἀποκρίσθαι, σὺ δὲ τοῦντεῦθεν λέγε, εἰ κ. τ. λ.—β. II. ζ, 146 οἷη περ φύλλων γινεή, τοίῃ δὲ καὶ ἀνδρῶν: Od. η, 108 ὅσσον Φαίηκες περὶ πάντων ἱδμες ἀνδρῶν νῆα θοὴν ἐνὶ πόντῳ ἑλάννμεν, ὥς δὲ (so on the contrary) γυναῖκες ἰσθὺν τεχνήσαι. So where a new subject is introduced into the apodosis: Hdt. V. 1 ἦν μὲν καλίσσονται σφίας οἱ Περίθιοι, τοὺς δὲ ἐπιχειρεῖν. (So αὐτε: II. β, 738 οἱ δ' Ἄργισσαν ἔχον—, τῶν αὐτῶν ἡγεμόνους—Πολυποίτης. The corresponding clauses are not always fully or equally developed; as, II. ψ, 319 ἀλλ' ὅς μιν θ' ἵπποισι—πεποιθὼς ἀφραδέως ἐπὶ πολλὸν εἰσίσταται ἔνθα καὶ ἔνθα, ἵπποι δὲ πλατύνονται ἀνὰ δρόμον (for τοῦτῳ δέ, to him also): II. ω, 255 ἐπεὶ τέκον νῆας ἀρίστους—, τῶν δ' ὀστυνὰ φημι λελεῖφθαι:) Soph. Phil. 86 ἐγὼ μὲν οὐδ' ἂν τῶν λόγων ἀλγὼ κλύειν, Λαερτίου παῖ, τοὺς δὲ (τούςδε Dind.) καὶ πρᾶσσειν στυγῶ: Xen. Cyr. VIII. 5, 12 ὥσπερ οἱ ὀπλίται, οὕτω δὲ καὶ οἱ πελτασταὶ καὶ οἱ τοξόται.

Obs. Thus Δέ stands, especially in Attic, after a protasis, which is shortly expressed by a participle; as, Xen. M. S. III. 7, 8 θανμάζω σου, εἰ ἰκέινους, ὅταν τοῦτο ποιῶσι, ῥάδιος χειρούμενος, τούτοις δὲ (so in the common edition) μηδὲνα τρόπον οἷσι δυνήσεσθαι προενεχθῆναι, that although,—YET to these, &c.

b. The copulative Δέ (which here seems at first sight to be redundant) joins together the protasis and apodosis, as if they were coordinate; this seems to arise from the old idioms of the language, which loved to give an independent character to subordinate clauses. Hence mostly in Epic and Herodotus, but very rarely in the more accurate Attic idiom. It is

Δέ—αὐ, &c.

used after a protasis expressive of a relation of time: Od. λ, 387 αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἄλλυδις ἄλλη ἀγὴ Περσεφόνεια γυναικῶν θηλυτέρων, ἦλθεν δ' ἐπὶ ψυχῇ Ἀγαμέμνωνος Ἀτρεΐδης: Il. π, 199 αὐτὰρ ἐπειδὴ πάντας ἄμ' ἡγεμόνεσσιν Ἀχιλλεὺς στήσεν εὐ κρίνας, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν: Il. φ, 53 τὸν δ' ὥς οὖν ἐνόησε ποδάρκης δῖος Ἀχιλλεὺς—, ὀχθήσας δ' ἄρα εἶπε πρὸς δὴν μεγαλήτορα θυμόν. So ὅφρα—τόφρα δέ: ὁπότε—δέ, ἕως—δέ: so Hdt. IX. 70 ἕως μὲν γὰρ ᾤησαν οἱ Ἀθηναῖοι, οἱ δ' ἡμύνοντο.

2. Frequently a sentence composed of such a protasis and apodosis is opposed to another similar pair of clauses by δέ—δέ, so that the second protasis answers to the first, and the second apodosis belongs to the second protasis. This is very common in Homer. In the first apodosis the δέ may be omitted: Il. α, 53–58 ἐννῆμαρ μὲν ἀνὰ στρατὸν ὄφχετο κῆλα θεοῖο· τῇ δεκάτῃ δ' ἀγορήνδε καλίσσατο λαὸν Ἀχιλλεὺς:—οἱ δ' ἐπεὶ οὖν ἤγερθεν ὁμηγερέες τ' ἐγένοντο, τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὥκεις Ἀχιλλεὺς: Il. ε, 436–439 τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μεναιῶν· τρὶς δέ οἱ ἐστνφέλιξε φασεινὴν ἀσπίδ' Ἀπόλλων· ἄλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος, δεινὰ δ' ὁμοκλήσας προσέφη ἐκέργος Ἀπόλλων: Od. γ, 470–474 οἱ δ' ἐπεὶ ᾤπησαν κρῆ' ὑπέρτερα καὶ ἐρύσαντο, θαίνυνθ' ἐζόμενοι· ἐπὶ δ' ἀνέρες ἐσθλοὶ δρουντο, οἶνον εἰνονοχοεῦντες ἐνὶ χρυσίοις δεπάεσσιν. Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔγγο, τοῖσι δέ μῦθον ἔρχε Γερήνιος Ἰηπτότα Νέστωρ: Od. ι, 56 ὅφρα μὲν ἦώς ἦν—τόφρα δ' ἀλεξόμενοι μένομεν—· ἦμος δ'—καὶ τότε δὴ—: Il. ι, 550 ὅφρα μὲν—τόφρα δέ—· ἄλλ' ὅτε δὴ—ἦτοι δ—: Il. μ, 10–17 ὅφρα μὲν—καὶ—καί—, τόφρα δέ— αὐτὰρ ἐπεὶ—πολλοὶ δ'—οἱ μὲν—οἱ δέ—πέρθετο δέ—Ἀργεῖοι δέ—δὴ τότε—. In such sentences the first δέ is copulative, with a certain adversative force; the second δέ (in the second protasis) is adversative, as placing the second pair of clauses in opposition to the first; and the last δέ (in the second apodosis) is again copulative, but frequently with a certain adversative force.

Αὐ—αὐτε—αὐθις (αὐτις)—αὐτάρ, ἀτάρ.

§. 771. 1. The original force of αὐ as an adverb is doubtlessly local, *back, retro* (cf. ἀνερύειν): although it so soon passed into a temporal notion that it is not used as a local adverb; (so in Homer νῦν αὐ, δεύτερον αὐ, τὸ τρίτον αὐ, &c.; in Attic, αὐ πάλιν, πάλιν αὐ, also αὐθις πάλιν, αὐθις αὐ πάλιν, αὐθις αὐ; as in poetic questions, and exclamations of displeasure, it expresses the repetition of a similar, if not the same thing: Il. α, 540 τίς δ' αὐ τοι, δολομήτα, θεῶν συμφράσσατο βουλάς; so also τίπτε' αὐτε in Homer,) and then, like *versus*, it denotes opposition, *on the other hand, contra*; as, Xen. Hell. IV. 8, 1 καὶ ὁ μὲν δὴ κατὰ γῆν πόλεμος οὕτως ἐπολεμεῖντο· ἐν φᾷ δὲ πάντα ταῦτα ἐπράττετο, τὰ κατὰ θαλάτταν αὐ καὶ τὰς πρὸς θαλάττῃ πόλεις γινόμενα διγηγίσμασι.

2. From the notion of repetition and opposition is derived its copulative force, whereby it can join together two clauses, and place them in opposition like δέ, *next, and further*: Il. γ, 180 δαῖρ' αὐτ' ἐμὸς ἔσκε κινώπιδος. So in conversations: Il. γ, 191. 203. In Homer it sometimes refers to μὲν in the first clause, but the adverbial force of αὐ was so strong that this use of it never became usual; hence it generally in such cases is supported by δέ: Xen. M. S. I. 2, 12 Κριτίας μὲν γὰρ τῶν ἐν τῇ ὀλιγαρχίᾳ πάντων

Καίτοι—ὅμως.

πλεονεκτιστάτος τε καὶ βιαϊότατος ἐγένετο, Ἄλκιβιάδης δὲ αὐτῶν ἐν τῇ δημοκρασίᾳ πάντων ἀκραϊστάτος καὶ ὑβριστότατος.

3. Of the same sense with αὐτῷ is the Homeric and poetic αὖτε (that is, αὐτῷ . . τέ, like τότε, τότε, ἄλλοτε, ἐνίοτε,) the poetic αὖθις, and the Ionic αὖτις (another form of αὖτε).

4. The compounds of αὐτῷ, αὐτάρ (epic), and ἀτάρ (from αὖτε and ἀρ = ἀρα), are always at the beginning of the sentence, and express an unexpected or strange contrast, or a rapid change and continuation of the subject: Hdt. VI. 133 τοῦτο μὲν δὴ πρόσχημα λόγου ἦν· ἀτάρ τινα καὶ ἔγχετον εἰς τοῖσι Παρίοισι.

Καίτοι.

§. 772. 1. Καίτοι, and yet, verum, sed tamen, is used when an objection to what is said or proposed comes across the speaker's mind, so that he either gives up or thinks of giving up his intention; as in Latin, *quamquam*: Eur. Hippol. 1296 ἀκούε, Θησεῦ, σὺν κατὰστασιν κακῶν· καίτοι πρόσφω γ' οὐδέν, ἀλγυνῶ δέ σε, this being an objection to her going on: where also, as elsewhere, it is strengthened by γέ: Cf. Eur. Phœn. 690 χάρις σὺ καὶ κόμισε τὸν Κρέοντα—καίτοι (but) ποδῶν σὺν μόχθον ἐκλύει παρών: Cf. Arist. Ach. 466. Thus it is also very frequently used concessively, when the speaker wishes to mark that the statement he has made holds good in spite of some seeming contradictory fact, which he allows to be true, and which is introduced by καίτοι, and yet, although: Soph. Aj. 1069 οὐ γὰρ ἴσθ' ὅπου λόγων ἀκούσαι ζῶν πότ' ἠθέλησ' ἐμῶν· καίτοι κακοῦ πρὸς ἀνδρὸς κ. τ. λ. Ajax's character seemingly contradicted Menelaus' statement; and so Eur. Orest. 75 προσφθέγμασιν γὰρ οὐ μαινομαι σίθεν εἰς Φοῖβον ἀναφέρουσα τὴν Ἀμαρτίαν· καίτοι στίνω γε τὸν Κλυταιμνήστρας μόνον ἐμῆς ἀδελφῆς: *quamquam sane doleo fatum Clytemnestrae*; Helen's grief for Clytemnestra was a seeming contradiction to any sympathy for Orestes: Thuc. II. 64 καίτοι ταῦτα ὁ μὲν ἀπράγμων μέμψαιτ' ἂν, ὁ δὲ δρᾶν τι βουλόμενος καὶ αὐτὸς ζηλώσει.

2. Hence also it is used to introduce an objection to an argument or action of somebody else: Thuc. I. 86 ἐπαινέσαντες πολλὰ ἑαυτούς, οὐδαμοῦ ἀντίειπον ὡς οὐκ ἀδικοῦσι τοὺς ἡμετέρους ξυμμάχους, καίτοι εἰ πρὸς τοὺς Μήδους ἐγένοντο ἀγαθοὶ τότε, πρὸς δὲ ἡμᾶς κακοὶ νῦν, διπλάσιος ζημίας ἀξιοὶ εἰσιν.

Obs. When a word intervenes between καὶ and τοί, they are not taken as καίτοι, but τοί belongs to the word which it follows: Xen. Cyr. VII. 3, 10 καὶ τῷδ' αὖτ' οἱ, ὃ Κύρῳ, οὕτως ἔχει.

Ὅμως.

3. Ὅμως (from ὅμος, equal), equally, nevertheless, yet, denies the consequences which might be expected to follow from what has gone before: Thuc. VI. 50 Λάμαχος μὲν ταῦτα εἰπὼν ὅμως προσέθετο καὶ αὐτὸς τῇ Ἄλκιβιάδου γνώμῃ. So with the ellipse of the foregoing verb: Eur. Med. 501 ὡς φίλῳ γὰρ ὄντι σοὶ κοινώσομαι δοκοῦσα μή τι πρὸς γε σὺν πράξειν καλῶς, ὅμως δέ, but yet I will. The opposition is often more strongly marked by ἀλλά—ἀλλ' ὅμως: and ἀλλ' ὅμως is often found by itself in the dramatists, especially Euripides, at the end of a line, to denote that something will happen, though contrary to what might be expected: Eur. Elect. 753 ἤκουσα

Εἴτα—ἀλλά.

καγὼ, τηλόθεν μὲν, ἀλλ' ὅμως ; so in entreaties, where a person is asked to do something which seems unreasonable or unnecessary : Eur. Hec. 842 παρὰσχει χεῖρα—τιμωρόν, εἰ καὶ μηδὲν ἴστιν, ἀλλ' ὅμως : so Arist. Ach. 408 Dic. ἀλλ' ἐκκυκλήθητ'. Eur. ἀλλ' ἀδύνατον.—Dic. ἀλλ' ὅμως. It is also sometimes strengthened, as ὅμως γε μὴν—ὅμως γε μέντοι.

Εἴτα, ἔπειτα.

4. Εἴτα and ἔπειτα (ἐπ' εἴτα) sometimes have the force of ὅμως : Plat. Gorg. p. 519 Ε μέμφεσθαι τούτῳ, ὅτι ἀφ' αὐτοῦ ἀγαθὸς γεγονώς τε καὶ ἂν ἔπειτα ποηρὸς ἴστιν.

Limitation and denial.

'Ἀλλά.

§. 773. 1. 'Ἀλλά, neut. plur. of ἄλλος, (the accent being changed,) expresses *difference, division, separation*.

2. Its powers vary according to the nature of the preceding clause.—It either marks the direct contrary thereof, (*but*) so that both cannot be true together, and thus denies it : this happens *a.* with a negative clause preceding, where the second clause is affirmative ; as, οὐχ οἱ πλούσιοι εὐδαίμονες εἰσιν, ἀλλ' οἱ ἀγαθοί :—or *b.* where an affirmative clause precedes, and the second clause is negative ; as, Plat. Phædr. p. 229 D ἐκείθεν, ἀλλ' οὐκ ἐνθένδε ἡράσθη.

3. Or it denotes that the second clause differs from the first sufficiently to *limit* its force ; the two are supposed to be true together, though differing from each other : this occurs both with affirmative and negative concessive sentences, and may be translated by *yet, but* ; in the last case the opposition is generally (see Hdt. VII. 11) pointed out in the first clause by μὲν, ἦτοι, γέ, &c. : Il. π, 240 αὐτὸς μὲν γὰρ ἐγὼ μενίω τηῶν ἐν ἀγῶνι, ἀλλ' ἔταρον πέμπω : Il. α, 284 ναι δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες, ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων : Il. γ, 214 παῦρα μὲν (*Mene-laüs dixit*), ἀλλὰ μάλα λιγύως : Il. α, 22 ἐνθ' ἄλλοι μὲν πάντες ἐπηυφήμεσαν Ἀχαιοί, αἰδεῖσθαι ἱερῆα καὶ ἀγλαὰ δόχθαι ἄποινα, ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ : Xen. Cyr. VII. 1, 16 τὰ μὲν καθ' ἡμᾶς ἐμοίγε δοκεῖ καλῶς εἶχειν, ἀλλὰ τὰ πλάγια λυπεῖ με : Plat. Gorg. p. 448 D καλῶς γε—φαίνεται Π. παρεσκευάσθαι εἰς λόγους· ἀλλὰ γὰρ, ὃ ὑπέσχετο Χαιρέφῶντι, οὐ ποιεῖ.

4. But ἀλλά is used also after other negative clauses, when the universal negative is to be limited by a particular exception—here ἀλλά=πλὴν or εἰ μὴ, *nisi, but*. It denotes something different from, and not comprehended in the negative first clause—generally we find ἄλλος, (as οὐδεὶς ἄλλος, ἀλλά,) in the first clause, which points forward to the ἀλλά, which answers to it : Od. φ, 70 οὐδέ τιν' ἄλλην μύθου ποιήσασθαι ἐπισχεσὶν ἐδύνασθε, ἀλλ' ἐμὶ ἰέμενοι γῆμαι θέσθαι τε γυναῖκα : Il. φ, 275 ἄλλος δ' οὕτως μοι τόσον αἴτιος Οὐρανίωνων, ἀλλὰ φίλη μήτηρ : Od. θ, 311 οὐτι μοι αἴτιος ἄλλος, ἀλλὰ τοκῆς δύω : Soph. CE. R. 1331 ἔπαισε δ' αὐτόχειρ νιν οὕτως ἀλλ' ἐγὼ : Eur. Hipp. 638 ῥᾶστον δ' ὅτῳ τὸ μηδὲν ἀλλ' ἀνωφελὲς εὐνήϊα κατ' οἶκον ἰδρῆται γυνή : Xen. Vectig. III. 6 εἰς μὲν οὖν τὰς τοιαύτας αὐξήσεις τῶν προσόδων οὐδέπως δαπανῆσαι δεῖ οὐδὲν ἀλλὰ ψηφίσματά τε φιλόπρωπα καὶ ἐπιμελείας :

ἄλλᾱ.

Id. Anab. VI. 4, 2 ἐν δὲ τῇ μέσῃ ἄλλῃ μὲν πόλιν οὐδεμία οὔτε φίλην, οὔτε ἑλληνικήν, ἀλλὰ Θρᾷκες καὶ Βιθυνοί: Plat. Symp. p. 192 E οὐδ' ἄλλο τι ἀνφανεῖν βουλόμενος, ἀλλ' ἀτεχνῶς οἷός τ' ἐν κ. τ. λ. Instead of ἄλλος, also ἑτερος: Demosth. p. 554 (R.) μηδένα ἑτερον εἶναι τὸν Νικομήδου φονέα, ἀλλ' Ἀρίσταρχον: so in a question, as Plat. Protag. p. 354 B ἢ ἔχεις τι ἄλλο τέλος λέγειν, εἰς δ' ἀποβλέψαντες αὐτὰ ἀγαθὰ καλεῖται, ἀλλὰ (Stephan. e conj. ἀλλ' ἢ) ἡδονάς τε καὶ λύπας; after τίς ἄλλος there regularly follows ἢ, or ἀλλ' ἢ, or πλὴν: and moreover we find πλὴν, or sometimes πλὴν ἢ, instead of ἄλλα, both after a simple negation, as after οὐδεὶς ἄλλος: Demosth. p. 1073 οὐδενὸς αὐτοῖς μέλει πλὴν τοῦ πλεονεκτεῖν: Plat. Tim. p. 30 A θέμις δὲ οὐτ' ἦν οὐτ' ἔστι τῇ ἀρίστῃ δρᾶν ἄλλο πλὴν τὸ καλλίστον. When δέ is used for ἀλλά, the preceding ἄλλος is accompanied by μὲν: Plat. Rep. p. 359 E τοῦτον δὲ ἄλλο μὲν ἔχειν οὐδέν, περὶ δὲ τῇ χειρὶ χρυσοῦν δακτύλιον.

5. We should especially observe the phrase ἀλλ' ἢ (*except*) after a negation, or a question which implies a negative (either after the interrogative pronoun, or an indefinite ἀλλό τι joined with some other interrogative), and even when ἑτερος or ἄλλος is joined to the negation; οὐκ, οὐδέν ἀλλ' ἢ; οὐδέν ἄλλο, ἀλλ' ἢ; οὐδέν ἑτερον, ἀλλ' ἢ; τί ἄλλο, ἀλλ' ἢ; ἄλλο τι, ἀλλ' ἢ: Xen. Anab. VII. 7, 53 ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι: Id. (Econ. 13 οὔτε ἄλλος πάποτε μοι παρέσχε τὰ ἑαυτοῦ διοικεῖν ἀλλ' ἢ σὺ νυνὶ ἐθέλεις παρέχειν: Plat. Protag. p. 329 D τὰ τοῦ χρυσοῦ μέρη οὐδὲν διαφέρει τὰ ἑτερα τῶν ἐτέρων, ἀλλήλων καὶ τοῦ ὅλου, ἀλλ' ἢ μεγέθει καὶ σμικρότητι: Id. Phaed. p. 97 D οὐδέν ἄλλο σκοπεῖν προσήκειν ἀνθρώπῳ, ἀλλ' ἢ τὸ ἀριστον καὶ τὸ βέλτιστον: Id. Rep. p. 429 B τίς ἂν εἰς ἄλλο τι ἀποβλέψας ἢ δειλὴν ἢ ἀνδρείαν πόλιν εἴποι, ἀλλ' ἢ εἰς τοῦτο τὸ μέρος; Id. Protag. p. 354 B ἢ ἔχεις τι ἄλλο τέλος λέγειν—ἀλλ' ἢ ἡδονάς τε καὶ λύπας; Id. Rep. p. 553 D τὸ μὲν οὐδέν ἄλλο ἐφ' ἁπολόγησθαι οὐδὲ σκοπεῖν ἀλλ' ἢ ὁπόθεν ἐξ ἐλαττόνων χρημάτων πλείω ἔσται: Arist. Eeq. 779 ὥς δ' οὐχὶ φιλεῖ σ' οὐδ' ἔστ' εὖνους, τοῦτ' αὐτὸ σε πρῶτα διδάξω, ἀλλ' ἢ διὰ τοῦτ' αὐθ' ὅτι σου τῆς ἀνθρακῆς ἀπολαύει.

Obs. 1. This form arises from the confusion of two cognate phrases, οὐδέν ἄλλο—ἀλλὰ and οὐδέν ἄλλο—ἢ: ἀλλὰ and ἢ agree in sense; ἀλλὰ does not express *opposition*, but only a *difference* and *limitation* of the former clause, as is evident from ἄλλος being used in the first clause—so ἢ expresses not only *exclusion*, but also a mere difference. Thus in οὐδέν ἄλλο—ἀλλὰ, ἀλλὰ belongs rather to οὐδέν, and in οὐδέν ἄλλο—ἢ, ἢ belongs rather to ἄλλο, so that the two phrases coalesced, and in course of time were used after a negation or negative question, (without ἄλλο,) the proper force of each particle being unregarded; like οὐ ἔνεκα, οὐνεκα, for ἔνεκα.

Obs. 2. In many passages there is doubt whether we should read ἀλλ' or ἀλλ', when ἄλλο suits the sense and ἄλλος does not precede; as, Plat. Rep. p. 330 C οὐδέν ἐθέλοντες ἐπαινεῖν ἀλλ' (*all' ἢ*) ἢ τὸν πλοῦτον: Arist. Ran. 227 οὐδέν γάρ ἔστ' ἄλλ' (Brunck.) ἢ κοῤῥῆ. If ἄλλᾱ is at a great distance from the negation, ἀλλ' is preferable, but if it is near or at least not very far off, we should naturally write ἀλλ'. But in the elliptic expression οὐδέν ἄλλο (*sc. ποιῶ*) ἢ, or τί ἄλλο (*sc. ποιῶ*) ἢ, which are never followed by ἀλλ' ἢ, but only by ἢ alone, it is always better to write οὐδέν ἀλλ', τί ἀλλ'—though writers do not agree on this point.

Obs. 3. In many passages the use of ἀλλ' ἢ arises from the union of two phrases, οὐκ ἀλλὰ and οὐδέν ἄλλο (*sc. γίγνεται* &c.) ἢ: Arist. Pac. 476 οὐ δ' οἶδε γ' εἰλικον οὐδέν Ἀργεῖοι πάσαι, ἀλλ' ἢ κατεγίλων τῶν ταλαιπωρουμένων

ἄλλά.

(formed from οὐδέ εἰλκον—ἀλλὰ κατεγέλων, *non trahebant, sed ridebant* and οὐδὲν ἐποίουν, ἢ κατεγ. *nil aliud faciebant, quam ridebant* :) Demosth. p. 45, 19 μή μοι μυρίους μὴδὲ δισμυρίους ξύνουσι, μὴδὲ τὰς ἐπιστολιμαίους ταύτας δυνάμεις, ἀλλ' ἢ (ἢ) τῆς πόλεως ἴσται, *exercitus noster non ex mercenariis etc. debet esse compositus, sed ex civibus, and non ex mercenariis, neque—, neque ex aliis, quam, μὴδὲ λέγει ἄλλας δυνάμεις, ἢ τῆς πόλεως.*

Obs. 4. This ἀλλά is very nearly allied to πλὴν. Πλὴν is used as ἀλλά, as is clear from what has been already said. So πλὴν as well as ἀλλά is used before a negation: Hdt. VII. 84 πλὴν οὐ πάντα παρείχετο ἵππων: Xen. Hier. I. 18 πάντες προσδέχονται πλὴν οὐχ οἱ τύραννοι: Demosth. p. 1290 πλείουςα πανταχόσε πλὴν οὐκ εἰς Ἀθήνας: so πλὴν ἢ: Hdt. VI. 5 πλὴν ἢ ὅσοι αὐτῶν ἴσταιαί φασαν ἱετοίμοι εἶναι πείσεσθαι: Plat. Apol. fin. ἀδελφον παντὶ πλὴν ἢ θεῷ: also πλὴν ἀλλά: Lucian. Dial. Deor. XVI. fin. μέγα, δ' ἦρα, φρονεῖς, ὅτι εὔναι τῷ Διί, καὶ συμβασαλεύεις αὐτῷ, καὶ διὰ τοῦτο ὑβρίζεις ἀδελῶς: πλὴν ἀλλ' ὅφομαι σε μετ' ὀλίγον αὖθις δακρύουσαν. Preceded by a negation: Id. Prom. c. 20 οὐ ῥάδιον, δ' Προμηθεῦ, πρὸς οὕτω γενναῖον σοφιστὴν ἀμυλλᾶσθαι: πλὴν ἀλλὰ ὦνσο, διότι μὴ καὶ ὁ Ζεὺς ταῦτα ἐπήκουσέ σου. Even πλὴν ἀλλ' ἢ after a negation, in Aristot. Metaph. i. nisi quod.

Obs. 5. After a comparative, such as μᾶλλον, τὸ πλεόν, joined with a negative, ἀλλά is often used in a different sense from ἢ. ἢ marks the equality of the two clauses (*non magis quam*), but ἀλλά denotes the contrary to that which is denied in the first clause: the two clauses being compared, the latter is preferred to the former, and hence is opposed to it: Thuc. II. 44 οὐκ ἐν τῷ ἀρχεῖ τῆς ἡλικίας τὸ κερδαίνειν—μᾶλλον τέρπει, ἀλλὰ τὸ τιμᾶσθαι, i. e. *non in senectute lucrum magis juvat (sc. quam honor), sed honor (sc. magis, quam lucrum)*: Id. I. 83 καὶ ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλεόν (sc. ἢ δαπάνης), ἀλλὰ δαπάνης (sc. τὸ πλεόν ἢ ὅπλων): Id. II. 43 ἐλάμβανον τὸν τάφον ἐπισημότατον, οὐκ (i. e. οὐ τοῦτον, ἐν φ) ἐν φ κείνται μᾶλλον (sc. ἢ ἐκείνων, ἐν φ ἢ ὅδεα αὐτῶν καταλείπεται, i. e. ἢ πᾶσαν τὴν γῆν), ἀλλ' ἐν φ ἢ ὅδεα αὐτῶν ἀέμνηστος καταλείπεται (sc. μᾶλλον ἢ τοῦτον, ἐν φ κείνται). Πλὴν is also thus used, even where no negative accompanies the comparative. (See §. 779. Obs. 2.)

6. Lastly we must mention some elliptic forms: οὐ μὴν ἀλλά or οὐ μέντοι ἀλλά,—οὐ γὰρ ἀλλά (frequent in Attic), *no indeed! but*. The two former may be translated by *yet, verumtamen*, the latter by *then surely, or surely*. The ellipse must be supplied by the verb of the foregoing sentence, or something in its place (such as, τοῦτ' ἐγένετο, τοῦτ' ἐστίν) after the negation: Xen. Cyr. I. 4, 8 ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κἀκείνον ἐξετραχίλισεν: οὐ μὴν (sc. ἐξετραχίλισεν) ἀλλ' ἐπίμεινεν ὁ Κύρος μόλις πως, καὶ ὁ ἵππος ἐξανέστη: Arist. Ran. 498 φέρε δὴ ταχέως αὐτ'. οὐ γὰρ ἀλλὰ πειστέον, *for I cannot refuse, but must obey = I must certainly obey*. It then gives the notion that the agent is reluctant, but cannot help himself.

§. 774. Ἄλλά is also used to express opposition between the sentences without connecting them—it signifies the transition to different or contrary thoughts. Hence it is used in exhortations, addresses—generally when there is a break in the sentence, and some new thought suddenly introduced; ἀλλ' εὐτυχόης—ἀλλ' ἀνα!—ἀλλ' εἰα!—Also when the speaker interrupts or answers quickly and decidedly; as, ἀλλὰ βούλομαι, *well, I will*. So in Arist. Equit. 361 ἀλλ' οὐ λάβρακας καταφαγὼν Μιλησίους κλονήσεις: Ἄλλά σχελίδας ἰδηθὼς ὀνήσασθαι μέταλλα. And it is frequently used

Οὔτε—οὔτε, μήτε—μήτε.

in a question with great emphasis, to mark a strong contradiction to, and contrast with, the foregoing clause: Æsch. *Cheoph.* 762 ἀλλ' ἡ φρονείεις εὖ τοῖσι νῦν ἡγγεμένοις;

Obs. 1. The clause to which ἀλλά is opposed is sometimes in the form of an hypothetical protasis (§. 770. a.): Il. θ. 153 εἴπερ γάρ σ' Ἔκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει, ἀλλ' οὐ πείσονται Τρῶες. So also after ἐπεὶ: Hdt. IX. 42 ἐπεὶ (since) ὅμεις ἡ οὐκ ἴστε οὐδέν, ἡ οὐ τολμάτε λέγειν, ἀλλ' ἐγὼ ἱρώ: Id. VII. 11 εἰ ἡμεῖς ἡσυχίαν ἄξομεν, ἀλλ' οὐκ ἐκείνοι ἀλλὰ καὶ μάλα στρατεύσοντας κ. τ. λ., where the second ἀλλά comes under §. 773. 3. So ἀλλ' οὖν, when the consequences of the former clause are to be signified: Plat. *Phæd.* p. 91 B εἰ δὲ μὴδὲν ἴστι τελευτήσαντι, ἀλλ' οὖν τοῦτόν γε τὸν χρόνον ἦττον ἀηδὲς ἴσομαι.

Obs. 2. Hence arose the elliptic use of ἀλλά in the middle of a sentence, the hypothetical protasis being suppressed: Soph. *Œ.* C. 1276 πεμύασατ' ἀλλ' ὅμεις γε κινήσαι πατρός—στόμα, si nullus alius, at vos certe, = at least do you try: Eur. *Ion* 426 νῦν ἀλλά (sc. εἰ μὴ πρότερον), now at least.

Obs. 3. Ἀλλά can also stand at the beginning of a sentence, without any clause before it to which it refers; but in this case it refers to something in the speaker's mind, or something commonly and generally known. So Xenophon's *Symposium* begins: ἀλλ' ἐμοὶ δοκεῖ τῶν καλῶν κάγαθῶν ἀνδρῶν ἔργα οὐ μόνον μετὰ σπουδῆς πραττόμενα ἀξιωμακρόντα εἶναι, ἀλλὰ καὶ ἐν ταῖς παιδαῖς: Arist. *Ῥαν.* 426 χαίρεις ἱκετεύω; μᾶλλον ἐποπτεύειν δοκῶ, ποῦ only, but &c.

Connexion and Opposition of Negative clauses.

a. Οὔτε—οὔτε, μήτε—μήτε.

§. 775. 1. Οὔτε—οὔτε (μήτε—μήτε), nec—nec, neither—nor, are to negative clauses what τί—τέ are to affirmative, joining them into one thought; as, Il. α. 548 οὔτε θεῶν τις, οὔτ' ἀνθρώπων.

Obs. 1. In poetry sometimes we find οὔτε—τε οὐ for οὔτε—οὔτε: Eur. *Hipp.* 303 sq. οὔτε γὰρ τότε λόγοις ἐτέγγεθ' ὅδε, νῦν τ' οὐ πείθεται.

2. Besides these usual forms there occur the following:

a. Οὐ—οὔτε (mostly poetry): Il. ζ. 450–454 ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὅπισσῳ, οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος, οὔτε κασιγνήτων—, ὅσσον σείο. Also οὐ—οὔτ' οὖν: Od. ι. 147 ἐνθ' οὕτως τὴν νῆσον ἐσιδρακεν ὀφθαλμοῖσιν, οὔτ' οὖν κύματα μακρὰ κυλινδόμενα πρὸς χέρσον εἰσίδομεν.

Obs. 2. But negative clauses may follow one another without any connecting particle, especially in pathetic passages: Hymn. h. in Merc. 265 οὐκ ἴδον, οὐ πυθόμην, οὐκ ἄλλον μῦθον ἄκουσα, οὐκ ἂν μηνύσαιμ', οὐκ ἂν μήνυτρον ἀροίμην, οὔτε βοῶν ἐλατῆρι, κραταιῷ φωτὶ, ζοῖκα.

b. Οὐδέ—οὔτε, like οὐ—οὔτε, except that it connects the former clause with what went before, οὐδέ being used instead of οὐ: Hymn. Cer. 22 οὐδέ τις ἀθανάτων οὔτε θνητῶν ἀνθρώπων ἤκουσεν φωνῆς.

c. Οὔτε—οὐ (rarely in prose). The speaker begins with οὔτε, as though

Οὔτε—οὔτε, μήτε—μήτε.

another *οὔτε* were to follow ; but then the next clause is added (*δουρδέ-τωρ*) without any copula, in order to make it emphatic by giving it an independent character: Hdt. VIII. 98 τοὺς οὔτε νεφετὸς, οὐκ ὄμβρος, οὐ καῦμα, οὐ οὐξ ἔργει: Eur. Or. 41 sq. ὡν οὔτε σίτα διὰ δέριος ἰδέεσθαι, οὐ λοιπὸν ἰδεῖναι χροεῖ.

Obs. 3. In poetry, the first *οὔτε* is altogether dropped in a short sentence, so that the latter *οὔτε* is referred back to its former clause as well as its own: Æsch. Ag. 532 Πάρις γὰρ οὔτε συντελὲς πόλις: Id. Choeph. 294 δέ-χεσθαι τ' οὔτε συλλύειν τινά. So οὐδαίς: Soph. Aj. 244 ἃ δαίμων κοῦδαίς ἀνδρῶν ἰδίδασεν. Similarly Juvenal, *quid formace graves quid non incude catenæ*: Pind. Pyth. VI. 48 ἄδικον οὐθ' ὑπέροπλον ἦβαν δρέπων.

Obs. 4. *Οὔτε* is sometimes used with a finite verb and participle, so that it refers to both. So Eur. Heracl. 813 ὁ δ' οὔτε τοὺς κλύοντας αἰδεσθεῖς λόγον, οὐτ' αὐτὸς αὐτοῦ δειλίαν στρατηγὸς ὃν ἐλθεῖν ἐτάλμησ' ἐγγὺς ἀλείμου δορός, but he caring *neither* for the hearers *nor* his own cowardice, did *not* dare &c.

d. *Οὔτε*—οὐδέ (also strengthened into οὐδ' αὖ, οὐδέ μὴν, οὐδέ γε) stand to each other as *τί*—*δέ* (§. 754. 5.), and hence signify *neither*—*nor yet*, since οὐδέ gives its clause an adversative or emphatic force, as *nec*—*neque* or *neque vero*: Plat. Apol. p. 19 D ἀλλὰ γὰρ οὔτε τούτων οὐδέν ἐστιν, οὐδέ γ' εἴ τιος ἀσκήσῃ, ὥς ἐγὼ παιδεύειν ἐπιχειρῶ ἀνθρώπους καὶ χρήματα πράττομαι, οὐδέ τούτο ἀληθές^a: Xen. Cyr. I. 6, 6 καὶ οἰδά σε ἐπιτιθέντα αὐτῷ, ὥς οὐδέ δίμας εἴη αἰτεῖσθαι παρὰ τῶν θεῶν οὔτε ἱππεύειν μὴ μαθόντας ἱππομαχοῦντας νικᾶν, οὔτε μὴ ἐπισταμένους τοξεύειν. τοξεύοντας κρατεῖν τῶν ἐπισταμένων, οὔτε μὴ ἐπισταμένους κυβερνᾶν, σώζειν εὐχεσθαι ναῦς κυβερνῶντας, οὐδέ μὴ σπεῖροντάς γε [σίτον] εὐχεσθαι, καλὸν αὐτοῖς σίτον φέεσθαι, οὐδέ μὴ φυλαττομένους [γε] ἐν πολέμῳ σωτηρίαν αἰτεῖσθαι: Plat. Legg. p. 840 A οὔτε τινὸς πάποτε γυναικὸς ἦγατο, οὐδ' αὖ παιδός.

Obs. 5. Also after *οὔτε* (sometimes after *οὐ*) we find οὐδέ—οὔτε when subdivisions, definitions, and explanations are to be added to the clause introduced by *οὔτε*, *neither*—*and not*—*nor*; as, Plat. Gorg. p. 500 B μήτε αὐτὸς οἶον δεῖν πρὸς ἐμὲ παίζειν, μηδ' ὅτι ἂν τύχῃ παρὰ τὰ δέοντα ἀποκρίνουν, μήτ' αὖ τὰ παρ' ἐμοῦ οὕτως ἀποδέχουν ὥς παίζοντος. So Il. α, 115 ἐπεὶ οὐ ἔθεν ἐστὶ χερσίων οὐ (for οὔτε) δίμας, οὐδέ φυήν, οὐτ' ἀρ φρένας, οὔτε τι ἔργα: Thuc. II. 81 οὔτε ξυμβοήθουν ἐφύλασσάν τε.

3. And a negative and positive clause may be joined together as follows:

α. *Οὔτε*—*τέ* (seldom *καί*), *neque*—*que* (*et*): Hdt. V. 49: οὔτε γὰρ οἱ βάρβαροι ἀλκιμοὶ εἰσι, ὑμεῖς τε τὰ ἐς τὸν πόλεμον ἐς τὰ μέγιστα ἀνήκετε ἀρετῆς πέρι: Id. VII. 8, 1 οὐτ' αὐτὸς κατηγορήσομαι νόμον τόνδε ἐν ὑμῖν τιθεῖς, παραδείξ-μενός τε αὐτῷ χρῆσομαι: Eur. Iph. T. 591 sq. εἴ γὰρ οὔτε δυσγενὴς, καὶ τὰς Μυκήνας οἶσθα: Plat. Prot. p. 361 E οὔτε τὰλλα οἶμαι κακὸς εἶναι ἄνθρωπος, φθονερός τε ἦκιστ' ἂν ἀνθρώπων. Cf. Ibid. p. 347 E.

β. *Οὔτε*—*δέ*, when the second clause is opposed to the first: Xen. Anab. VI. 1, 16 ἀλλὰ δὴ ἐκεῖ μὲν οὔτε πλοιά ἐστιν οἷς ἀποπλευσόμεθα, μένουσι δὲ αὐτοῦ οὐδὲ μᾶς ἡμέρας ἐστὶ τὰ ἐπιτήδεια: Plat. Rep. p. 388 extr. οὔτε ἄρα

^a Stallb. ad loc.

Οὐδέ, μηδέ.

ἀνθρώπους ἀξίους λόγου κρατυμένους ὑπὸ γέλωτος ἢν τις ποιῇ, ἀποδεκτίαν, πολὺ δὲ ἦντον, εἰάν θεοὺς: Id. Legg. p. 627 Ε μήτε ἀπολίσσειε μηδένα, διαλλάξας δὲ εἰς τὸν ἐπίλοιπον χρόνον—διαφυλάττειν δύναιτο.

γ. Sometimes where οὔτε—οὔτε is used, the second οὐ throws a negative force on some particular word in the clause, while the τί connects the clauses: Hdt. VII. 12 οὔτε ὡν μεταβουλευόμενος ποιεῖς εὐ, οὔτε ὁ συγγνωστόμενός τοι πάρα: the οὐ belongs to συγγνωστόμενος.

b. Οὐδέ, μηδέ.

§ 776. 1. Οὐδέ either expresses opposition, or connects a new clause.

α. Adversative: Il. ω, 25 ἐνθ' ἄλλοις μὲν πᾶσιν ἐήνδανεν, οὐδέ ποθ' Ἥρη, neque (but not) Junoni: Od. γ, 141 ἐνθ' ἦτοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς—οὐδ' Ἀγαμέμνονι πάμπαν ἐήνδανε.

So οὐδέ is used (not οὔτε) when the same notion is expressed, first in a positive, then in a negative form: μνήσομαι οὐδὲ λάθωμαι: Od. ι, 408 Οὔτις με κτείνει δόλφ' οὐδὲ βίψην: Soph. El. 997 γυνὴ μὲν οὐδ' ἀνὴρ ἔφυε. Generally, when a negative clause is to be joined to a positive one: Od. α, 369 νῦν μὲν δαινύμενοι τερπόμεθα, μηδὲ βοητὺς ἔστω.

Obs. 1. But when the opposition does not rest on the negation, but on some other notion, this is signified by placing this word before δέ, and then using afterwards the negative οὐ or μή. Compare οὐδέ τοῦτο ποιήσεις, nor shall you do this, with τοῦτο δὲ οὐ ποιήσεις, but this you shall not do.

β. Copulative: Il. α, 330 οὐδ' ἄρα τάγε ἰδὼν γήθησεν Ἀχιλλεύς. Οὐ—οὐδέ, not—and (or also) not, nor; Eur. Med. 469 οὗτοι θράσος τόδ' ἐστὶν οὐδ' εὐτολμία. Οὐ—οὔτε is used when the speaker in the first clause implies or intends the second; οὐ—οὐδέ when the second comes in as an addition to the first, without being intended when the first clause was formed in the mind: Od. ζ, 201 οὐκ ἔσθ'—οὐδέ γένηται.

Obs. 2. In this copulative force the οὐ generally belongs to the predicate, the δέ connects the clause with the preceding one.

2. Also οὐδέ—οὐδέ, also not—and not (never neither—nor): Il. ι, 372 sqq. οὐδ' ἂν ἔμοργε τετλαῖ—εἰς ὧπα ἰδέσθαι' οὐδέ τι οἱ βουλὰς συμφράσσομαι, οὐδέ μιν ἔργον. The first οὐδέ often=*ne quidem*, and the second is merely copulative: Isocr. p. 64, 115 καὶ μὴν οὐδέ τὴν παρούσαν εἰρήνην οὐδέ τὴν αὐτονομίαν—ἀξίαν ἰδέσθαι, *ne pacem quidem neque libertatem*.

Obs. 3. Οὐδέ (μηδέ) are used for καὶ οὐ (καὶ μή): but in καὶ οὐ the οὐ belongs to the following word, and καὶ only denotes the completion of the former thought, and thereto, and in sooth, as is very clear when the same notion is stated positively and negatively for the sake of emphasis, so that the one is intended to explain and strengthen the other: Od. θ, 307 δεῦθ' ἵνα ἔργα γελαστά καὶ οὐκ ἐπιεκτὰ ἴδησθε (i. e. *et intolerabilia*): Hdt. I. 91 συνέγνω ἐωυτοῦ εἶναι τὴν ἀμαρτάδα, καὶ οὐ τοῦ θεοῦ, and in sooth not. Οὐδέ marks that the clauses formally answer to each other, but not any connexion between them: Demosth. p. 254, 85 φαίνομαι τοῖσιν ἐγὼ χάριτος τετυχηκὼς τότε καὶ οὐ μέμψεως οὐδέ τιμωρίας: Id. p. 255, 89 ὡν διαμάττειεν καὶ μὴ μετὰσχοιεν ὡν ὑμεῖς—τοὺς θεοὺς αἰτεῖτε, μηδὲ μετὰδίδοιεν ὑμῖν ὡν αὐτοὶ προήρηνται. So we sometimes find οὐδέ or οὔτε after καὶ οὐ.

Οὐδέ, μηδέ

Obs. 4. Sometimes the negation in the first clause seems to be separated from the predicate, and to attach itself to some other word : *Od.* ξ, 223 ἔργον δέ μοι οὐ φίλον ἔσκειν οὐδ' οἰκωφελίη. And sometimes it is wanting and must be supplied from the second clause. So *Æsch.* *Choeph.* 472 τῶν δ' ἑκάς οὐδ' ἀπ' ἄλλων : *Hdt.* I. 215 σωτήρη δέ οὐδ' ἀργύρῳ χρέωνται οὐδέιν.

3. If οὔτε—οὔτε come between οὐδέ—οὐδέ, they denote the minor clauses which are subdivisions of or subordinate to the first clause : *Æschin.* p. 44 ἂν τις Ἀθηναίων ἐταιρήσῃ, μὴ ἐξίστω αὐτῷ τῶν ἐννέα ἀρχόντων γενέσθαι, μηδ' ἱερωσύνην ἱεράσασθαι, μηδέ συνδικησάτω τῷ δημοσίῳ μηδέ ἀρξάτω ἀρχὴν μηδεμίαν μηδέποτε μήτ' ἐνδημον, μήτ' ὑπερόριον, μήτε κληρωτὴν, μήτε χειροτονητὴν, μηδέ κηρυκευσάτω—, μηδέ γνώμην εἰπάτω μηδέποτε μήτε ἐν τῷ δήμῳ, μήτε ἐν τῇ βουλῇ, μηδ' ἂν δεινότητος ἢ λέγειν Ἀθηναίων.

4. If a negative clause is to be joined to a positive, τέ in the first clause may be followed by οὐδέ in the second : *Od.* φ. 310 πίνει τε μηδ' ἐρίδαινε. But if τέ or καί follow οὐδέ, they do not carry on its negative force to the words to which τέ or καί are joined, but belong to some other word in the first clause which they connect with the second ; *Hymn.* *Cer.* 95 οὐδέ τις ἀνδρῶν εἰσορόων γίγνεται βαθυζώνων τε γυναικῶν (ἀνδρῶν τε γυναικῶν τε). In such passages as *Hdt.* VII. 8, 1 χώρην τε τῇς νῦν ἐκτίμεθα οὐκ ἐλάσσονα οὐδέ φλαυροτέρην παμφοροτέρην τε, τέ does not refer to οὐδέ, but to the positive notion implied in οὐκ ἐλάσσονα=ἴσην.

5. Οὐδέ—οὔτε—οὔτε, the two last clauses are subdivisions of the notion to which the οὐ belongs, while the δέ is often copulative : *Hdt.* VII. 4 οὐδέ οἱ ἐξεγίνετο οὔτε τοὺς ἀπεστεύοντας Αἰγυπτίους οὔτε Ἀθηναίους τιμωρήσασθαι.

6. When μηδέ follows an indefinite relative sentence, it sometimes conveys, as a copula, to its own sentence the condition which is implied in the former one, while the μή belongs to some word of the latter clause : *Thuc.* IV. 61 ὅσος δέ γινώσκοντες αὐτὰ μὴ ὁρθῶς προσκοπούμεν μηδέ τοῦτό τις πρεσβύτατον ἤκει κρίνας κ. τ. λ.=εἰ δέ τις ἤκει τοῦτο μὴ κρίνας κ. τ. λ.

Adverbial use of οὐδέ.

7. Οὐδέ (μηδέ) as an adverb is to negative sentences what the adverb καί is to positive, *ne quidem*, *not even*. It may, like καί, stand in both the opposed clauses ; as, *Xen. Cyr.* I. 6, 18 ὥσπερ οὐδέ γεωργοῦ ἀργοῦ οὐδὲν ὄφελος, οὕτως οὐδέ στρατηγοῦ ἀργοῦ οὐδὲν ὄφελος εἶναι, *not even—, so too not even* : but very often it is used only once, and generally it follows the usages of καί (§. 760.). So like καί it has an emphatic force ; as, οὐδ' ὁ κράτιστος ἐτόλμησεν αὐτῷ μάχεσθαι. So οὐδαίς, οὐδέ εἰς, *ne unus quidem*, οὐδ' ὥς, *ne sic quidem*, οὐδ' ὅσον, οὐδ' ὁπωστιοῦν &c. In these phrases the negative may be repeated with the predicate : *Soph. Trach.* 279 ὕβριν γὰρ οὐ στέργουσιν οὐδέ δαίμονες, *non amant ne dii quidem*.

Disjunctive Coordination.

§. 777. 1. Clauses are said to be disjunctively coordinate when one of them excluding the other, so that they cannot be true together, they are joined together as one whole. The disjunctive conjunctions are ἢ—ἢ : (*Epic* ἢέ—ἢέ) εἴτε—εἴτε : ἐάντε—ἐάντε.

"H.

a. Alternatives η — η — η .

2. "H has a twofold force: it expresses either that one thing is excluded from the other, so that if one is true the other is not (*alternative*), or that one thing differs from the other (*comparative*).

3. *Alternative*: η — η , *either—or*, *aut—aut*, *vel—vel*: Od. ξ , 330 η ἀμφαδὸν ἢ κρυφιδόν: Il. α , 138 η τίον η Λιάντος—γέρας, η Ὀδυσῆος.

4. The first η may be omitted: Il. α , 62 μάντιν ἐρείομεν η ἱερῇα η καὶ ὀνειροπόλον: Eur. Or. 1152 ἔχομεν κλῆος, καλῶς θανόντες η καλῶς σεσωσμένοι.

Obs. 1. Homer sometimes marks the coordinate relations of the two clauses by adding *τί* (§. 755. 2.), so that η is nearly the same as *εἴτε*: Il. ρ , 42 πόντος ἴσται— η τ' ἀλκῆς η τε φόβου: Il. τ , 148 δῶρα μὲν, αἶ κ' ἐβέλθησθα, παρασχόμεν, ὥς ἐπιεικέες, η τ' ἐχίμεν.

5. In Attic, the first η often takes the separative particle *τοί*, whereby the disjunctive force is increased and made to seem necessary, so that η takes the sense of *aut*, *either surely*, *either only*—or *γέ* is often added to strengthen *τοί*: Plat. Parm. p. 131 A οὐκοῦν η τοι ἄλου τοῦ εἶδους η μέρους ἐκάστου τὸ μεταλαμβάνον μεταλαμβάνει: Id. Phæd. p. 76 A η τοι ἐπιστάμενοί γε αὐτὰ γινώμεν— η ὕστερον—ἀναμνησκονται: Id. Gorg. p. 460 A η τοι πρότερόν γε η ὕστερον μαθόντα παρὰ σοῦ. This *τοί* is but rarely added to the second η , as it is more natural to express the necessity of the alternative in the first clause—it here means *or at least*, or *surely*: Pindar. Nem. VI. 5 sq. ἀλλὰ τι προσφέρομεν η μέγαν νόον η τοι φύσιν ἀθανάτους^a: Plat. Rep. p. 344 E ἴσικας (sc. οἰεσθαι τοῦτι ἄλλως ἔχειν), ἣν δ' ἐγώ, η τοι ἡμῶν γε οὐδὲν κήδεσθαι, *videris aliter existimare, aut certe nostri quidem curam habere nullam*.

Obs. 2. We must distinguish between the disjunctive *ἥτοι*, or *surely*, and the Epic *ἥτοι*, which expresses certainty—*surely* (§. 731.)

Obs. 3. If the clause to which η refers is suppressed, it has the force of *otherwise*, *alias*, *alioquin*, that is—if *this is not so*: Plat. Phædr. p. 245 E τοῦτο δὲ οὐτ' ἀπολλυσθαι οὔτε γίγνεσθαι δυνατόν, η πάντα τε οὐρανὸν πᾶσάν τε γίνεσιν συμπεσούσαν στῆναι, *alioquin omne cælum collapsum stare*.

Obs. 4. The disjunctive conjunctions η — η are in Epic (very rarely in Tragedy), joined with *μὲν* and *δέ*, *ἡμὲν—ἡδέ*, and then they have a copulative instead of a disjunctive sense, like *καί—καί*, *τί—τί*. Ἴδὲ is also used, for the sake of the metre, for *ἡδέ*, of which it is a weakened form: Il. ϵ , 128 δ φρ' εὖ γινώσκης ἡμὲν θεὸν, ἡδὲ καὶ ἄνδρα, *as well on one side, as on the other*. So we say, "You would know *either God or man*," meaning both; so that it is not necessary to suppose, with some writers, that the copulative η has a root different from the disjunctive η —it means both, *he is one, or the other*: Il. δ , 257 πέρι μὲν σε τῶ—*ἡμὲν ἐνὶ πτολέμῳ*, ἡδ' ἀλλοίῳ ἐπὶ ἔργῳ, ἡδ' ἐν δαίρι. Καί is often added to *ἡδέ*, and sometimes, though rarely, is used instead of it after *ἡμὲν*—sometimes *τέ*, and still more rarely *δέ*: Il. σ , 664 μνήσασθε—παίδων ἡδ' ἀλόχων—*ἡμὲν ὅτεφ ζώουσιν καὶ ᾗ κατατιθνήσκουσιν*: cf. Od. θ , 575 (*ἡμὲν—τε*) and Il. μ , 428 (*ἡμὲν—δέ*). And on the other hand, *ἡδέ* sometimes answers to *μὲν*, or *τί*, or *καί* in the first clause;

^a Dissen ad loc.

Εἴτε &c.—ἦ.

Od. μ, 168 αὐτίκ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο, ἥδ' ἐ γαλήνη ἔπλετο : Od. α, 12 πολέμῳ τε πεφνευγότες ἥδ' ἐ θάλασσαν. And it is often used without any corresponding particle before it : Il. α, 334 Διὸς ἀγγελοι ἥδ' ἐ καὶ ἀνδρῶν : Eur. Hec. 320 γράϊαι γυναῖκες ἥδ' ἐ πρεσβύτεαι σέθεν.

b. Εἴτε—εἴτε : ἐάν τε (ἦν τε)—ἐάν τε (ἦν τε).

§. 778. If the disjunctive relation is hypothetically expressed, the hypothetical conjunctions εἴ and ἐάν are accompanied by τί, as in Latin *sive—sive*, though not till after Homer.

a. Εἴτε—εἴτε. We often find either clause strengthened by the particle δὴ or the suffix οὖν : Hdt. I. 86 ἐν νόῳ ἔχων, εἴτε δὴ ἀκροθίνια ταῦτα καταγίειν θεῶν στεφ' δὴ, εἴτε καὶ εὐχὴν ἐπιτελέσσαι θέλων : Plat. Rep. p. 493 D εἴτ' ἐν γραφικῇ, εἴτ' ἐν μουσικῇ, εἴτε δὴ ἐν πολιτικῇ : Id. Apol. p. 27 C εἴτ' οὖν καινὰ εἴτε παλαιά. Οὖν may be used in both clauses : Ibid. p. 34 E εἴτ' οὖν ἀληθεῖς, εἴτ' οὖν ψευδές.

Obs. Sometimes εἴτε—ἦ : Plat. Rep. p. 364 B εἴτε τι ἀδίκημά του γέγονεν αὐτοῦ ἢ προγόνων. Or ἦ—εἴτε, but scarcely found any where but in poetry : Eur. Alc. 114 ἢ Λυκίας εἴτ' ἐπὶ τὰς ἀνύδρους Ἀμμωνιάδας ἔδρας.—Εἴτε only in one clause, almost wholly poetic : Soph. OE. T. 517 λόγουςιν εἴτ' ἔργουςιν : Æsch. Ag. 1403 : also εἰ—εἴτε : Id. Eum. 468 σὺ δ', εἰ δικαίως, εἴτε μὴ, κρίνον δίκην. So the Latin Comedians ; as, Plaut. Curs. I. 1, 4 *Si media non est, sive est prima vespera, tamen est eundum*. Lastly, εἴτε—εἰ δέ : Plat. Apol. p. 40 C καὶ εἴτε δὴ μηδεμία αἰσθησις ἐστιν—E. εἰ δ' αὖ οἷον ἀποδημήσῃ, after a long interruption. So in Latin, *sive—si vero*.

b. Ἐάν τε—ἐάν τε : ἦν τε—ἦν τε, ἄν τε—ἄν τε, always with the conjunctive. This differs from εἴτε—εἴτε &c. as the simple conjunctions εἰ and ἐάν : Plat. Euth. c. 6 ἐάν τε πατήρ ὦν τυγχάνῃ, ἐάν τε μήτηρ, ἐάν τε ἄλλος ὁστισοῦν. Instead of this formula, we find in Sophocles ἐάν δέ—καὶ μὴ : Soph. Ant. 327 ἐάν δέ τοι ληφθῇ καὶ μὴ.

Comparative ἦ.

§. 779. ἦ is not only disjunctive, but is also used in comparisons. As ἦ disjunctive answers to another ἦ, so as a comparative it refers to some word which expresses *difference* or *distinction* ; as, ἄλλος, οὐδείς ἄλλος, ἄλλοιός, ἐναντίος, ἴδιος, διαφέρω, &c. : also to comparatives, and all superlatives or other words implying comparative notions ; as, διπλήσιος, ὑπερθεῖν, πρῖν, φθάνω, &c. So that ἦ here also retains its original *exclusive* power : Hdt. III. 37 ἐσθλὸν δὲ καὶ ἐς τῶν καθεύρων ἱρόν, ἐς τὸ οὐ θειμὸν ἐστὶ ἐσθλόν γε ἦ τὸν ἱρία : Plat. Phæd. p. 64 A οὐδὲν ἄλλο αὐτοὶ ἐπιτηδεύουσιν ἢ ἀποθνήσκειν τε καὶ τεθνάναι : Id. Gorg. p. 481 C ἀλλὰ τις ἡμῶν ἴδιον τι ἔπασχε πάθος ἢ οἱ ἄλλοι : Eur. Med. 659 μόχθων δ' οὐκ ἄλλος ὑπέρθευ ἦ γὰρ πατρίας στερέσθαι : Hdt. IX. 27 πρώτοις εἶναι ἢ Ἀρκάσι : 80 τὰ πλείονα, τοὺς πλείονας ἦ. So also Id. II. 35 πλείστα ἢ ἄλλη πᾶσα χώρα.—See §. 780. Obs. 1. So ἔξω ἦ Id. VII. 228.—See §. 503. Obs. 2.

Obs. 1. ἦ also stands sometimes after an interrogative τίς, τί without ἄλλος : Plat. Crit. p. 53 E τί ποίων ἢ εὐχοῦμενος ἐν Θετταλίᾳ ; Xen. Œcon. III. 3 ἀλλὰ τί οὖν τούτων ἐστὶν αἴτιον, ἦ ὅτι κ. τ. λ. So in indirect questions

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we sometimes find *τί* instead of *ἄλλο τί*: Xen. M. S. IV. 3, 9 *ἐγὼ μὲν ᾔδῃ τοῦτο σκοπῶ, εἰ ἄρα τί ἐστι τοῖς θεοῖς ἔργον, ἢ ἀνθρώπους θεραπεύειν*;

Obs. 2. As the disjunctive *ἢ* nearly approaches in sense to the adversative *ἀλλά*, we find after *μᾶλλον* sometimes *ἀλλ'* οὐ: Isocr. p. 23 B *μᾶλλον αἰροῦνται συνεῖναι τοῖς ἐξαμαρτάνουσιν, ἀλλ' οὐ τοῖς ἀποτρέπουσι*.—On *μᾶλλον ἢ* οὐ see §. 749. 3. And *πλήν*, whose sense is cognate to *ἢ* and *ἀλλά*, can supply the place of *ἢ*, as οὐδὲν ἄλλο πλήν: Eur. Heracl. 231 *ταῦτ' ἐστὶ κρείσσων πλήν ὑπ' Ἀργείοις πεισεῖν*. Also the comparative adverbs *ὥς* or *ὥσπερ* can stand after comparatives: Lysias p. 572, 5 *μᾶλλον ὥς μοι προσῆκε*: Plat. Rep. p. 526 C *ἃ γε μείζω πόνον παρέχει μανθάνοντι καὶ μελετῶντι, οὐκ ἂν ῥαδίως οὐδὲ πολλὰ ἂν εὖροις, ὥς τοῦτο*: Xen. Hell. II. 3, 16 *εἰ δέ, ὅτι τριάκοντά ἐσμεν καὶ οὐχ εἰς, ἡττόν τι οἷσι ὥσπερ τυραννίδος ταύτης τῆς ἀρχῆς χρῆναι ἐπιμελίσθαι, εὐθὺς εἰ*. Also *ἢ ὥς*, *than as*: Plat. Rep. p. 410 D *μαλακώτεροι αὐ γίνονται ἢ ὥς κάλλιον αὐτοῖς*.

Obs. 3. The comparative *ἢ* stands sometimes after positive adjectives, or where *μᾶλλον* is omitted. a. After expressions of *will*, *preference*, &c. as in them is implied the notion of *difference*, *separation*, *superiority*: *βούλεσθαι, ἐθέλειν, αἰρεῖσθαι, αἵρεσιν δοῦναι, ἐπιθυμεῖν, δέχεσθαι, ζητεῖν*, &c.: Il. α, 117 *βούλομ' ἐγὼ λαὸν σόον ἔμμεναι, ἢ ἀπολίσσθαι*: Il. λ, 319 *Τρωσὶν δὲ βόλεται δοῦναι κράτος ἥπερ ἡμῖν*: Lysias de aff. tyr. §. 1 *ζητοῦσι κερδαίνειν ἢ ἡμᾶς πείθειν*: Hdt. III. 40 *βούλομαι—ἢ*: Xen. Cyr. I. 4, 3 *ὥστ' ἐπιθυμίαν τις εἶχεν πλείω ἀκούειν αὐτοῦ ἢ σιωπῶντι παρῆναι*; So Thuc. VII. 49 *ἢ πρότερον θαρσύνει κρατηθεῖς*, which has a comparative notion implied in it= *μᾶλλον θαρρύν*. b. After *δικαίον ἐστι*, *λυσitteλεῖν*, &c., when they are used in doubtful cases, where the justice, expediency, &c. of two things are compared: Hdt. IX. 26 extr. *οὕτω οὖν ἡμᾶς δίκαιον εἶχειν τὸ ἕτερον κέρας, ἥπερ Ἀθηναίους*: Soph. Aj. 966 Tecmessa says, *ἐμοὶ πικρὸς τέθηκεν* (Ajax), *ἢ κείνοις γλυκύς, αὐτῷ δὲ τερπνός=ἐμοὶ πικρὸς τέθηκεν, καὶ μᾶλλον πικρὸς, ἢ κείνοις γλυκύς*.

Obs. 4. There seems to be no satisfactory explanation of the curious phrase in Arist. Ran. 103 *ἀλλὰ πλείν ἢ μαίνομαι*.

Obs. 5. *Πέρ* which is often joined with *ἢ* (§. 734. 2. 3.) has a double force, as the second clause of the comparison is conceived of as positive or negative. In itself this second clause is negative, (*ὁ πατήρ μείζων ἐστὶν ἢ ὁ υἱός, the father is the greater, not the son*;) but it also may be considered as positive, when the quality is not directly denied in the second clause, but only as compared with the first clause—the father is greater than the son, though he is great—in the former clause *πέρ* increases the negative force of *ἢ*, so that *ἥπερ* almost equals *ὥπερ*: Il. π, 688 *ἀλλ' αἰεὶ τε Διὸς κρείσσω νόος ἥπερ ἀνδρῶν* (= *ἀλλ' ὥπερ ἀνδρῶν*;) Il. σ, 302 *τῶν τινα βέλτερόν ἐστιν ἐπαυρίμεν, ἥπερ Ἀχαιοὺς*: Hdt. IX. 28 *Ἀθηναίους ἀξιοκιστέρους εἶναι ἔχειν τὸ κέρας, ἥπερ Ἀρκάδας*. In the second case *πέρ* brings out the positive force of the clause, and means *much*; as, Od. δ, 819 *τοῦ δὲ (Τηλεμάχου) ἐγὼ καὶ μᾶλλον ὀδύρομαι, ἥπερ ἔκεινον*, sc. *Ὀδυσσεύς, I mourn for Telemachus yet more than Ulysses, much as I lament him*.

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Remarks on the use of η, and the Genitive, with a Comparative.

§. 780. The object of comparison may be denoted by the disjunctive *ή*, or by the genitive ; but these may not always be interchanged so that one may be used instead of the other.—The following will hold good :

a. If both the subjects have the same verb, either the genitive may be used, or *ή* with the same case as in the first clause : Eur. Or. 727 sq. *ποτὸς ἐν κακοῖς ἀνὴρ κρείσσων γαλήνης ναυτίλοισιν εἰσορᾶν* (or *ή γαλήνῃ*) : Ibid. 1155 *οὐκ ἴστιν οὐδὲν κρείσσον, ή φίλος σαφής, οὐ πλουῦτος, οὐ τυραννίς* (or *οὐδὲν κρείσσον τοῦ φίλου*).

b. If the two things compared are the objects of the same verb, the genitive is not generally used, but *ή* : (Genit.) Hdt. VII. 26 *ἵνα πηγαὶ ἀναδιδούσι Μαιάνδρου ποταμοῦ καὶ ἐτέρου οὐκ ἑλάσσονος ή Μαιάνδρου* : Thuc. II. 13 *οὐκ ἑλάσσονος ἦν ή πεντήκοντα ταλάντων* : Id. VII. 77 *ἦδη τινὲς καὶ ἐκ δεινότερων ή τοιῶνδε ἰσώθησαν* : (Dat.) II. α, 260 *ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἥπερ ὑμῖν* (sc. *ὀμίλῃ*) *ἀνδράσιν ὀμίλησα* : (Accus.) Hdt. VII. 10, 1 *σὺ δὲ μέλλεις ἐπ' ἀνδρας στρατεύεσθαι πολὺ ἀμείνωνας ή Σκύθας*. But if the compared object in the first clause is in the accusative, the genitive is frequently used ; as, Od. ι, 27 *οὔτοι ἔγωγε ἥς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι* : Od. σ, 130 *οὐδὲν ἀκινδύτερον γαῖα τρίφει ἀνθρώποις*.

Obs. 1. With the neuter words *πλέον*, *πλείω*, *ἔλαττον* if joined with a numeral, *ή* is in general omitted, without any change in the case following ; so in Latin, after *plus* and *amplius*—*decem amplius homines* : Plat. Apol. S. p. 17 D *νῦν ἐγὼ πρῶτον ἐπὶ δικαστήριον ἀναβέβηκα, ἔτη γεγρονῶς πλείω ἑβδομήκοντα, ἀπὸς plus septuaginta natus*^a : Arist. Aves 1251 *παρδαλᾶς ἐννημέους πλέον ἑξακοσίους τὸν ἀριθμόν*. These words also stand as an adverbial accus. of quantity (§. 578.) joined with substantives of different gender and form : Xen. Cyr. II. 1, 5 *ἵππους μὲν ἄξει οὐ μείον διςμυρίων*. §. 6 *ἱππείας μὲν ἡμῖν εἶναι μείον ή τὸ τρίτον μίρος* : Ibid. *πελταστὰς καὶ τοξότας πλέον ή εἰκοσι μυριάδας*. So the neuter plural either with *ή* or with the genitive : Plat. Menex. p. 235 B *αὕτη ή σεμνότες παραμένει ἡμέρας πλείω ή τρεῖς* : Demosth. p. 846, 7 *μαρτυριῶν γὰρ πλέον ή πᾶν πολλῶν τῶν ἀπασῶν ἀναγνωσθεισῶν, more than very many*. The Attic idiom seldom made *πλείων*, *μείων*, &c. agree with their substantives in gender, number, and case, as in Xen. Cyr. II. 1, 5 *τοξότας πλείους ή τετρακισμυρίους, λοχχοφόρους οὐ μείους τετρακισμυρίων, πελταστὰς οὐ μείους τρισμυρίων*.

Obs. 2. Sometimes the particle is used as well as the genitive. This may be explained in two ways ; either the genitive is independent of the comparative, and expresses some one of the relations of the genitive ; as, Plat. Legg. p. 765 A *μη' ἔλαττον ή τριάκοντα γεγρονῶς ἐτῶν* (as *γίγνεσθαι τριάκοντα ἐτῶν* (§. 521. 2.)). Or the genitive is a demonstrative pronoun, depending on the comparative, the former clause being of such a nature that it represents a substantival notion, to which the demonstrative refers ; the genitive is used to denote beforehand the importance of the following clause introduced by *ή*, which is then only a further explanation and enlargement upon the demonstrative ;—so an infinitival sentence which has a substantival force often has *τοῦτο* prefixed ; as, *τοῦτο καλόν*

^a Stallb. ad loc.

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ἔστιν, ἀποθανεῖν περὶ τῆς πατρίδος. This idiom is universal, from Homer downwards: Il. ο., 509 sq. ἡμῖν δ' οὐτις τοῦδε (sc. τοῦ) νόος καὶ μήτις ἄμεινον, ἢ αὐτοσχεδὴν μῆξαι χεῖράς τε μένος τε: Od. ζ., 182 οὐ μὲν γὰρ τοῦγε κρείσσον καὶ ἄρειον, ἢ δδ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχτην ἀνὴρ ἡδὲ γυνή (= τοῦ δε—ἔχτην): Lysias de affect. tyr. §. 23 οὐδὲν γὰρ ἂν εἴη αὐτοῖς χαλεπότερον τούτων ἢ πυθάνεσθαι μὲν ἡμᾶς μετέχοντας τῶν πραγμάτων; Demosth. p. 847 extr. φήθην δὲν μηδὲν ἄλλο τούτου πρότερον ἢ τοῦτον παρακαλούμενος ἐλέγξαι. And sometimes *h* is dropped after the demonstrative genitive: Æsch. Ag. 602 τί γὰρ γυναικὶ τούτου φέγγος ἦδιον δρακεῖν, ἀπὸ στρατείας ἄνδρα σώσαντος θεοῦ, πύλας ἀνοῖξαι: also Plat. Gorg. p. 519 D καίτοι τούτου τοῦ λόγου τί ἂν ἀλογώτερον εἴη πρᾶγμα, ἀνθρώπους ἀγαθοὺς καὶ δικαίους γενομένους—ἀδικεῖν. But very rarely do we find the demonstrative genitive omitted as well as *h*: Eur. Alc. 879 τί γὰρ ἀνδρὶ κακὸν μείζον, ἁμαρτεῖν πιστῆς ἀλόχου; in these cases the infin. is to be taken as a genitive without the article. In poetry sometimes *h* is used before the genitive, as a pleonasm: Soph. Antig. 1281 τί δ' ἔστιν αὐ κακίων ἢ κακῶν ἔτι; So in Latin (Livy VIII. 14), *prius quam ære persoluto*.

§. 781. c. If two objects are compared together in respect of their partaking of the quality or operation of some verb, to which, however, they do not stand in the same grammatical relation, the proper and clearest construction is to use *h* with the nomin., supplying εἶναι, or the verb, from the other part of the sentence: Isocr. Pac. extr. τοῖς νεωτέροις καὶ μᾶλλον ἀκμάζουσιν, ἢ ἐγὼ (sc. ἀκμάζω), παλαιῶ: Demosth. p. 287, 27 ἡμῶν ἄμεινον, ἢ ἐκείνων, τὸ μέλλον προορωμένων. But the genitive is often used instead thereof: Isocr. Pac. p. 176 A πλείοσι καὶ μείζοσι κακοῖς περιέπεσον ἐπὶ τῆς ἀρχῆς ταύτης τῶν ἐν ἅπασι τῷ χρόνῳ τῇ πόλει γεγενημένων.

d. (Comparatio compendiaria.) If two things compared have a common verb, and one of them is accompanied by an attributive genitive; as, Διὸς γενεῇ κρείσσων τέτυκται ἢ ποταμοῖο γενεῇ, or κρείσσων τ. τῆς ποταμοῖο γενεῆς, the object of comparison (as γενεῇ) is not compared with the proper corresponding object (as γενεῆς), but is directly referred to the thing or person of which that object would be, if expressed, the attribute, as ποταμοῖο for γενεῆς ποταμοῖο: Il. φ., 191 κρείσσων δ' αὐτὴ Διὸς γενεῇ Ποταμοῖο τέτυκται: Pindar. Ol. I. princ. μηδ' Ὀλυμπίας ἀγῶνα φέρτερον αὐδάσομεν: Eur. Med. 1343 λείαναν, οὐ γυναικα, τῆς Τυρσηνίδος Σκύλλης ἔχουσιν ἀγριωτέραν φύσιν: Id. Androm. 220 χεῖραν' ἀρσένων νόσον ταύτην νοσοῦμεν: Xen. Cyr. III. 3. 41 χώραν ἔχετε οὐδὲν ἥττον ἡμῶν (for τῆς ἡμετέρας) ἔντιμον: Theocrit. VI. 37 τῶν δὲ τ' ὀδόντων λευκοτέραν αὐγὰν Παρίας ὑπέφαινε λίθοιο.

Obs. 1. In Thuc. III. 37 *h* is joined with the case which would be required by the words suppressed: ὅτι χεῖροσι νόμοις ἀκινήτοις χρωμένη πόλις κρείσσων ἔστιν ἢ (πόλις χρωμένη) καλῶς ἔχουσιν ἀκύροις: so Id. IV. 87 καὶ οὐκ ἂν μείζω πρὸς τοῖς ὅρκοις βεβαίωσιν λάβοιτε ἢ (τῆς ἡμῶν) οἷς τὰ ἔργα κ. τ. λ.

Obs. 2. This short form of comparison occurs in all languages, but not so universally as in Greek, as here it is used not only with comparatives, but in all other expressions of comparison; so Il. ρ., 51 αἵματι οἱ δεινότεο κόμαι Χαρίτεσσιν ὁμοῖαι. See §. 519. §. 594. 2.

§. 782. e. If the comparative word belongs to the verb of the clause, either the genitive or *h* may be used; as, οὗτος ἀπελίπτο πολλὸν Διάσω πυραμίδα ἢ ὁ πατήρ: Hdt. II. 134 πυραμίδα δὲ καὶ οὗτος ἀπελίπτο πολλὸν

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ελάσσω τοῦ πατρός : Soph. Antig. 74 πλείων (ιστί) χρόνος, ὃν δέ μ' ἀρίσκειν τοῖς κάτω τῶν ἐνθάδε (*diutius me oportet placere inferis, quam iis, qui hic sunt*) : Thuc. VII. 63 καὶ ταῦτα τοῖς ὀπλίταις οὐχ ἦσσαν τῶν ναυτῶν παρακαλέομαι (for ἡ τοῖς ναύταις :) Id. I. 85 ἔξεστι δ' ἡμῖν μᾶλλον ἐτέρων (καθ' ἡσυχίαν βουλεύειν) for ἡ ἐτέροις.

f. If any two properties of the same object are compared in degree, they are sometimes signified by the comparatives (see §. 784.) of their proper adjectives, and contrasted by ἢ : θάττων ἢ σοφώτερος, *possessing a degree of quietness greater than the degree of wisdom* : Od. α, 164 πάντες ε' ἀρησάιατ' ἐλαφρότεροι πόδας εἶναι ἢ ἀφνειότεροι χρυσοῖο τε ἐσθλότης τε : Plat. Rep. p. 409 D πλεονάκεις δὲ πονηροῖς ἢ χρηστοῖς ἐντυγχάνων σοφώτερος ἢ ἀμαθέστερος δοκεῖ εἶναι αὐτῷ τε καὶ ἄλλοις : Thuc. III. 42 ὁ μὴ πείσας ἀξυνετώτερος ἀν δόξας εἶναι ἢ ἀδικώτερος : so Arist. Ach. 782 πλείονες ἢ βελτίονες : Soph. Phil. 1100 τοῦ λόγονος δαίμονος εἰλοῦ τὸ κάκιον εἶναι. So when the comparative belongs to a verb : Hdt. III. 65 ἐποίησα ταχύτερα ἢ σοφώτερα : cf. Ibid. 194 ; and also with μᾶλλον and a positive adjective : Eur. Med. 485 πρόθυμος μᾶλλον ἢ σοφώτερα.

g. If the subject at one time is compared with itself at another, so that an increase in degree is signified, the genitive of the reflexive pronouns ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ is used ; and after this last αὐτός is added. This is not found in Homer, and rather in prose than poetry : Ἀρείων εἰμὶ ἐμαυτοῦ—ἀρείων εἴ σεαυτοῦ—ἀρείων ἰστὶν αὐτὸς ἑαυτοῦ : Thuc. III. 11 δυνατότεροι αὐτοὶ αὐτῶν ἐγίγνοντο. The following passage of Plato will illustrate this construction : Rep. p. 431 A B φαίνεται μοι βούλεσθαι λέγειν οὗτος ὁ λόγος, ὥς τι ἐν αὐτῷ τῷ ἀνθρώπῳ περὶ τὴν ψυχὴν τὸ μὲν βέλτιον ἐνι, τὸ δὲ χείρον, καὶ ὅταν μὲν τὸ βέλτιον φύσει τοῦ χείρονος ἐγκρατής ᾖ, τοῦτο λέγειν τὸ κρείττω αὐτοῦ—, ὅταν δὲ ὑπὸ τροφῆς κακῆς ἢ τινος ὀμιλίας κρατηθῇ ὑπὸ πλῆθους τοῦ χείρονος σμικρότερον τὸ βέλτιον ὦν, τοῦτο δὲ—καλεῖν ἦττω αὐτοῦ καὶ ἀκόλαστον τὸν οὕτω διακείμενον.—κρείττω—(τὴν νῆαν ἡμῖν πόλιν) αὐτὴν αὕτης δικαίως φήσεις προσαγορεύεσθαι, εἴπερ οὐ τὸ ἄμεινον τοῦ χείρονος ἄρχει, σῶφρον κλητέον καὶ κρείττον αὐτοῦ. Sometimes the difference of time is marked by ἢ, and an expression of time : Hdt. II. 25 ὁ δὲ Νεῖλος—τοῦτον τὸν χρόνον αὐτὸς ἐμῷ τῷ ῥέει πολλὰ ὑποδέσμετος ἢ τοῦ θέρους. It is used in Aristotle to denote a change in degree, not in kind. Sometimes these genitives are accompanied by ἢ and a clause signifying the time or circumstances under which the increase is conceived : so the superlative is joined with αὐτός and the genitive of the reflexive pronouns (ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ) to mark that the subject possesses the quality in the highest degree, higher, that is, than at any other time : ἄριστος αὐτὸς ἑαυτοῦ—ἀρίστη αὕτη ἑαυτῆς : Xen. M. S. I. 2, 46 εἶθε σοι, ὦ Περικλῆς, τότε συνεγερόμην, ὅτε δεινότερος σεαυτοῦ ταῦτα ἦσθα, when you so entirely surpassed yourself. So also when the superlative belongs to the verb : Plat. Legg. p. 715 D νέος ὢν πᾶς ἀνθρώπος τὰ τοιαῦτα ἀμβλύτατα αὐτὸς αὐτοῦ ὁρᾷ.

§. 783. h. A peculiar form of comparison is found, when any thing is compared in respect of some property with a whole thought or sentence. In this case the thought is contracted into a single substantival notion, which stands in the genitive after the comparative : Hdt. II. 148 ἦσαν—αἱ πυραμίδες λόγου μέλλοντες, *grandiores, quam ut oratione explicari possit* : Thuc. II. 50 γινόμενον κρείσσον λόγου τὸ εἶδος τῆς νόσου : Soph. OE. T. 1374 κρείσσον' ἀγχόνῃς ἐργασμένα : so πρᾶγμα ἐλπιδῶν κρείσσον : so adverbs :

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Xen. Hellen. VII. 5, 13 *ἰδίωξαν πορρωτέρω τοῦ καιροῦ* : and even participles are used instead of substantives, to represent the whole thought, as *δέοντος* : Plat. Rep. p. 410 D *οἱ μὲν γυμναστικῇ ἀκράτῃ χρησάμενοι ἀγριώτεροι τοῦ δέοντος ἀποβαίνουσιν*.

Obs. But sometimes the thought is expressed in full by *ἢ ὥστε* and the infinitive of the verb, sometimes without *ὥστε*, or by *ἢ ὥς* with the opt. and *ἄν* : Demosth. p. 68, 11 *ἔστι γὰρ μέζω τάκεινών ἔργα ἢ ὥς τῷ λόγῳ τις ἂν εἴποι*.

i. When the notion of inequality between two objects is denoted, so that the properties of the one are too different or too great to exist in or with the other, the comparative of the adjective is used with *ἢ κατὰ* or more rarely *ἢ πρὸς*, with the accus. : Thuc. VII. 75 *μέζω ἢ κατὰ δάκρυα πεπονηότας* : Id. IV. 39 *ὁ γὰρ ἄρχων Ἐπιτάδας ἐνδειστέριος ἑκάστῳ παρέχιν ἢ πρὸς τὴν ἔξουσίαν* : Plat. Rep. p. 359 D *νεκρὸς μέζων ἢ κατ' ἀνθρώπον* : Hdt. VIII. 38 *μέζονας ἢ κατὰ ἀνθρώπων φύσιν* : or *ἐπὶ* with dat. : Arist. Vesp. *γνώμης μέζονος ἢ ἐπὶ τρυφδοῖς*. The Latin uses *quam pro* with the ablative : Liv. XXI. 29 *prælium atrocius, quam pro numero pugnantium, editur*. Sometimes an infinitive is used to define the property more clearly : Eur. Med. 675 *σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη*, *voces sapientiores ad intelligendum, quam pro homine, h. e. quam ut homo ea intelligere possit* : Plat. Cratyl. p. 392 A *ταῦτα μέζω ἔστιν ἢ κατ' ἐμὲ καὶ σὲ ἐξευρεῖν, maiora ad inveniendum quam pro me et te*.

k. It sometimes happens that the comparative notion is formally contained in the word *πλείονας*, while in reality it applies to another notion in the sentence : Soph. Ant. 312 *ἐκ τῶν γὰρ αἰσχυρῶν λημμάτων τοὺς πλείονας ἀτωμένους ἴδοις ἂν ἢ σεσωσμένους* = *τοὺς πολλοὺς ἴδοις ἂν ἀτωμένους μᾶλλον ἢ σεσωσμένους* : Id. CE. C. 796 *κάκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια* = *τὰ πολλὰ λάβοις ἂν κακὰ μᾶλλον ἢ σωτήρια*^a.

l. A comparative notion is sometimes carried on from a comparative form to a positive : Soph. CE. R. 1204 *τῶν δ' ἀκούει τίς ἀθλιώτερος ; τίς ἀταις ἀγρίαυς, τίς ἐν πόνοις ξύνουκος* (sc. *μᾶλλον*) *ἀλλαγῇ βίου*. So *μᾶλλον* is carried on from one clause to another : Eur. Alc. 182 *σώφρων μὲν οὐκ ἂν μᾶλλον, εὐτυχὴς δ' ἴσως*.

The Comparative without the second clause of the Comparison.

§. 784. We often find in Greek the comparative used without any object of comparison, so that where we use the positive, they use the comparative. The cause thereof seems to be that the Greek had the power, by a sort of instinct, or by experience, of defining in his mind the proper or usual size or degree of any thing ; so that whatever went beyond, or fell short of this size or degree, presented itself to his mind in the relation of greater or less : hence the comparative is used in Greek where we use the positive and the adverbs *too*, *very*, *rather*, *somewhat* : the comparison being made with reference to some such thought as—*than it was before—usual—fitting—right*, &c., more or less clearly present to the speaker's mind, and sometimes expressed in words ; as, Hdt. VI.

^a Herm. Ant. 312.

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84 Κλεομένηα δι λέγουσι, ἡκόντων τῶν Σκυθίων—, ὀμιλείν σφι μεζόνως ὀμιλέοντα δὲ μᾶλλον τοῦ ἰκνευμένου (*quam pat erat*) μαθεῖν τὴν ἀκρητοποίησιν παρ' αὐτέων: Ibid. 107 πταρεῖν τε καὶ βῆξαι μεζόνως ἢ ὡς ἐώθεε: Id. VII. 13 ἢ νεότης ἐπέζεσε, ὥστε αἰκίστερα ἀπορρίψαι ἔπεια ἐς ἄνδρα πρεσβύτερον ἢ χρεών: Id. I. 91 μητρὸς ἀμείνωνος, πατρὸς δὲ ὑποδεεστέρου: Id. III. 145 Μαianeδρίῳ δὲ τῷ τυράνῳ ἦν ἀδελφεὸς ὑπομαργότερος, *hebetioris ingenii*: Id. VI. 108 ἡμεῖς ἐκαστέρω οἰκίωμεν, *too far* (sc. ἢ ὥστε ὑμᾶς δέχεσθαι): Id. I. 116 ἐδόκει —ἡ ἀπόκρισις ἐλευθερωτέρῃ εἶναι (*justo liberior*): Id. VI. 38 πολέμιος ὑποθερμότερος, *hostis ferventior*: Ibid. 46 τεῖχος ἰσχυρότερον περιβαλλόμενοι: Ibid. 51 ἔων—οἰκίης ὑποδεεστέρης, *familia inferioris*: Ibid. 75 ὑπέλαβε μανίη νοῦσος ἔοντα καὶ πρότερον ὑπομαργότερον: Ibid. 92 Ἀλγινῆται δὲ οὔτε συνεγινώσκοντο ἔσαν τε αὐθαδέστεροι, *pertinaciores*: Isocr. Paneg. 14. p. 38 sq. ἡρώμεθα τοῖς ἀσθενεστέροις—βοηθεῖν μᾶλλον, ἢ τοῖς κρείττοσι—συναδικεῖν. So two comparatives frequently answer to one another, as we use the words *better, weaker, &c.*: Plat. Apol. p. 18 D τὸν ἤττω λόγον κρείττω ποιῶν: Arist. Ach. 681 μέλος εὐνονον ἀγροικότερον, *very rustic*—that is, *more than usual*. So especially, ἀμεινον, βέλτιον, κέρδιον Hom. κάλλιον, μᾶλλον, χεῖρον, αἰσχρον, κάκιον, νεώτερον, more rarely καινότερον, (as the positive καινός is synonymous with νεώτερος) &c., especially with a negative; as, οὐ κάλλιον, οὐκ ἀμεινον, οὐ κάκιον, οὐ κρείττον, οὐ χεῖρον, οὐ ῥᾶον, *not so easy as it seems*: Il. ω, 52 Ἐκτορα—περὶ σῆμ' ἐτάροιο φίλοιο ἔλκει' οὐ μὴν οἱ τόγε κάλλιον οὔδ' εἴ' ἀμεινον, *than if this were not done*: Il. λ, 469 ἀλλ' ἴομεν καθ' ὅμιλον' ἀλεξέμεναι γὰρ ἀμεινον, *than if we did it not*: Hdt. III. 71 ποιέειν αὐτίκα μοι δοκεῖ καὶ μὴ ὑπερβαλέσθαι' οὐ γὰρ ἀμεινον, *than if we did it straightway*: Eur. Hipp. 1465 τῶν γὰρ μεγάλων, *magnorum virorum*, ἀξιοπεινεθεῖς φῆμαι μᾶλλον κατέχουσιν (*magis percrebescunt, quam fama de interitu ignobiliorum*): Plat. Phædon. p. 105 A πάλιν δὲ ἀναμνησκον' οὐ γὰρ χεῖρον πολλὰίς ἀκούειν: Xen. Econ. VIII. 25 πρὸς τὸ φυλάσσειν οὐ κάκίον ἐστὶ φοβεράν εἶναι τὴν ψυχὴν: Hdt. III. 62 οὐ μὴ τι τοι ἔκ γε ἐκείνου νεώτερον ἀναβλαστήσει, *newer than before*^a: (Cf. IV. 127 οὔδ' εἴ τι νεώτερόν εἰμι ποιήσας ἢ καὶ ἐν εἰρήνῃ ἐώθεα ποιεῖν:.) Eur. Or. 1327 εὐφρημος ἴσθι' τι δὲ νεώτερον λέγεις, *than we wished*: Plat. Phædon. p. 115 B οὔδ' εἴ καινότερον: Id. Euthyphr. princ. τί νεώτερον, ὃ Σώκρατες, γέγονεν; ἢ νεώτερα πράττειν, and hence νεωτερίζειν (but καινῶν, not καινότερων, πραγμάτων ἐφίσταται.)

Coordination of Sentences logically subordinate.

§. 785. 1. This consists in joining together, so as to form one thought and one grammatical sentence, those clauses which stand in the logical relation of conclusion and premiss, antecedent and consequent.

2. The second clause expresses,

a. The cause or reason, (conjunction γάρ.)

b. The consequence of the former clause, (οὖν, ἄρα, τοῖνυν, τοιγαροῦν.)

^a Valcken. ad loc.

Γάρ.

Cause, or reason.

Γάρ, for.

§. 786. Γάρ is a combination of γί and ἄρα; so that as γί denotes the reason, or the complement of something (§. 735.), ἄρα an explanation, or consequence (§. 789. a.), γάρ, as combining the two, has either a causal and explanatory (*argumentative*), or complementary and consequential force (*consequential*). Γέ confirms the clause to which it is joined, and thus confirms and suggests a sort of reason or ground for that which precedes: λέγε· σύ γε οἶσθα, *say—you at least (certainly) know*: to this ἄρα adds an explanation of that which precedes, and thus gives a reason for it: λέγε· σὺ ἄρα οἶσθα, *say—you know now*: λέγε· σὺ γὰρ οἶσθα, *say—you at least know now*. It cannot stand at the beginning, and generally is the second word of a sentence.

1. Γάρ causal and explanatory—either one of these forces prevails over the other.

a. The causal being the prominent notion: Plat. Phædr. p. 230 B νή την Ἥραν, καλή γε ἡ καταγωγή· ἥ τε γὰρ πλάτανος αὐτῇ μάλ' ἀμφιλαφές τε καὶ ὑψηλή.

β. The explanatory force being the prominent notion. Here a demonstrative pronoun generally stands in the clause to be explained, which points forward to the clause with γάρ: Lysias Epit. p. 192, ὁ τοσούτων δὲ εὐτυχιστέροι παῖδες ὄντες ἐγένοντο τοῦ πατρός· ὁ μὲν γὰρ—τούς μὲν ἄλλους αἰδικούντας ἐκόλασεν: so after a superlative, τὸ δὲ μέγιστον, τὸ δὲ σχετικώτατον &c.: Isocr. Pac. p. 170 B τὸ δὲ πάντων σχετικώτατον· οὗς γὰρ ὁμολογήσαμεν ἂν. Lastly, after such expressions as τεκμήριον δέ, μαρτύριον δέ, σημεῖον δέ, δῆλον δέ &c. ἐστί, δέκνυμι δέ, ἐδήλωσε δέ, σκέψασθε δέ, &c.: Plat. Protag. p. 320 C δοκεῖ τοίνυν μοι, ἔφη, χαρίστερον εἶναι μῦθον ὑμῖν λέγειν· ἦν γὰρ ποτε χρόνος κ. τ. λ.

Obs. 1. It very often happens that the sentence whereof the causal γάρ gives the premiss is suppressed, and must be supplied by the mind: Plat. Symp. p. 194 A καλῶς γὰρ αὐτὸς ἠγώνισαι (sc. σὺ μὲν δύνασαι θαρρεῖν). So οὐ γὰρ at the beginning of a sentence referring to a notion such as, *is must be so, it is so, or if it were not so*: Thuc. III. 84 οὐ γὰρ ἂν τοῦ τε οὐρίου τὸ τιμωρεῖσθαι προϋτίθεσαν: Id. I. 68.

Obs. 2. The explanatory γάρ after the demonstratives τόσος, τοῖος, τοιοῦτος, ὥδε, is often omitted; as in Latin *enim* after *tantus, talis, sic*, and also the phrases given above: Plat. Legg. p. 821 E τεκμήριον δέ· ἐγὼ τούτων οὔτε νῖος οὔτε πάλαι ἀκήκοα σφῶν.

Obs. 3. Very often, especially in Herodotus, the explanatory clause with γάρ is placed first: Hdt. VI. 102 καὶ, ἣν γὰρ ὁ Μαραθῶν ἐπιτηδεύατον χωρίον τῆς Ἀττικῆς ἐνιπνεύσαι—, ἐς τοῦτό σφι κατηγέετο Ἴππικῆς; Ibid. 118 καὶ, ἀπίκατο γὰρ τηνικαῦτα οἱ Δῆλιοι ὀπίσω ἐς τὴν νῆσον, κατατίθεται τε ἐς τὸ ἱρὸν τὸ ἀγαλμα, καὶ ἐντέλλεται τοῖσι Δηλίοισι ἀπαγαγεῖν τὸ ἀγαλμα ἐς Δῆλιον τὸ Θηβαίων.

Obs. 4. The premiss is often placed first, when, as being opposed to the conclusion, it is introduced by ἀλλά, which refers to some suppressed

Γάρ—ἄρα.

thought : Hdt. IX. 27 ἀλλ' οὐ γὰρ ἐν τοιῷδε τάσιος εἵνεκα στασιάζειν πρέπει, ἀρτιοὶ εἰμεν πείθεσθαι ὑμῖν : Soph. Ant. 155 ἀλλ' ὅδε γάρ κ. τ. λ., *but (we must (stop) for &c.* : Eur. Hipp. ἀλλ' εἰσὶν γάρ κ. τ. λ. So with reference to some suppressed objection : Id. Med. 1084 ἀλλὰ γὰρ ἔστιν μοῦσα καὶ ἡμῖν, *do think me proud for &c.*

Obs. 5. The clause which thus follows the explanatory clause with γάρ is often connected therewith, as a consequence, by οὖν, (in Homer τῷ, *wherefore* :) Hdt. VI. 11 (λέγει τάδε) 'Επὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πρήγματα—ἡ εἶναι ἐλευθέροισι ἡ δούλοισι, καὶ τούτοις ὡς δρηπέτησι· νῦν ὦν ὑμεῖς, ἦν μὲν βούλησθε ταλαπωρίας ἐνδέκεσθαι, τὸ παραχρήμα μὲν πόνος ὑμῖν ἔσται, οἳ τε δὲ ἔσεσθε, ὑπερβαλόμενοι τοὺς ἐναντίους, εἶναι ἐλεύθεροι.

Obs. 6. The two clauses are often so compressed together that the subject thereof of the former is placed in the latter, and even follows the government thereof : Hdt. IX. 109 τῇ (ἡ sc.) δὲ κακῶς γὰρ ἶδαι πανοικίῃ γενέσθαι, πρὸς ταῦτα εἶπε Ξέρξης : Id. IV. 200 τῶν δὲ πᾶν γὰρ ἦν τὸ πλήθος μεταίτιον, οὐκ ἐδέκοντο τοὺς λόγους (for οἱ δὲ (πᾶν γὰρ ἦν τὸ πλήθος [αὐτῶν sc.] μεταίτιον) οὐκ ἐδέκοντο τοὺς λόγους) : Id. I. 24 καὶ τοῖσι ἐσελθεῖν γὰρ ἤδονην, εἰ μέλλοιεν ἀκούσεσθαι τοῦ ἀρίστου ἀνθρώπων αἰδοῦ, ἀναχωρῆσαι. Cf. I. 114. II. 101. Thuc. VIII. 30 τοῖς ἐν τῇ Σάμῳ Ἀθηναίοις προσαφιγμένοι γὰρ ἦσαν καὶ οἴκοθεν ἄλλαι νῆες—καὶ στρατηγοί—, καὶ τὰς ἀπὸ Χίου πάσας καὶ τὰς ἄλλας ξυναγαγόντες ἐβούλοντο &c. : Id. I. 115 τῶν δὲ Σαμίων ἦσαν γὰρ τινες οἱ οὐχ ὑπέμενον—, ξυμβέμενοι—ξυμμαχίαν—διέβησαν ὑπὸ νύκτα εἰς τὴν Σάμον : Ibid. 72 τῶν δὲ Ἀθηναίων ἔτυχε γὰρ πρὸς βία—παρούσα, καὶ ὡς ἦσθοντο κ. τ. λ., for οἱ Ἀθηναῖοι ἔτυχε γὰρ κ. τ. λ.

Obs. 7. We often find ἀλλὰ γὰρ, *at enim, sed enim* : Plat. Apol. p. 19 C μή πως ἐγὼ ὑπὸ Μελήτῳ τοσαύτας δίκας φύγομι! ἀλλὰ (= *I fear not*) γὰρ ἐμοὶ τούτων—οὐδὲν μέτεστι, for *I have no share* : Ibid. p. 20 C ἐγὼ γοῦν καὶ αὐτὸς ἐκαλλυνόμην τε καὶ ἡβρυνόμην ἄν, εἰ ἡπιστάμην ταῦτα· ἀλλ' (οὐκ ἄβρυνόμαι) οὐ γὰρ ἐπίσταμαι, for *I know not* : so especially in Plato we find νῦν δὲ—γάρ used, which however stands after the sentence it explains : Plat. Symp. p. 180 C εἰ μὲν γὰρ εἰς ἣν ὁ Ἔρως, καλῶς ἄν εἶχε· νῦν δὲ (κακῶς) οὐ γὰρ ἔστιν εἰς.

2. Γάρ is used as causal and consequential together, in addresses, wishes, orders, questions : Arist. Ran. 248 τοῦτ' παρ' ὑμῶν λαμβάνω ; Δεινὰ γὰρ πεισόμεθα! *then we shall suffer monstrous things!* Κακῶς γὰρ ἐξέλοιο! *may you then perish!* so εἰ γάρ, εἴθε γάρ.

Obs. 8. In καὶ γάρ, καὶ belongs to the word next following, and signifies *even* ; γάρ has attached itself to καί, being the first word in the sentence, though γάρ in poetry sometimes takes the third place ; as, καγὼ γάρ Eur. : Hdt. I. 77 καὶ γὰρ πρὸς τούτους αὐτῷ ἐπεποιήτο συμμαχίῃ, i. e. καὶ πρὸς τούτους.

Consequence.

Ἄρα.

§. 787. 1. Ἄρα (Epic ἄρα and ἄρ; enclit. ῥά; never stands the first word of a sentence, but in the first part thereof;) is connected with the verb ἌΡΩ, *to answer, to suit*, and expresses the intimate connexion and coincidence of two thoughts or notions, so that one exactly suits and answers to the other ; it signifies, *exactly, precisely, just*.

Ἄρα.

2. Hence Homer uses ἄρα.

a. In correlative sentences of place, time, mode or manner, *exactly, that, which—there, where—then, when—so, as* : Il. η, 182 ἐκ δ' ἔθορε κλῆρος κυνίης, ὃν ἄρ' ἤθελον αὐτοί, *just the one which* : Il. ν, 594 Ἀτρείδης—τὴν (χίρᾱ) βάλεν, ἧ ῥ' ἔχε τόξον, *just the one in which* : Il. λ, 149 ὁ δ', ὅθι πλείστοι κλονίοιντο φάλαγγες, τῇ ῥ' ἐνόησαν, *just there* : Il. ω, 788 ἦμος δ' ἠριγένεια φάος ῥοδοδάκτυλος Ἥως, τῆμος ἄρ' ἀμφὶ πυρὴν κλυτοῦ Ἑκτορος ἔγρετο λαός, *just then* ; εὖ εὐτ' ἄρα, ὅτ' ἄρα, *just as, just when* : τότε ἄρα, *just then* : εἰ μὴ ἄρα, *if not exactly* : ὥς ἄρα, *just so*.

b. If by means of a pronoun a preceding object is again brought forward as the commencement of a new thought, ἄρα is used to refer back to it—*exactly* him who : Il. ν, 170 Τεύκρος δὲ πρῶτος Τελαμῶνιος ἄνδρα κατέκτα Ἴμβριον αἰχμητήν : ν. 177 τὸν ῥ' υἷος Τελαμῶνος ὑπ' οὐρατος ἔγχεϊ μακρῷ νύξ' : εὖ ταυτ' ἄρα, τοῖος ἄρα, τόσος ἄρα, τῷ ἄρα, τῇ ἄρα, ἐνθ' ἄρα, ὅς ἄρα, e. g. φωνήσας ἀπέθη, ὅς ῥα, *he who*, in a demonstrative force. Often the confirmative μέν (§. 729. Obs. 2.) comes between the pronoun and ἄρα : Il. β, 867 Νάσσης αὖ Καρῶν ἡγήσατο : ν. 870 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάσσης ἡγήσασθην : and sometimes ῥά is thus used with other words, as ἡ ῥα.

c. In the following combination of particles, ἄρα expresses the general identity of two thoughts, by marking that a sentence is immediately connected with what went before, and what it has already expressed : α. τὰ μὲν ἄρ—ἀλλὰ, *that is just so, but* : Od. λ, 139 Τειρεσίη, τὰ μὲν ἄρ που ἐπέκλωσαν θεοὶ αὐτοί. Ἄλλ' ἄγε μοι τόδε εἰπέ—. β. Where the same thing is represented in another and less particular point of view, ἄρα marking that the former statement is implied and repeated in the general one : οὐκ—, ἀλλ' ἄρα, *not—but then* ; negative, οὐδ' ἄρα, *just not then* : Od. κ, 214 οὐδ' οἶγ' (leones et lupi Circae) ὠρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοίγῃς οὐρῆσιν μακρῆσι περισσάινοντες ἀνίσταν (but just) : Il. ψ, 670 ἡ οὐχ ἄλως, ὅττι μάχης ἐπιδεύομαι ; οὐδ' ἄρα πῶς ἦν, ἐν πάντεσσ' ἐργοῖσι δαήμονα φῶτα γενέσθαι, *nor was it just possible* : εὖ οὐτ' ἄρα—οὔτε : Il. ζ, 349 εἰσὶν αὐτὰρ ἐπεὶ τάδε γ' ἔδε θεοὶ κακὰ τεκμήναντο, ἀνδρὸς ἔπειτ' ὀφείλον (debebam) ἀμείνονος εἶναι ἄκοιτις—: τοῦτ' ὃ οὐτ' ἄρ νῦν φρένες ἔμπεδοι, οὐτ' ἄρ' ὀπίσσω ἔσονται, *my present spouse then has neither—nor then will he have*. So οὐτ' ἄρα—οὔτε begins a speech when the speaker opposes some false notion to which ἄρα refers : Il. α, 93 οὐτ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται, οὐθ' ἐκατόμβης, ἀλλ' ἔνεα' ἀρητήρος—. γ. ἀλλ' εἰ δὴ ῥα, with the finite verb ; as, εἰ θέλεις, *if it is in sooth (δὴ) just (ἄρα) your will* : δ. ἐπεὶ ῥα, *since just*, γάρ ῥα, *for just*.

§. 788. 1. From this notion of immediate connection and identity of two things, ἄρα has the further force of the progression and continuation of any action—hence it is used in Epic narratives, to connect the several thoughts and events thereof : Il. ε, 592 ἄμα δὲ Τρώων εἰπόντο φάλαγγες κρατεραὶ ἤρχε δ' ἄρα σφιν Ἀρης καὶ πότνι' Ἐννύ : εὖ καὶ ῥα ; οὐδ' ἄρα ; οὐτ' ἄρ—οὔτε ; μὲν ῥα—ἀλλὰ, αὐτάρ, δέ ; τίς τ' ἄρ, τί τ' ἄρ, πῶς τ' ἄρ &c. when the narration is continued by a question ; also in explanations or illustrations, which are connected immediately with that which they explain, and are, as it were, a drawing out and development thereof : Il. μ, 152 μάλα γὰρ κρατερῶς ἐμάχοντο λαοῖσιν καθύπερθε πεποιθότες ἡδὲ βίρφιν· οἱ δ' ἄρα (λαοὶ) χερμαδίοισιν εὐδμήτων ἀπὸ πύργων βάλλον, *these to wit* : Il. ε, 333 οὐδὲ θεάων^ο τῶν, αἱ τ' ἀνδρῶν πολέμονι κᾶτα κοιρανέουσιν, οὐτ' ἄρ' Ἀθηναίη, οὔτε πολίπορθος

"Ἄρα.

'Εννύ: Od. ε, 175 τῶν δ' ἀνδρῶν πειρήσομαι, οἵτινές εἰσιν' ἢ ῥ' οἶγ' ὑβρισταί—
ἢ φιλόξενοι. Often in relative sentences of explanation or illustration :
Il. β, 20 στή δ' ἄρ' ὑπὲρ κεφαλῆς, Νηληϊῆφ υἱὶ εἰκώς, Νέστορι, τὸν ῥα μάλιστα
γερόντων τι' Ἀγαμέμνων : so ὅτι ῥα, ἐπεὶ ῥα, οὐνεκ' ἄρα, since to wit : hence
γάρ (from γὰρ ἄρ) and even γάρ ῥα.

2. In this use of ἄρα is often implied the notion of *quickness*; hence
there arises a second sense of ἄρα, *so soon, so forth, as soon as*; and thus
it is often joined to the adverbs, αἶψα, αὐτίκα, καρπαλίμως, θούως, ἐπυμνέως.
(Hence the compounds, αὐτάρ, *but,=αὐτ' ἄρ*—εἴθαρ=*εἴθαρ from εἰθίς and*
ἄρα—ἄφαρ.) This usage also belongs to Homer: Il. κ, 349 εἰς ἄρα
φωνήσαντε παρέξ ὁδοῦ ἐν νικύεσσιν κλυθίτην' ὁ δ' ἄρ' ὄκα παρίδραμεν ἄφαρ-
δίησιν' ἀλλ' ὅτε δὴ ῥ' ἀπέην, ὅσσον τ' ἐπίουρα πέλονται ἡμιόνων—, τὼ μὲν ἐπι-
δραμέτην' ὁ δ' ἄρ' ἔστη δούπον ἀκούσας—, ἀλλ' ὅτε δὴ ῥ' ἀπείσαν δουρηκεῖς—,
γινώ ῥ' ἀνδρας δηϊόνες. So very commonly, ὅ' ἄρ, καὶ ῥα.

3. "Ἄρα also has this force in the combinations of (a) ἐπεὶ ῥα, ὅτε ῥα, *as soon as* (both in the protasis and apodosis); ὅτε δὴ ῥα—, καὶ τότε ἄρ, *so soon—then straightway*; or in the apodosis alone, ὅτε δὴ—, δὴ ῥα τότε, *then straightway*; ἤμος—, καὶ τότε δὴ ῥα;—(b) μὲν ῥα—, αὐτάρ, ἀλλὰ δέ; where by the use of μὲν, which points forward to the following clause, it is denoted that this clause is a continuance of the former one: Od. β, 148—150 τὰ δ' ἔως (=τίως) μὲν ῥ' ἐπείοντο—, ἀλλ' ὅτε δὴ κ. τ. λ.—(c) οὐδ' ἄρα, where οὐ either belongs to the ἄρα (*not straightway*), or to the predicate (*straightway—not*): Od. ι, 92 οὐδ' ἄρα Λυτοφάγοι μῆδονθ' ἐτάροισιν δλεθρον, *nor straightway*: Od. μ, 16 ἡμεῖς μὲν τὰ ἕκαστα διείπομεν' οὐδ' ἄρα Κίρκην ἐξ 'Αἰδέω δρόντες ἐλήθομεν, ἀλλὰ μάλ' ὄκα ἤλθ', and then we did not escape her notice.

4. The notion of quickness suggests the notion of *suddenness, surprise*, and therefore ἄρα is used to denote things, that from their size, beauty, sublimity, singularity, &c. come suddenly and unexpectedly upon the mind, so as to produce surprise and wonder thereat. So when an error, delusion, or any other strange thing is spoken of. In English this is frequently expressed by *then*: Il. π, 33 νηλεές! οὐκ ἄρα σοίγε (sc. Achilli) πατήρ ἦν ἱππότα Πηλεΐς, οὐδὲ Θέτις μήτηρ: γλαυκὴ δέ σε τίκετ θάλασσα: Thuc. I. 69 καίτοι ἐλέγεσθε ἀσφαλεῖς εἶναι ὦν ἄρα ὁ λόγος τοῦ ἔργου ἐκράτει.

5. "Ἄρα is very often used in this latter sense in Ionic and Attic prose: Plat. Rep. p. 375 D οὐκ ἐνενοήσαμεν, ὅτι εἰσιν ἄρα τοιαῦτα φύσεις, οἷας ἡμεῖς οὐκ ᾔσθημεν, "ἄρα significat, *aliquid præter opinionem accidere*." So without a negative: Xen. Cyr. I. 4, 11 ὁ παῖδες, ὡς ἄρα ἐφλυναρῶμεν, ὅτε τὰ ἐν τῷ παραδείσῳ θηρία ἐθρῶμεν' ὅμοιον ἔμοιγε δοκεῖ εἶναι, οἷον περ εἴ τις δεδμεῖνα ζῶα θηρήσῃ. So when the writer is narrating what produced surprise at the time. The discovery of a mistake is also expressed by ἄρα, when a person finding it out from some one else, does something which signifies that he also feels it, so that ἄρα is used nearly in its Epic force of *αὐτίκα*: Xen. Cyr. VII. 3, 6 ταῦτα ἀκούσας ὁ Κύρος ἐπαίσαστο ἄρα τὸν μηρόν, *he straightway*: Ibid. VIII. 3, 25 Σακῶν δὲ ἰδιώτης ἀνὴρ ἀπέλιπεν ἄρα τῷ ἵππῳ τοὺς ἄλλους ἐγγὺς τῷ ἡμίσει τοῦ δρόμου (*then, would one have thought it?*) Here also belong the combinations εἰ ἄρα, *if at all events*; εἰ μὴ ἄρα, often *ironical, nisi forte*.

^a Stallb. ad loc.

Ἄρα—τοῖνυν—τοίγαρ.

§. 789. Ἄρα as an expression of something unexpected is especially applied (a) in explanations and illustrations (*ἄρα explicativum*); (b) in sentences expressing the consequences of any thing (*ἄρα conclusivum*).

a. The explicative *ἄρα* denotes that some explanation or information is conveyed suddenly and unexpectedly, *ποιῶ* : Π. α, 96 τοῦνεκ' ἄρ' ἄλγε' ἰδωκεν Ἐκρηβόλος : Xen. Cyr. I. 3, 9 ὁ Ζάκας, ἀπὸ λωλᾶς ἐκβαλὼ σε ἐκ τῆς τιμῆς· τὰ τε γὰρ ἄλλα—σοῦ κάλλιον οἰνοχοήσω καὶ οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον· οἱ δ' ἄρα τῶν βασιλείων οἰνοχόοι—καταρροφούσι. Hence γάρ, which is also accompanied by *ἄρα* when a strange or surprising thought is to be expressed : Plat. Rep. p. 358 C πολὺ γὰρ ἀμείνων ἄρα ὁ τοῦ ἀδίκου ἢ ὁ τοῦ δικαίου βίος, ὡς λέγουσιν, *scilicet* : Ibid. p. 438 A οὐδαίς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ— πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν, *omnes scilicet etc.*

b. The conclusive force of *ἄρα* was not developed till the Attic æra. It marks an unexpected consequence; for emphasis sake it sometimes stands at the end of a sentence : Hdt. III. 64 τὸ δὲ χρηστήριον τοῖσι ἐν Συρίῃ Ἀχγατάνοις ἔλεγε ἄρα : Xen. Hell. VII. 1, 32 οὕτω κοινόν τι ἄρα χαρῆ καὶ λύπῃ δάκρυά ἐστιν!—δὲ ἄρα signifies contradiction : Plat. Apol. p. 34 C ἐγὼ δὲ οὐδὲν ἄρα τοῦτων ποιήσω : " δὲ ἄρα *indicat contrarium illud, quod ex præcedentibus colligitur, esse absurdum neque ullo modo probandum, continetque deductionis ad absurdum quam dialectici vocant significationem, sive quis suam ipsius sententiam enuntiet, sive ex alius cujusdam mente loquatur* " : Id. Rep. p. 600 D ἀλλὰ Πρωταγόρας μὲν ἄρα—καὶ Πρόδικος—ἐπὶ ταύτῃ τῇ σοφίᾳ οὕτω σφόδρα φιλοῦνται—, Ὅμηρον δ' ἄρα οἱ ἐπ' ἐκείνου—ἢ Ἡσίοδον ῥαψωδεῖν ἀν περιτόντας εἶων ;

Obs. The lyric, tragic, and comic poets used the lengthened *ἄρα* for *ἄρα* : Eur. Phæn. 1675 νῦν δ' ἄρ' ἐκείνη δαναΐδων μ' ἔξει μίαν : so εἰ ἄρα, εἴτ' ἄρα for εἰ ἄρα, εἴτ' ἄρα. For *ἄρα*, and *ἄρα* interrogative, see §. 873.

Τοῖνυν.

§. 790. 1. Τοῖνυν (from τῶ, *wherefore*, and νύν, *then*, §. 719. 3.) is used in (a) transitions—(b) conclusions—*wherefore then*. Often in transitions, καὶ τοῖνυν, ἔτι τοῖνυν, are found : Xen. Cyr. I. 3, 16 ὅτι—ὁ διδασκαλὸς με ὡς ἦδη ἀκριβοῦντα τὴν δικαιοσύνην καὶ ἄλλοις καθίστη δικάζειν· καὶ τοῖνυν—ἐπὶ μὲ ποτε δίκη πληγὰς ἔλαβον, εἰ, *ut paucis me expediam* : Ibid. I. 2 πάσας τοῖνυν τὰς ἀγέλας ταύτας ἰδοκοῦμεν ὕρᾶν μᾶλλον ἰθελούσας πείθεσθαι τοῖς νομεῦσιν ἢ τοῖς ἀνθρώποις τοῖς ἀρχουσι, *omnes igitur greges, ut rem paucis complectar*.

2. Τοῖνυν is also used to mark a transition when a person takes up another person quickly, and replies to him decidedly : Plat. Rep. p. 450 A δέδοκται ἡμῖν τοῦτο, ὃ σὺ ἥκουσας, τό σε μὴ μεθίναί, πρὶν ἀν ταῦτα πάντα ὥσπερ τᾶλλα διελθῆς. Καὶ ἐμὲ τοῖνυν, ὁ Γλαῦκων ἔφη, κοινωνὸν τῆς ψήφου ταύτης τίθετε. So οὐ τοῖνυν, μὴ τοῖνυν, μὲν τοῖνυν in transitions, where οὐ, μὴ, μὲν mark an opposition in the new thought.

Τοίγαρ.

3. Τοίγαρ (from τῶ and γάρ) answers to the Latin *ergo, therefore* : Π. α, 76 ὁ Ἀχιλεῦ, κέλεαι με—μυθήσασθαι μῆνιν Ἀπόλλωνος—· τοίγαρ ἄγαν ἐρίω. It generally stands at the beginning of the sentence.

Τοιγάρτοι—οὖν.

Τοιγάρτοι.

4. Τοιγάρτοι (from τῷ, *wherefore*, γάρ, and the restrictive τοί) *just so, and on no other ground*. It always stands first in the sentence : Plat. Gorg. p. 471 C τοιγάρτοι νῦν, ἄτε μέγιστα ἡδικηκώς τῶν ἐν Μακεδονίᾳ, ἀθλιώτατος ἐστὶ πάντων Μακεδόνων.

Obs. This τοί used in τοίνυν, τοίγαρ, τοιγάρτοι, is to be distinguished from the restrictive τοί, which is never used by itself to express transitions or conclusions, but is so used with other particles ; and we may observe that it always follows the particle with which it is joined. Τοί joined with καί expresses a transition—with γάρ, ἐπεί, sometimes with γέ, a conclusion : Xen. Cyr. VIII. 7, 17 οὐδὲ γὰρ νῦν τοί τὴν γ' ἐμὴν ψυχὴν ἰωρᾶτε. In οἱτοι and ἦτοι, τοί expresses a transition with a further adversative notion which arises from οὐ and ἦ : Il. γ, 65 οὔτοι ἀπάβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, *no, truly not* : Soph. Œ. C. 1365 εἰ δ' ἐξέφυσα τάσδε μὴ 'μαντῶ τροφούς τάσδε παῖδας, ἦ τᾶν οὐκ ἂν ἦν, τὸ σὺν μέρος. So οἱτοι (μήτοι) more generally has an adversative force, *yet not—not only*.

Οὖν.

§. 791. 1. Οὖν is used as an illative particle very rarely in Homer, and only in certain combinations, as ἐπεὶ οὖν, ὥς οὖν. It never stands first, but generally second in the sentence. As οὖν properly dwells and lays emphasis on the circumstances under which the thing to which it is attached took place (§. 737. 2.), so as an illative particle it points strongly to what has gone before, so that the premises and conclusion are represented as one thought. So οὖν, illative, is used by Homer with ἐπεὶ and ὥς (ἐπεὶ οὖν, ὥς οὖν), because these conjunctions introduce sentences which lead us back to what has gone before, so that the mind dwells thereon : Od. π, 453 οἱ δ' ἄρα δόρπον ἐπισταδὸν ὀπλίσαντο—v. 478 οἱ δ' ἐπεὶ οὖν παύσαντο πόρου τετύκοντό τε δαῖτα : Il. θ, 249 πᾶρ δὲ Διὸς βωμῷ περικαλλεῖ κάββαλε πεβρόν, ἔνθα πανομφαίῳ Ζηνὶ βέξεσκον Ἀχαιοί. Οἱ δ' ὥς οὖν εἶδονθ', ἐτ' ἄρ' ἐκ Διὸς ἦλυθεν ὄρνις.

2. It often means *denique, without more to say* ; so that it is used especially to resume a sentence which has been broken by a parenthesis. The following combinations also occur, τοιγαροῦν, οὐκ οὖν, οὐδ' οὖν, καὶ οὖν, &c.

Obs. It is generally laid down that οὐκ οὖν means *not, οὐκοῦν therefore*, the accent being placed over that part of the word the sense of which prevails ; but this is not right. When it is negative it should be written οὐκ οὖν, when it means *therefore, οὐκοῦν*, with a note of interrogation, *Is it not then ?* whence arises its ironical force of *scilicet*, the question being dropped in the pronunciation : Demosth. p. 104, 59 ἢ καὶ τότε τοὺς ἀμύνεσθαι κελύοντας πόλεμον ποιεῖν φήσομεν ; οὐκοῦν ὑπόλοιπον δουλεύειν, *does not then slavery await us ? = therefore slavery awaits us*.

Remarks on the Asyndeton.

§. 792. 1. From the general rule, that sentences which are logically one thought should be also represented as one in language by conjunctions, there are certain exceptions; sentences which are really connected together following one another, without any conjunction to denote the connexion: this is called *Asyndeton* (ἄσύνδετον).

a. An asyndeton can properly only take place when sentences, which are in the same logical and grammatical relations to each other, are not connected by a conjunction. By the omission of the conjunction, the successive thoughts are represented as following one another so rapidly that they are but one thought, and are taken in as it were by one glance of the mind. So repeatedly in Homer after αὐτίκα, and εὖρεν following βῆ: Od. ι, 154 ὤρσαν δὲ Νύμφαι, κούραι Διὸς αἰγιόχοιο, αἷγας ὀρεσκόφους, ἵνα δειπνήσειαν ἑταῖροι. Αὐτίκα κάμπυλα τόξα καὶ αἰγανίαις δολιχαύλους εἰλόμεθ' ἐκ νηῶν: Il. λ, 196 βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν· εὖρ' υἱὸν Πριάμοιο δαΐφρονος Ἔκτορα δῖον. And as here the notion of αὐτίκα produces the asyndeton, so in pathetic passages also, the rapidity of the whole speech throws out the conjunctive particles. In an animated description also, the thoughts are crowded together into one. The Lyric, which loved pathetic, and often unconnected and sudden, turns of construction, frequently uses asyndeton, but more rarely the more stately and equable Epic. But even prose writers, especially the orators, sometimes allow themselves in animated descriptions to drop the conjunction: Il. χ, 295 (of Hector) στῆ δὲ καταφύσας, οὐδ' ἄλλ' ἔχε μελινον ἔγχος· Δηϊόφοβον δ' ἐκάλει λευκάσπιδα, μακρὸν αὖσας, ἥτε μιν δόρυ μακρόν—: Ibid. 450 sq. (of Andromache) δεῦτε, δύω μοι ἔπεισθον, ἰδὼμ', ὅτιν' ἔγγα τέτυκται. Αἰδοίης ἑκურῆς ὅπως ἔκλυον κ. τ. λ.: Eur. Hippol. 353 sqq. οἴμοι τί λήξεις, τέκνον; ὥς μ' ἀπώλεσας· γυναῖκες, οὐκ ἀνάσχετ', οὐκ ἀνέξομαι ζῶσ'· ἐχθρὸν ἡμαρ, ἐχθρὸν εἰσορῶ φάος· ῥίψω, μεθήσω σῶμ'· ἀπαλλαχθήσομαι βίου θανοῦσα· χαίρετ'· οὐκ ἔτ' εἰμ' ἐγώ.

b. The asyndeton also takes place between two sentences which are grammatically coordinate, but one of which is logically subordinate. By the omission of the conjunction the second clause is represented as a new, important, unexpected point in the narration: Il. ρ, 50 δούπησεν δὲ πεσὼν, ἀράβησε δὲ τύχε' ἐπ' αὐτῷ. Αἵματί οἱ δέοντο κόμαι, Χαρίτεσσιν ὁμοίαι, πλοχμοί θ', οἱ χρυσῷ τε καὶ ἀργύρῳ ἐσφῆκοντο. So the end of a long train of thought is given with a beautiful emphasis by the asyndeton: Il. χ, 391 (Achilles Hector interempto) νῦν δ' αἶψ' αἰδοντες παίηονα—νεώμεθα, τόνδε δ' ἄγωμεν. Ἠράμεθα μέγα κῆδος· ἐπέφνομεν Ἔκτορα δῖον, ᾧ Τρῶες κατὰ ἄστυ θεῷ ὥς εὐχετόωντο: Pind. Pyth. II. 49 after relating the punishment of Ixion, θεὸς ἅπαν ἐπὶ ἐλπίδεσσι τέκμαρ ἀνύεται, θεὸς δ' καὶ περὶεντ' αἰετὸν κίχε &c.

c. It is very common in explanatory sentences, which would be introduced by ἄρα, or γάρ. The second clause defines or explains that which is generally or unclearly stated in the first; so Il. φ, 654 πυγμαχίης ἀλεγεινῆς θῆκεν ἄεθλα· ἡμίονον ταλαεργὸν ἄγων κατέθησ' ἐν ἀγῶνι: Il. β, 217 αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν· φολλὸς ἦν, χαλὸς δ' ἔτερον πόδα κ. τ. λ.: Il. ω, 608 οὐνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρήψ· φῆ δ' αὖτ' αὐτῇ γένετο πολλούς: Il. ν, 46 ἀλλὰ Ποσειδάων—Ἀργείους ὤτρυνε—· Αἵαντε πρότω προσέφη: Pind. Ol. II. 44 ἔπεται δὲ λόγος εὐθρόνοις Κάδμοιο κούραις, ἔπαθον αἱ μεγάλα,

πένθος δ' ἐπιτενεν βαρὺν κρεσσόνων πρὸς ἀγαθῶν. Ζῶει μὲν ἐν Ὀλυμπίοις ἀποθανοῖσα βρόμῳ κεραυνοῦ τανυθέιρα Σεμέλα κ. τ. λ. So especially when a demonstrative stands in the first clause; as, τοῦτο, τότε, οὕτως, ἔδε &c. : Plat. Gorg. p. 450 A καὶ μὴν καὶ αἱ ἄλλαι τέχναι οὕτως ἔχουσιν, ἐκάστη αὐτῶν περὶ λόγους ἐστί : Xen. Anab. III. 2, 19 ἐνὶ μόνῃ προέχουσιν ἡμᾶς οἱ ἵπποις, φεύγειν αὐτοῖς ἀσφαλτέστερόν ἐστιν, ἢ ἡμῶν : but here also the real cause of the asyndeton may be the animation of the speech : Demosth. p. 44 princ. καὶ δὲ πειράσσομαι λέγων, δεηθεὶς ὑμῶν, ὃ ἄνδρες Ἀθηναῖοι, τοσοῦτον' ἐπειδὴν ἅπαντα ἀκούσητε, κρίνατε, μὴ πρότερον προλαμβάνετε. Generally after such a demonstrative we find γάρ (§. 786. 1. β.). But it is used also with supplementary clauses, where γάρ would not be used : Xen. Anab. I. 8, 9 καὶ ἦσαν ἵπποις μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων· Τισσαφέρνης ἐλέγχοτο τούτων ἄρχειν.

d. So when the same thoughts are emphatically repeated in other words : Pindar Pyth. III. 107 συμκροῖς ἐν συμκροῖς, μέγας ἐν μεγάλῳ ἴσσομαι· τὸν ἀμφέποντ' αἰεὶ φρασὶν δαίμων' ἀσκήσω κατ' ἐμὴν θεραπεύων μοχλῶν.

e. Cognate to this is the asyndeton which occurs in the beginning of a new sentence, which is to explain a preceding one : Plat. Phædon. p. 91 C Ἄλλ' ἰτίον, ἔφη. Πρώτῳν με ὑπομήσατε ἃ ἐλέγετε, εἰ μὴ φαίνομαι μεμημένος.

f. Often the conjunction, though not expressed, is to a certain degree implied in some other words; especially in demonstratives, which point back to what has preceded, and thus connect the sentences—so very often in Homer, ὥς ἔφατ'. That the demonstratives οὕτως, τόσος, τοῖος, &c. often imply γάρ, as in Latin, *sic, talis, tantus* imply *enim*, we have seen, (§. 786. Obs. 2.)

g. The asyndeton naturally occurs when the unconnected sentence is opposed to what has gone before, or comes after : Od. μ, 426 sqq. ἔνθ' ἦτοι Ζεφύρος μὲν ἐπαύσατο—ἦλθε δ' ἐπὶ Νότος ὄκα—· παννύχιος φερόμεν, ἅμα δ' ἡελίῳ ἀνόντι ἦλθον ἐπὶ Σκύλλης σκόπελον : Od. δ, 605 sq. ἐν δ' ἰθάκη οὐτ' ἄρ' δρόμοι εὐρέεις, οὔτε τι λειμῶν' αἰγίβοτος &c. ἐστίν : Il. ψ, 352 sq. ἄν δ' ἔβαν ἐς δῖφρους, ἐν δὲ κλήρους ἐβάλλοντο· πᾶλλ' Ἀχιλεὺς. So in Homer the adversative conjunction is often dropped when the opposition of a sentence introduced by οὔτε (= *εἰτε*) or ὅθρα is expressed : Od. ω, 146 sqq. ὥς τὸ μὲν ἐξετέλεισσε καὶ οὐκ ἐθέλουσ', ἰπ' ἀνάγκης. Εὐθ' ἡ φῶρος ἔδειξεν, ἐφήνασα μέγαν ἱστόν—, καὶ τότε δὴ ῥ' Ὀδυσῆα κακὸς ποθεν ἦγαθε δαίμων, (*but*) when she &c.

2. Besides these general cases of asyndeton, there are the following :

h. Very commonly before τὰ τοιαῦτα, *cetera*, ἄλλα, οἱ ἄλλοι, in the enumeration of many objects καὶ is omitted, as in Latin *et* before *ceteri, alii, reliqui*, when these words signify collectively all the objects which yet remain to be mentioned : Plat. Gorg. p. 503 E οἷον εἰ βούλει ἰδεῖν τοὺς ζωγράφους, τοὺς οἰκοδόμους, τοὺς ναπηγροῦς, τοὺς ἄλλους πάντας δημιουργούς.

i. When several objects, especially if they run in pairs, are enumerated : Plat. Protag. p. 319 D πλούσιος, πένης, γενναῖος, ἀγεννής : Cic. Tusc. I. 26, 64 *ut omnia, supera, infera, prima, ultima, media videremus*^a.

k. When the same word is to be emphatically repeated (*anaphora*) :

^a Vid. Adnot. ad loc.

Plat. Gorg. p. 510 C οὗτος μέγα ἐν ταύτῃ τῇ πόλει δυνήσεται, τοῦτον οὐδεὶς χαίρων ἀδικήσει.

1. The phrase *ἰδοὺ ταῦτα*, *et simil.* is always inserted without any conjunction, after a question, or address, the result whereof is signified by these words:—generally the same word which is used in the first is used in the second unconnected clause: Xen. Anab. III. 2, 38 ἐπεὶ δὲ οὐδεὶς ἀντίλεγεν, εἶπεν· Ὅσα δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. Ἔδοξε ταῦτα: Ibid. VI. 3, 9 ἐνταῦθα ὁ Ξενοφῶν λέγει· Δοκεῖ μοι, ὧ ἄνδρες στρατηγοὶ—. Συνεδόκει ταῦτα πᾶσι: Ibid. VII. 3, 6 καὶ ὕψ, ἔφη, ταῦτα δοκεῖ, ἀράτω τὴν χεῖρα. Ἀνέτειναν πάντες.

m. In poetry, (especially Epic) two or four adjectives, each pair whereof forms one whole notion, or also three adjectives belonging to one substantive, follow one another without any conjunction, if they are merely epithets and ornaments of the substantive. The greatest effect is produced by the adjectives being divided into pairs, as the sentence is broken off suddenly, and contrary to our expectation, while, on the other hand, three adjectives form a natural and pleasing period: Il. π, 140. 802 ἔγχος βριθύ, μέγα, στιβαρόν, κεκορυθμένον: Od. α, 97 καλὰ πέδιλα, ἀμβρόσια, χρύσεια: Od. ι, 205 οἶνον—ἡδὺν, ἀκηράσιον, θείον ποτόν: Ibid. 319 sq. Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῷ, χλωρόν, εἰλαίνεον: Ibid. 322 sq. ἰσθὺς νηὶς εἰκοσόροιο μελαινης, φορτίδος, εὐρείης, ἥτ' ἐκπεράα μέγα λαῖτμα: Od. ο, 406 (νῆσος) εὐβοτος, εὐμηλος, οἰνοπληθής, πολύπυρος: Æsch. Sept. 864 ἐρατῶν ἐκ βαθυκόλπων στηθίων: Soph. Trach. 770 φοινίας ἐχθρᾶς ἐχίδνης: Eur. Hipp. 669 τάλανες ὧ κακοτυχεῖς γυναικῶν πότμοι.

THE SUBORDINATE SENTENCE.

§. 793. 1. When sentences, which together represent but one thought in the speaker's mind, stand in such a relation to each other, that one expresses merely the causes, results, circumstances, accidents, &c. which accompany the other, and therefore has of itself no definite meaning or place in the passage independent of the other, there are two different ways of expressing this connexion; either the real logical relation is overlooked, and they are joined by a copula, which probably would be the original method before the niceties of language had developed themselves, as τὸ ἔαρ ἦλθε, τὰ δὲ δένδρα θάλλει: or their true logical relation is expressed in the form of the connexion, by using a word which represents the one as depending on the other, as ὅτε τὸ ἔαρ ἦλθε, τὰ δένδρα θάλλει. This is called the *subordinate construction*.

2. The essence then of the subordinate construction is, that two or more thoughts are represented as forming one compound thought, the parts whereof are likewise represented in their proper relation to each other. The sentence on which the rest depend is called the *principal clause*, the dependent sentence or sentences *dependent clauses*. Thus in, *The man who came from the enemy's*

camp informed Cyrus, when the night broke, that the enemy had fled ; —the man informed Cyrus, is the principal, the others the dependent clauses. These may be increased to any number, though necessarily they have a tendency to interrupt and confuse the whole thought.

3. Every dependent sentence expresses a thought, and contains the same elements as a principal sentence, (*subject and predicate*,) only that this thought by itself has no definite meaning ; as, *when the spring came*, conveys no definite notion to the mind.

§. 794. 1. The compound sentence is in reality nothing more than a development and resolution of the several parts of a simple sentence, which, as we have seen, when complete, consists of subject, predicate, attribute, object ; each of which, except the predicate, which is as it were the essential part of the sentence, may be resolved into a fresh sentence, dependent on the predicate ; as, *The victory of the famous Cyrus over the enemy was made known to the Persians*, may be resolved into *That Cyrus, who was so famous, had conquered the enemy, was made known to those who dwell in Persia* : so in *ἀνδρα μοι ἔννεπε Μοῦσα πολύτροπον, ὃς μάλα πολλὰ πλάγχθη*, the epithet *πολύτροπον* is resolved into *ὃς μάλα &c.* : Plat. Rep. p. 496 C τῶν πολλῶν ἱκανῶς ἰδόντες τὴν μανίαν καὶ ὅτι οὐδεὶς αὐτῶν οὐδὲν ὑγιὲς πράττει (=τὴν μανίαν καὶ τὸ μηδὲν ὑγιὲς πράττειν).

2. So long as these members of the sentence (subject, attribute, object) are in a simple form, as *the mortal man*, they generally are not resolved into dependent sentences : or if so, it is for the purpose of giving emphasis to the sentence : but when they stand in a compound form, as *The complete victory of Cyrus over his enemies*—the expansion of one or more of these elements is natural, and if the compound subject, attribute, or object comprehends many notions within itself, the clearness and flow of the whole sentence is improved by its being resolved into clauses.

3. The subordinate construction is not so frequently used in Greek as it is in English, and most modern languages : our participles do not possess the same powers, so that where the Greeks use with great brevity and facility of expression a participle, we use a dependent sentence, which perhaps is more accurate, as giving the nature of the relation, and the notions of mode and time—though probably the Greeks did not feel this want themselves, from the wonderful power they possessed, of determining from the context the particular nature and properties of any part

or member of a sentence. Compare “*when he had done this he departed*” with “*ταῦτα πράξας ἀπέβη*”—“*when spring is come*”—with “*ἔαρος ἐλθόντος*” &c.

Sorts of dependent Sentences.—Conjunctions.

§. 795. 1. As the subject, attribute, object, are expressed by substantives, infinitives, adjectives, participles, and adverbs, it follows that dependent sentences are resolutions of

a. A substantive, or infinitive used as a substantive.—*Substantival sentences.*

β. An adjective or participle.—*Adjectival sentences.*

γ. Adverbs, or cases of substantives used as adverbs.—*Adverbial sentences.*

Under substantival sentences we must class interrogative dependent sentences, as being in reality the object of the governing verb; as, *he asked me whether he was returned*=*he asked after his return.*

2. Though the cases of substantives express the adverbial notions of place, time, reason, means, mode and manner; as, αἰθίρι ναίει, τοῦ Κύρου βασιλεύοντος τοῦτο ἐγένετο, ὄβρι, yet we consider as substantival sentences those sentences only, which are resolutions of substantives forming the subjects or the immediate objects of the action of the verb, and without which its meaning is indefinite; as, ἤγγειλε τὸν τοῦ πατρὸς θάνατον: while those which express any of the above-mentioned adverbial notions are termed *adverbial sentences.*

3. This subordinate relation of one sentence to another is signified by the conjunctions, as opposed to the copulative particles: these conjunctions stand to sentences in the same relation as prepositions to single notions, as defining the relations between them: to these we must add the relative pronoun, which represents the inflexions of an adjective or participle. The conjunctions as well as the relative pronouns are properly correlatives, (or words used as correlatives,) referring to some demonstrative, (or word used as demonstrative,) in the principal clause; and as these two, the demonstrative and the relative, as it were, dovetail into each other, they represent very well the logical unity of the two sentences: οὗτός ἐστιν ὁ ἀνὴρ, ὃν εἶδες· τὸ ῥόδον, ὃ ἀνθεῖ ἐν τῇ κήπῳ, κάλλιστόν ἐστιν· ἔλεξε τοῦτο, ὅτι (Homer, ὅ) ὁ ἀνθρώπος ἀθάνατός ἐστιν; τοῖος,

οἷος ; ὅσῳ—τοσούτῳ : ὡς προέλεξα, οὕτως ἐγένετο· οὕτω καλῶς πάντα ἔπραξεν, ὥστε ἐπαίνου μεγίστου ἄξιός ἦν· ὅτε ὁ Κῦρος ἦλθε, τότε πάντες μεγάλως ἐχάρησαν· ἔμεινε μέχρι τούτου, οὐ ὁ βασιλεὺς ἐπῆλθεν : σο τόφρα, ὅτε—τότε, ὅφρα, &c. ἐν τούτῳ τῷ χρονῷ, ὅτε : but when no particular emphasis is required, the demonstrative is omitted ; as, ἔλεξεν, ὅτι ὁ ἄνθρωπος ἀθάνατός ἐστιν—καλῶς πάντα ἔπραξεν, ὥστε—ὅτε ὁ Κῦρος ἦλθε, πάντες μεγάλως ἐχάρησαν—ἔμεινε μέχρις οὐ ὁ βασιλεὺς ἐπῆλθεν : and even both the pronouns are omitted ; as, ἔμεινε μέχρι ὁ βασιλεὺς ἐπῆλθεν—ἀπέβη πρὶν ὁ βασιλεὺς ἐπῆλθεν.

Means of distinguishing the sorts of dependent Sentences.

§. 796. The dependent sentences are known one from the other partly by the demonstrative, either expressed or supplied, in the principal clause, (a substantival demonstrative denoting a substantival sentence, &c.) or by the conjunctions by which the dependent clause is introduced ; but these last are not certain guides : for instance, ὥστε may introduce an adverbial, as οὕτω καλός ἐστιν, ὥστε θαυμάζεσθαι (= θαυμασίως καλός ἐστιν), or a substantival sentence, as Hdt. VII. 6 ἀνέπεισε Ξέρξεα, ὥστε ποιεῖν ταῦτα=ἀνέπεισε Ξέρξεα ποιεῖν (accusative, as in ἀνέπεισε Ξ. τοῦτο). In this case we must determine by the context what sort of demonstrative is to be supplied in the principal clause, and thence determine the nature of the dependent : οὕτω (adverbial demonstr.) καλός ἐστιν, ὥστε θαυμάζεσθαι,—ἀνέπεισε Ξέρξεα τοῦτο (substantival demonstr.) ὥστε ποιεῖν ταῦτα. The exact force of each conjunction will be elsewhere explained. It will be sufficient to say at present that

I. Substantival sentences expressing an *assertion*, are introduced *a.* by ὅτι and ὡς, *that* ; *b.* expressing an *aim*, by the final conjunctions ἵνα, ὅπως, ὥς, ὅφρα, ὅπως μή, and *c.* the interrogative substantival sentences by ἥ, ὅρα, πότερον, ὅστις, ὅποιος, ὅπόσος, &c.

II. Adjectival sentences by the relative pronouns ὅς, ὅστις, οἷος, ὅσος, &c.

III. Adverbial sentences by *a.* local adverbs ; as, οὐ, ὅθεν, οἱ, &c. *b.* temporal conjunctions, as ἐπεὶ, ἐπειδὴ, ὡς (*when*), ὅτε, ἐπὶν, ἐπειδὴν, ὅταν, &c.—ἡνίκα, ὁπότε, ἕως, πρὶν, ὅφρα ; *c.* by the causal conjunctions, ὅτι, διότι : *d.* hypothetical conjunctions, εἰ, ἐάν (ἤν, ἂν) ; *e.* consequential, ὥστε, ὡς, *so that* ; *f.* comparative, ὡς, ἄς, ὅπως, ὥσπερ—(οὕτως) ; ὅσῳ—(τοσούτῳ). *g.* modal, as ὅπως, ὡς, &c.

General remarks on the Moods and Tenses in the dependent Sentences.

§. 797. 1. Of course the moods have the same force and meaning in the dependent as in the principal clauses, (§. 410.) but there are certain peculiarities of construction of the moods, applicable to the different sorts of dependent sentences, which will be treated of here.

2. With regard to the tenses, it may be laid down as a general rule—that the time in the dependent clause refers to and is determined, not by the time present to the speaker, but by the time of the principal clause; so that if the verb of the principal clause express a time present, past, or future to the time then present to the speaker, (and hence is either in pres. pft. or fut.,) the verb of the dependent clause is also in the pres., pft., or fut., as the case may be; as, ἀγγέλλεται, ὅτι οἱ πολέμοι φεύγουσιν—ἡγγέλται, ὅτι οἱ πολέμοι πεφεύγασιν—ἀγγελθήσεται, ὅτι οἱ πολέμοι φεύγονται. The pft. may be supplied by the aorist (§. 404.) ἔφυγον.—When a future dependent verb should stand in the conjunct., the pres. or aor. conj. supplies the place of the fut. conj., which does not exist: τοῦτο λέγω, τοῦτό μοι λέλεκται, τοῦτο λέξω, ἵνα γινώσκῃς or γνῶς.

Obs. 1. It may be as well to remind the student that the principal tenses are *Present—Perfect—Future*: the historic, the *Imperfect—Aorist—Pluperfect*: that the conjunctive is the subjunctive mood of the Principal—the optative the subjunctive mood of the Historic Tenses.

3. When the verb of the principal clause is in an historic tense, (impft., plpft., or aorist used as plpft.) the verb of the dependent clause is either in the impft. (ind. or opt.) or plpft., (ind. or opt.) or aorist (ind. or opt.), or the future opt., (for which, however, the fut. ind. is very often used), according as the verb is to represent the action as present, perfect, or future to past time. The impft. opt., and the aorist opt., are generally used instead of the future opt.: thus ἡγγέλλετο, ἡγγέλτο or ἡγγέλθη, ὅτι οἱ πολέμοι ἔφευγον, ἐπεφεύγεσαν or ἔφυγον, ὅτι οἱ πολέμοι φεύγοντο or φεύγονται—τοῦτο ἔλεγον, τοῦτό μοι ἐλέλεκτο, ἵν' εἰδείης—ἐδίδουν, ἐδεδάκειν, ἔδωκά σοι τὸ βιβλίον, ἵνα λάβῃς.

Obs. 2. When the principal verb is in the future, and the dependent verb is to express something which *will* be past in reference to that future verb,

it does not stand, as in Latin, in the *fut. exactum* ; but if the thing is to be represented as really in existence, in the aorist ind. ; as, *εἰ τοῦτο ἐποίησας*, or in the *fut. ind.*, as if the notion were simply future, *εἰ τοῦτο ποιήσεις*, and the notion of the perfection of the action lost sight of ; or if merely a supposition is to be signified, in the conj. aor. ; as, *ἐὰν τοῦτο ποιήσῃς*, *πορεύσομαι*. Cf. §. 407. *Obs.* 2.

4. Very often however the tense of the dependent verb is not determined by the time of the principal verb, but by the time present to the speaker, so that the same tense or mood follows an historic tense which would follow one of the principal tenses : Xen. *Anab.* II. 1, 3 οὔτοι ἔλεγον, ὅτι Κῦρος — τέθηκεν : Id. *Cyr.* I. 2, 3 ἐπεμέλετο ὁ Κῦρος, ὅποτε συσκηνοῖεν, ὅπως εὐχαριστότατοι — λόγοι ἐμβληθήσονται : Hdt. I. 29 Σόλων ἀπεδήμησε ἔτεα δέκα, ἵνα δὴ μὴ τινα τῶν νόμων ἀναγκασθῇ λύσαι τῶν ἔθετο : (§. 806. 2.) By this construction a certain vigour is imparted to the sentence, that which is past being represented as in our presence, that which has happened as happening before our eyes.

5. But also after the principal tenses we find an historic tense in the dependent clause. *a.* When the dependent clause stands in such relations to another dependent clause, that its time is decided by it, not by the time of the principal verb : Demosth. p. 118, 30 ἴσῃς, ὅτι, ὅσα μὲν ὑπὸ Λακεδαιμονίων ἢ ὑφ' ἡμῶν ἐπασχον οἱ Ἕλληνες, ἀλλ' οὖν ὑπὸ γνησίων γε ὄντων τῆς Ἑλλάδος ἡδικοῦντο. This also takes place when the verb of the dependent clause has conditions annexed to it by another sentence : φημί, ὅτι, εἰ τοῦτο λέγοις, ἀμαρτάνοις ἄν — φημί, ὅτι, εἰ τοῦτο ἔλεγες (ἔλεξας), ἡμαρτες ἄν. *b.* When a past action is at the present time spoken of as past : Demosth. p. 41, 4 λογισάσθω (taken as present) μέντοι τοῦθ', ὅτι εἶχόμεν ποτε ἡμεῖς — Πύδναν — καὶ πολλὰ τῶν μετ' ἐκείνου νῦν ὄντων ἐθνῶν αὐτονομούμενα καὶ ἐλεύθερα ὑπῆρχε, καὶ μᾶλλον ἡμῶν ἐβούλετ' ἔχειν οἰκείως ἢ 'κείνῃς : Hdt. III. 89 λέγουσι (said) Πέρσαι, ὡς Δαρείους μὲν ἦν ἀπηλός· Καμβύσης δὲ, δεσπότης· Κῦρος δὲ, πατὴρ· ὁ μὲν, ὅτι ἐκαπήλευε πάντα τὰ πρήγματα· ὁ δὲ, ὅτι χαλεπός τε ἦν καὶ ὀλίγωρος· ὁ δὲ, ὅτι ἡπιός τε καὶ ἀγαθὰ σφι πάντα ἐμχανήσατο.

Remarks.

Interchange of the Clauses.

§. 798. 1. *a.* A substantival sometimes assumes the form of a principal clause, the word expressing the dependent relation being omitted, but only when the verbs οἶμαι, οἶδα, δοκῶ, ὁρᾷς, ὁρᾷτε precede : Thuc. I. 3 δοκεῖ δέ μοι, (ὅτι sc.) οὐδὲ τοῦτομα τοῦτο ξύμπασά πω εἶχεν : Plat. *Protag.* p. 336 B ἀλλ' ὁρᾷς, ἔφη, ὃ Σώκρατες, δίκαια δοκεῖ λέγειν Πρωταγόρας : Xen. *Hieron.*

I. 16 ἀλλ' ὁρᾷς, ἐκείνῳ γ' οὐκ ἂν ἐτι πείσαις ἀνθρώπων οὐδένα. We must not include here the passages where οἶμαι, &c. are little more than adverbs.

b. An adverbial is used for a substantival clause : θαυμάζω, εἰ σὺ ταῦτα ποιεῖς for ἐτι ταῦτα ποιεῖς = θαυμάζω σε ποιῶντα : Eur. Hipp. 424 f. δουλοῖ γὰρ ἄνδρα (τοῦτο), κὰν θρασύπλαγχνός τις ᾖ, ὅταν ξυνειδῇ μητρὸς ἢ πατρὸς κακά.

c. An adjectival clause is used for a substantival : ἦλθον οἱ ἄριστοι ἦσαν (for ἦλθον ἄνδρες, οἱ ἄριστοι ἦσαν) : ἐπεμψεν οἱ ἄριστοι ἦσαν (for ἐπ. τοὺς ἄνδρας, οἱ ἄρ. ἦσαν).

Parenthesis.

2. We must not include in the dependent sentences those words or clauses which are inserted in a passage without in any way influencing the construction ; they form indeed part of the whole thought, as expressed in language, but seem to represent a notion or notions which did not belong to it as it was originally formed, but come into the mind as the thought is passing through, to explain, or modify, or lay emphasis on it, and interrupt for a time the original train of thought, which however returns when the interruption is over ; they are not really connected with either what goes before or follows, and standing as it were alone in the mind, in the middle of the thought, they stand alone in the sentence without in any way influencing its construction : Plat. Phæd. p. 60 A κατελαμβάνομεν τὸν μὲν Σωκράτη ἄρτι λελυμένον, τὴν δὲ Ξανθίππην—γυγνώσκεις γάρ—ἔχουσάν τε τὸ παιδίον αὐτοῦ καὶ παρακαθήμεν. Here belong οἶμαι, οἶδα, δοκῶ, ὁρᾷς, ὁρᾷτε : Arist. Thesmoph. 490 ταῦτ' οὐδεπώποτ' εἰφ', ὁρᾷτ', Εὐριπίδης : Ibid. 496 ταῦθ', ὁρᾷς, οὐδεπώποτ' εἶπεν. Interjections also and the vocative may be looked upon as in a parenthesis.

Substantival Clauses.

§. 799. 1. The substantival clause supplies the place of the subject (nom.), or object of the verb in gen., instrumental dat., and accus. In many instances a demonstrative in the principal clause marks for which of these cases the substant. clause stands, in others it must be discovered from the context ; as, (Nom.) ἐτι ὁ ἄνθρωπος θνητός ἐστι, (τοῦτο) δὴλόν ἐστιν.—(Gen.) (τούτου) πολλάκις ὁ Σωκράτης ὑπέμνησε τοὺς αὐτῷ συνόντας, ἐτι ὁ ἄνθρωπος θνητός ἐστιν.—(Acc.) πάντες ἴσασι (τοῦτο), ἐτι ὁ ἄνθρωπος θνητός ἐστιν.—(Instrumentalis) ἐλυπήθη (τούτῳ), ἐτι ὁ ἄνθρωπος θνητός ἐστιν.

2. The substantive which is resolved into the substantival clause, would stand generally in the cognate accusative (§. 548. 2.) ; and substantival clauses are divided into those introduced by ἐτι or ὡς (*that*), expressing a fact, and those introduced by the final conjunctions ἵνα, ὅπως, ὥς (*so that*), ὅφρα, expressing an aim.

Substantival Clauses with ὅτι, ὥς.

§. 800. Substantival clauses introduced by ὅτι (for which Homer also uses ὃ) and ὥς, sometimes ὅπως (and poet. οὐνεκα, trag. ὁδοῦνεκα for ὅτι, *that*), all of which we translate by *that*, stand for the cognate accusative which follows verbs of mental or sensual perception; as, ὁρᾶν, ἀκούειν, νοεῖν, μανθάνειν, γινώσκειν &c. (§. 561. 575.), or the setting forth the same; as, λέγειν, δηλοῦν, δεικνύναι, ἀγγέλλειν (§. 566.).

Construction of ὅτι, ὥς, &c.

§. 801. 1. The verb of the substantival clause may be in

a. Any tense of the Indicative.

b. In the Subjunctive of the Historic Tenses (Optative).

c. In the Subjunctive of the Principal Tenses (Conjunctive).

d. In the Historic Tenses of the Indicat., and in the Conj. or Opt. with ἄν.

2. The use of the moods in these sentences seems to depend on the following principles:

Any event may be represented by language either as a physical fact, or as a mental act—as having an actual existence in the external world, or as having only a mental existence in the shape of a *belief, impression, conception*, or some other act of the mind.

If the event is to be represented in the former light, it is spoken of in the *Indicative* (see §. 410.); if in the latter, it is in the *Optative*.

Indicative and Optative.

§. 802. 1. Hence the indicative is used in any of its tenses, when a fact or certainty is spoken of.

2. The optative, where the thing spoken of is represented as an uncertainty, a supposition.

3. After verbs of *saying or telling, shewing, setting forth*:

a. The indicative is used, when the principal verb being in the present (not the historic present), the notion of the dependent verb is spoken of as a fact, as if it were in the speaker's presence, of which therefore he can speak with certainty; as, οἶται or

λέγει, ὅτι νοσεῖς—ὅτι οἱ πολέμοι πεφεύγασιν (ἀπέφυγον)—ὅτι μάχη γενήσεται.

b. The indicative is used after the historic tenses, when the writer introduces a person making some statement, and proceeds to give it as a fact stated in that person's own words, which are quoted; the thing so spoken of being considered in the view in which the speaker looked at it, viz. as a fact, of the certainty of which he had no doubt; as, Xen. Cyr. I. 4, 7 οἱ δ' ἔλεγον, ὅτι ἄρκτοι—πολλοὺς ἤδη διέφθειραν. So after verbs of *denial*, the indicative would generally be used, as the denial, to be effective, must generally be of the *fact*: Thuc. I. 86.

4. The optative is used, when the writer introduces a person making some assertion, which he adopts, but works it up in his own words, representing it in the relation in which it stands to himself; not expressly as an external fact of which he has no doubt, but as an assertion of another, existing for him only as being received by his mind; as, οἱ δ' ἔλεγον, ὅτι ἄρκτοι πολλοὺς ἤδη διαφθείρειν. (See *Oratio Obliqua*, §. 884.)

5. So the indicative is used, when the speaker wishes to express some former thought or saying of his own, of the truth of which he had no doubt; as, ἔλεξά ποτε, ὅτι οἱ Ἕλληνες τοὺς Πέρσας νικήσουσιν. The optative is used, when the speaker repeats some former saying of his own as if it were another person's, so that he means to express nothing as to the certainty thereof: Plat. Gorg. p. 461 Α ἐκείνους εἶπον τοὺς λόγους, ὅτι εἰ μὲν κέρδος ἡγοῖο εἶναι—ἄξιον εἶη διαλέγεσθαι^a.

6. Hence in a sentence where two assertions depend on the same verb, if one is to be represented as certain, the other merely as something probable, or when an actual *fact* (ind.) is to be contrasted with something which is merely a *supposition*, *crotchet* or *theory* (opt.), the indicative and optative are interchanged: Thuc. II. 80 λέγοντες ὅτι—κρατήσουσι, καὶ ὁ περίπλους οὐκέτι ἔσοιτο Ἀθηναίους ὅμοιος; Plat. Phæd. p. 95 D πάντα ταῦτα μηνύειν ὅτι δὲ πολυχρόνιον ἔστι ἡ ψυχὴ καὶ—ταλαιπωρουμένη δὴ τοῦτον τὸν βίον ζῆν: Hdt. I. 111 ὥς ἄρα Μανδάνης τε εἶη παῖς (*the man's supposition*)—καὶ μιν Ἀστυάγης ἐντέλλεται ἀποκτεῖναι (*what Harpagus had told him*).

Obs. 1. The same rules hold good also with nouns which imply *speaking*, *saying* or *telling*, &c.: γνώμη Hdt. IX. 41: λόγος Plat. Phæd. p. 86: ἔκφασις Hdt. VI. 129: πρόφασις Id. IV. 136: πίστις Thuc. I. 136: χρῆ-

^a Stallb. ad loc.

σμος Hdt. VII. 6; verbs of *blaming*, καίζω Thuc. II. 21; or with words used metaphorically, as δηλοῦν, μνησκειν, of things without speech.

7. With verbs of *hearing, asking, receiving in answer that—learning that* :

a. The indicative is used, when the writer wishes to express the thing heard, the question asked, or the answer given, in the shape of a fact, just as he heard it from his informant; as, Hdt. VII. 157 τὸν γὰρ ἐπιόντα πάντως κου πυθάνεαι ὅτι Πέρσης ἀνὴρ μέλλει κ. τ. λ.

b. The optative is used, when the writer adopts the thing heard, or the answer given, and works it up in his own words, not representing it as a fact in the words of the informant, but as a conception founded on an assertion of another person, on the certainty of which he wishes to express nothing; as, Hdt. III. 140 πυθάνεται (hist. pres.) ὁ Συλοσῶν ὡς ἡ βασιλεὴς περιεληλύθει ἐς τοῦτον τὸν ἀνδρα. (See *Oratio Obliqua*.)

Obs. 2. The same interchange takes place between the ind. and opt. as with verbs of *saying*, &c. See examples of this interchange below, γ.

8. With verbs of *mental persuasion, understanding, feeling*, or words which imply the same, as δηλος, ἀληθής &c.

The indicative is used, when the persuasion is to be represented as amounting to a certain conviction; and therefore the thing spoken is stated as an actual fact: εἰ ᾔδει, ὅτι ταῦτα ἐπραξας or πράξεις—δηλον ἦν, ὅτι οἱ βάρβαροι ὑπὸ τῶν Ἑλλήνων ἐνίκηθησαν or νικηθήσονται. The optative, when it is only a suspicion, or a persuasion of the probability of any thing falling short of being an actual fact; as, Hdt. III. 68 ὁ Ὀράνης πρῶτος ὑπόπτευσεν τὸν μάγον, ὡς οὐκ εἴη ὁ Κύρου Σμέρδις, ἀλλ' ὅσπερ ἦν.

Obs. 3. The same interchange also takes place here. See examples, γ.

9. a. Indicative: Il. ο, 248 οὐκ αἶψας, ὃ (i. q. ὅτι) με βάλεν Αἴας: Il. θ, 140 ἢ οὐ γινώσκεις, ὃ τοι ἐκ Διὸς οὐχ ἔπειτ' ἀλήκη; Il. λ, 408 οἶδα γὰρ, ὅτι κακοὶ μὲν ἀποίχονται πολέμοιο: Hdt. III. 74 κείνον δ' ἐκέλευον ἀναβάνα ἐπὶ πύργον ἀγορεύσαι, ὡς ὑπὸ τοῦ Κύρου Σμέρδιος ἄρχονται: Ibid. 62 οὐκ ἔστι ταῦτα ἀληθέα, ὅπως (i. q. ὡς) ποτέ σοι Σμέρδις ἀδελφεὸς ὁ σὸς ἐπανέστηκε: Thuc. I. 27 ἄγγελοι ὅτι πολιορκοῦνται: Xen. Cyr. I. 4, 7 οἱ δ' ἔλεγον, ὅτι ἄρκτοι—πολλοὺς ἤδη πλησιάζαντας διέφθειραν: Ibid. 3, 11 εἰθ' ὁπόταν ἤκη ἐπὶ τὸ δεῖπνον, λέγομι' ἂν, ὅτι λούται (ὁ Ἀστυάγης)· εἰ δὲ πάντ' σπουδάζει φαγεῖν, εἶπομι' ἂν, ὅτι παρὰ ταῖς γυναῖξιν ἔστιν.

β. Optative: Hdt. III. 140 πυνθάνεται (hist. pres.) ὁ Συλοσῶν, ὡς ἢ βασιλῆτῃ περιεληλύθει ἐς τοῦτον τὸν ἄνδρα: Id. VI. 23 ἀναπείθει (hist. pres.) ὡς χρεῶν εἴη Καλὴν μὲν Ἀκτὴν—ἔαν χαίρειν: Ibid. 29 Περσίδα γλῶσσαν μετεῖς καταμηνύει ἐωῦτόν, ὡς εἴη Ἰστιαῖος ὁ Μιλήσιος: Id. VII. 6 χρησμὸν, ὡς αἱ ἐπὶ Λήμνῳ ἐπικείμεναι νῆσοι ἀφανίζοιτο (for ἀφανίζονται) κατὰ τῆς θαλάσσης: Ibid. ἔλεγε τὸν τε Ἑλλησποῖτον ὡς ζευχθῆναι χρεῶν εἴη ὑπ' ἀνδρὸς Πέρσεω: Thuc. I. 72 ἔδοξεν αὐτοῖς παριτητέα ἐς τοὺς Λακεδαιμονίους εἶναι, δηλῶσαι περὶ τοῦ παντός, ὡς οὐ ταχέως αὐτοῖς βουλευτέον εἴη: Xen. M. S. II. 6, 13 ἄλλας δέ τινας οἶσθα ἐμφθάς; οὐ' ἀλλ' ἤκουσα, ὅτι Περικλῆς πολλὰς ἐπίσταιτο: Id. Cyr. I. 1, 3 ὅτε μὲν δὴ ταῦτα ἐνεθυμούμεθα, οὕτως ἐγινώσκομεν περὶ αὐτῶν, ὡς ἀνθρώπῳ πεφυκότε πάντων τῶν ἄλλων ῥῶον εἴη ζῶων ἢ ἀνθρώπων ἀρχεῖν.

γ. Indicative and Optative: Hdt. III. 43 ἐπιλεξάμενος δὲ ὁ Ἄμασις τὸ βιβλίον τὸ παρὰ τοῦ Πολυκράτους ἦκον ἔμαθε, ὅτι ἐκκομίσαι τε ἀδύνατον εἴη ἀνθρώπῳ ἄνθρωπον ἐκ τοῦ μέλλοντος γίνεσθαι πρήγματος, καὶ ὅτι οὐκ εὖ τελευτήσῃ μᾶλλον Πολυκράτης: Ibid. 61 οὗτος δὴ ὦν οἱ ἐπ' ἀνέστη, μαθὼν τε τὸν Σμέρδιος θάνατον, ὡς κρύπτοιο γενόμενος καὶ ὡς ὀλίγοι τε ἦσαν οἱ ἐπιστάμενοι αὐτὸν Περσέων, οἱ δὲ πολλοὶ περιέοντα μιν εἰδείσαν: Thuc. II. 80 λέγοντες, ὅτι—κρατήσουσι, καὶ ὁ περίπλους οὐκέτι ἴσοιτο Ἀθηναίοις ὅμοιος: Xen. Anab. II. 1, 3 οὗτοι ἔλεγον, ὅτι Κύρος μὲν τέθηκεν, Ἀριαῖος δὲ πεφενγῶς—εἴη καὶ λόγοι, ὅτι ταύτην τὴν ἡμέραν περιμείνειεν ἂν αὐτούς: Hdt. III. 71 ἐγὼ ταῦτα ἐδόκεον αὐτὸς μόνος ἐπίστασθαι, ὅτι τε ὁ μάγος εἴη ὁ βασιλεύων, καὶ Σμέρδις ὁ Κύρου τετελεύτηκε.

Obs. 4. Ὃς or ὅτι may naturally be omitted before the indicative, the words then appearing as a mere quotation, and even before the optative, the conjunction being supplied by the mind: Hdt. IV. 135 προφάσιος τῆσδε δηλαδὴ. αὐτὸς μὲν σὺν τῷ καθαρῷ τοῦ στρατοῦ ἐπιθήσεσθαι μέλλοι τοῖσι Σκύθησι: and also in these interchanges ὡς or ὅτι is omitted before the optative^a, even where it stands at some distance from the indicative: Id. VII. 168 φρίζοντες ὡς οὐ σφί περισπτεά ἐστὶ ἡ Ἑλλὰς ἀπολλυμένη^b ἦν γάρ κ. τ. λ.—ἀλλὰ τιμωρητίον εἴη, as Plat. Phæd. p. 95 C. This is especially the case, where the writer after giving some statement, answer, information, or conviction, as it was given or conceived by the person himself, goes on to give the probable grounds on which it was or might be supported, introducing the optative by γάρ^b: Plat. Phileb. ἤκουον—ὡς ἢ τοῦ πείθειν δύναμις πολὺ διαφέρει πασῶν τεχνῶν πάντα γὰρ ὑφ' αὐτῶν δουλοῖ: so Phæd. p. 86 A. Rep. p. 420 C.

Obs. 5. As the indicative, when used as *quoting* the words of the person speaking of something, gives to the sentence more of the appearance of the *oratio recta*, it often happens that the construction is changed to the *oratio recta*, instead of the *oratio obliqua*, the dependence of the sentences

^a Matth. 529. 3. Stallb. Plat. Phæd. p. 95 C.

^b Stallb. Plat. Phæd. p. 86 A.

being wholly or partially done away : Plat. Symp. p. 175 A ἤκειν ἀγγέλλοντα, ὅτι Σωκράτης οὗτος ἀναχωρήσας ἐν τῷ τῶν γειτόνων προθύρῳ ἕστηκε ; " κάμου καλοῦντος οὐκ ἐθέλει εἰσιέναι : " Xen. Cyr. I. 4, 28 ἐνταῦθα δὴ τὸν Κύρον γελᾶσαι τε ἐκ τῶν πρόσθεν δακρύων καὶ εἰπεῖν αὐτῷ ἀπώντα θαρρεῖν, ὅτι παρίσται αὐτοῖς ὀλίγου χρόνου· ὥστε ὅρᾳ σοι ἐξέσται κἂν βούλῃ ἀσκαρδαμνεῖ.

Obs. 6. Whence ὅτι is used even where the words of another, speaking in the first or second person, of himself, or to some one else, are introduced ; as, Xen. Cyr. III. 1, 8 εἶπε δ', ὅτι Εἰς καιρὸν ἤκεις, ἔφη : Thuc. I. 137 δηλοῖ δὲ ἡ γραφή ὅτι Θεμιστοκλῆς ἤκω : Il. v. 10 : even before an imperative ; as, Plat. Crit. p. 50 C ἡ ἱροῦμεν πρὸς αὐτοὺς, ὅτι ἡδίκηαι γὰρ ἡμᾶς ἡ πόλις καὶ οὐκ ὀρθῶς τὴν δίκην ἔκρινε ;—immediately afterwards ἵσως ἂν εἴποιεν (οἱ νόμοι), ὅτι, ὦ Σώκρατες, μὴ θαύμαζε τὰ λεγόμενα.

Optative and Indic. of historic tenses with ἂν.

§. 803. 1. "Ἄν is used in these substantival clauses with the optative as in simple sentences, the form being used in which the notion would have been originally expressed, though the person is changed : Thuc. V. 9 οὐκ ἂν ἐλπίσαντας ὡς ἂν ἐπεξέλθοι τις αὐτοῖς : the form of the hope was οὐκ ἐπεξέλθοι τις ἡμῖν : Xen. Anab. I. 6, 2 καταλλαγείς δὲ οὗτος Κύρῳ, εἶπεν, εἰ αὐτῷ δοίῃ ἱππέας χιλίους, ὅτι τοὺς προκατακόντας ἱππέας ἢ κατακαίνοι ἂν (original form κατακαίνουμι ἂν) ἐνεδρεύσας, ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι, καὶ κωλύσειε τοῦ κάειν ἐπιόντας : Id. Cyr. I. 6, 3 μέμνημαι ἀκούσας πότε σου, ὅτι εἰκότως ἂν καὶ παρὰ θεῶν πρακτικώτερος εἴη, ὥσπερ καὶ παρὰ ἀνθρώπων, ὅστις μὴ, ὅποτε ἐν ἀπόροις εἴη, τότε κολακεύοι, ἀλλ' ὅτε τὰ ἄριστα πράττοι, τότε μάλιστα τῶν θεῶν μεμνῶτο (the condition lies in ὅστις μὴ κ. τ. λ.) : Demosth. p. 851, 22 οἶδα οὖν, ὅτι πάντες ἂν ὁμολογήσαιτε.

2. "Ἄν with ὅτι and the historic tenses of the indic. is used when the verb of the dependent sentence is represented as depending on a condition which is supposed not to take place : Demosth. p. 830, 55 εἰ μὲν ὁ πατὴρ ἠπίσται τούτοις, δῆλον, ὅτι οὐτ' ἂν τὰλλα ἐπέτρεπεν, οὐτ' ἂν ταυθ' οὕτω καταλιπὼν αὐτοῖς ἔφραζεν : or in some other of the uses of ἂν with ind. in simple sentences ; as, Hdt. VIII. 119 δκως οὐκ ἂν ἴσον πληθὸς ἐξέβαλεν κ. τ. λ.

Remarks.

§. 804. 1. In the passive and impersonal verbs the substantival clause is the grammatical subject, though logically it is the object : λέγεται, ὅτι οἱ πολέμοι ἀποσπεφύγασιν—Δηλὸν ἔστιν, ὅτι ὁ ἄνθρωπος θνητός ἐστιν.

2. But these impersonal forms become personal, by making the subject of the subst. clause the subject of the impersonal verb in the principal clause, whereby the two clauses are more closely connected : Thuc. I. 93 καὶ δῆλη ἡ οἰκοδομία ἐστὶ καὶ νῦν ἔστιν, ὅτι κατὰ σπουδὴν ἐγένετο : Plat. Crit. p. 46 D νῦν δὲ κατὰδῆλος ἄρα ἐγένετο, ὅτι ἄλλως ἐνεκα λόγου εἰλέγετο : Id.

Phæd. p. 64 B καὶ σφάς γε οὐ λελήθασιν, ὅτι ἀξιοὶ εἰσι τοῦτο πάσχειν^a : Xen. Œcon. I. 19 ὅτι πονηρότατοί εἰσι, οὐδέ σε λανθάνουσιν.

3. When ὅτι (or ὡς) is separated from the clause to which it belongs by a parenthetical sentence, the conjunction is sometimes repeated, either accidentally or for the sake of clearness : Hdt. III. 71 ἴστε, ὑμῖν ὅτι, ἢν ὑπερπέσῃ ἡ νῦν ἡμέρη, ὥς οὐκ ἄλλος φθὰς ἐμεῦ κατήγορος ἔσται : Xen. Anab. V. 6, 19 λέγουσιν, ὅτι, εἰ μὴ ἐκποριοῦσι τῇ στρατιᾷ μισθόν, ὥστε ἔχειν τὰ ἐπιτήδεια ἐκπλέοντας, ὅτι κινδυνεύσει μέναι τσαυτῇ δύναμις ἐν τῷ Πόντῳ : Id. Cyr. V. 3, 30 ἴσως κἀκείνο ἐννοεῖται, ὥς, εἰ—ὅφ' ἡμῶν ἀπολούνται, ὅτι τάχα οὐδὲνα εἰκὸς σὺν αὐτῷ βούλεσθαι : Plat. Rep. p. 470 D σκόπει δὲ, εἰπον, ὅτι ἐν τῇ νῦν ὁμο-λογουμένη στάσει, ὅπου ἂν τι τοιοῦτον γίνηται καὶ διαστή πόλις, ἰὰν ἑκάτεροι ἑκατέρων τέμνωσιν ἀγροὺς καὶ οἰκίας ἐμπιπρῶσιν, ὥς ἀλιτηριώδης τε δοκεῖ ἡ σὺδ-σις εἶναι^b.

4. Sometimes a substantive in one clause is followed by a substantival clause in another, both depending on the same verb : Thuc. I. 82 μήτε πόλεμον ἄγαν δηλοῦντας μήθ' ὥς ἐπιτρέφομεν.

5. Instead of this construction with ὅτι or ὡς, the infinitive with accusative may be used, or the participle ; and the difference between these three constructions, whereby this relation of the object to the verb may be expressed, is so little material, that we find all three in the same author, to express just the same notion ; as, Hdt. VI. 63 ἐξαγγέλλει, ὥς οἱ παῖς γέγονε : Ibid. 65 ὅτε οἱ ἐξήγγειλε ὁ οἰκίτης παῖδα γεγονέναι : Ibid. 69 ὅτε αὐτῷ σὺ ἡγγέλθης γεγενημένος.

6. Hence it sometimes happens that we find in the same sentence the substantival clause and the infinitive after one and the same principal verb expressed or implied : Hdt. III. 75 ἔλεγε, τὸν μὲν Κύρου Σμέρδιν ὥς αὐτὸς ὑπὸ Καμβύσῳ ἀναγκαζόμενος ἀποκτείνε, τοὺς μάγους δὲ βασιλεῦναι : Thuc. III. 3 ἐσηγγέλθη γὰρ αὐτοῖς, ὥς εἴη Ἀπόλλωνος Μολόντος ἔξω τῆς πόλεως ἑορτή, ἐν ᾗ πανδημεὶ Μυτιληναῖοι ἑορτάζουσι, καὶ ἑλπίδα εἶναι ἐπειχθέντας ἐπιπε-σεῖν ἄφνω : Ibid. 25 καὶ ἔλεγε τοῖς προέδροις, ὅτι ἰσβολὴ τε ἅμα ἐς τὴν Ἀττικὴν ἔσται καὶ αἱ τεσσαράκοντα νῆες παρέσονται, ἃς ἔδει βοηθῆσαι αὐτοῖς : προαπο-πεμφθῆναι τε αὐτὸς τούτων ἕνεκα καὶ ἅμα τῶν ἄλλων ἐπιμελησόμενος : Xen. Cyr. I. 3. 13 ἡ δὲ (Μανδάνη) ἀπεκρίνατο, ὅτι βούλοιτο μὲν ἂν ἅπαντα τῷ πατρὶ χαρί-ζεσθαι, ἅκοντα μέντοι τὸν παῖδα χαλεπὸν νομίζειν (for νομίζοι) εἶναι καταλιπεῖν : Eur. Med. 777 sq. λέξω — ὥς καὶ δοκεῖ μοι ταῦτα, καὶ καλῶς ἔχειν (ἔχει Dind.) τυράννων κ. τ. λ.

7. Hence also it happens that although ὅτι or ὡς has been used as if to introduce a substantival clause, the verb which should depend upon it follows in the infinitive ; but this is only from the construction of the sentence having been interrupted by a parenthesis intervening between ὅτι and its verb : Xen. Cyr. I. 6, 18 λέγεις σύ, ἔφη, ὦ πάτερ, ὥς ἐμοὶ δοκεῖ, ὅτι, ὥσπερ οὐδὲ γεωργοῦ ἄργου οὐδὲν ὄφελος, οὕτως οὐδὲ στρατηγοῦ ἄργου οὐδὲν ὄφελος εἶναι : Id. Hell. II. 2, 2 εἶδες, ὅτι, ὅσῳ ἂν πλείους συλλέγῳσιν ἐς τὸ ἄστυ καὶ τὸν Πειραιᾶ, θάττον τῶν ἐπιτηδείων ἔνδειαν ἔσεσθαι : and also the participle : Thuc. IV. 37 γνοὺς δὲ ὁ Κλέων καὶ ὁ Δημοσθένης, ὅτι, εἰ καὶ ὅσοι οὐοὺν μᾶλλον ἐνδῶσουσιν, διαφθαρισμένους αὐτοὺς ὑπὸ τῆς σφετέρως στρατιᾶς, ἔπαυσαν τὴν μάχην : Thuc. I. 90 δηλοῦντες—ὥς δὲ τοῦ βαρβάρου, εἰ αὖθις ἐπέλθοι οὐκ ἂν ἔχοιτος ἀπὸ ἔχχυρό ποθεν ὀρμᾶσθαι. It seems as if the sentence was to have been ὡς, τοῦ βαρβάρου αὖθις ἐπελθόντος, οὐκ ἂν ἔχειν.

8. After the verbs μέμνημαι, οἶδα, ἀκούω, et similia, instead of a substan-

^a Stallb. ad loc.

^b Ibid.

tival clause introduced by *ὅτι* or *ὥς*, there not unfrequently follows an adverbial clause with *ὅτε* (poet. *ἤμος, ἥνικα*). This appears to arise from some ellipsis, as *τοῦ χρόνου*, which the very notion of *memory* implies; thus *μνήμη* (*τοῦ χρόνου*), *ὅτε ταῦτα ἔλεξας*: Lysias in Poliuich. p. 151, 34 *ἄξιον δὲ καὶ τούτους τοὺς συνδίκους εὖρους ἡμῖν εἶναι, ἐκείνου τοῦ χρόνου μνησθέντας, ὅτε—ἀνδρας ἀρίστους ἐνομίζετ'* εἶναι: so we say, *I remember when*: Il. ξ. 71 *ἦδεα μὲν γάρ, ὅτε πρόφρων Δαναοῖσιν ἄμυνεν*: Il. ο. 18 *ἢ οὐ μνήμη, ὅτε τ' ἐκρίμω ὑψόθεν*: Thuc. II. 21 *μνημημένοι καὶ Πλειστονόακτα—ὅτε ἰσθλὼν τῆς Ἀττικῆς ἐς Ἐλευσίνα—ἀπεχώρησε πάλιν*: Xen. Cyr. I. 6, 8 *μνήμημαι καὶ τοῦτο, ὅτε, σοῦ λόγοντος, συνεδόκει καὶ ἐμοὶ ὑπερμέγεθες εἶναι ἔργον τὸ καλῶς ἀρχειν*: Plat. Menon. p. 79 D *μνήμησαι δτ' ἐγὼ σοι ἀρτι ἀπεκρινάμην—*: Id. Legg. p. 782 C *τοῖναντίον ἀκούομεν ἐν ἄλλοις ὅτε οὐδὲ βοὺς ἐτολμῶμεν γένεσθαι*: Soph. O. T. 1133 *εὐ γὰρ οἶδ' ὅτι κίτοιδεν, ἤμος τὸν Κιθαιρῶνος τόπον—ἐπλησίαζεν*: Eur. Troad. 70 οἶδ' ἡνίκ' Ἀίας ἔλκε Κασάνδραν βία: so in other combinations; as, Il. ο. 207 *ἰσθλὼν καὶ τὸ τίτυκται, δτ' ἄγγελος αἶσιμα εἶδῃ* (subject). So sometimes in Latin, *memini, quum darem; vidi, quum prodiret; audiui eum, quum diceret*.

9. And similarly the substantival clause after verbs or sentences which express some mental emotion, as *θαυμάζω, ἀχθεσθαι, ἀγανακτεῖν, αἰσχύνεσθαι, μέμψεσθαι, δεῖνὸν ποιέεσθαι, δεῖνὸν ἔσθι, ἀγαπᾶν, φθονεῖν, αἰσχροὺν ἔσθι, &c.*, is introduced by *εἰ*, *if*, instead of *ὅτι*, when the object of this mental emotion is to be represented not as real, but as something possible, which the person can scarcely credit to be real: Eur. Alc. 199 *ἢ πού στενάζει τοῖσιδ' Ἀδμητος κακοῖς, ἐσθλῆς γυναικὸς εἰ στερηθῆναι σφε χρῆ*. So where the sentence conveys the notion of *wonder*: Soph. El. 824 *ποῦ πότε κερανοὶ Διὸς, —εἰ ταῦτ' ἐφορώντες κρύπτουσιν ἔκηλοι*. The Attic politeness, which prefers indirect to direct assertion, uses this idiom very frequently, even of a past and certain matter; as, Æsch. p. 337 (Reisk.) *οὐκ ἀγαπᾷ, εἰ μὴ δίκην ἔδωκεν*: Plat. Lach. p. 194 A *ἀγανακτῶ, εἰ οὕτωσι δ νοῶ μὴ οἷός τ' εἰμὶ εἰπεῖν*: Id. Rep. p. 343 E *τόδε ἐθαύμασα, εἰ ἐν ἀρετῇ καὶ σοφίᾳ τίθης μῆρι τὴν ἀδικίαν, τὴν δὲ δικαιοσύνην ἐν τοῖς ἐναντίοις^a*: Id. Phæd. p. 95 A *ἐθαύμαζον εἴ τ' ἔξει τις χρήσασθαι τῷ λόγῳ αὐτοῦ*: Demosth. p. 24, 23 *οὐ δὴ θαυμαστόν ἐστιν, εἰ στρατευόμενος καὶ πονῶν ἐκείνος (ὁ Φίλιππος)—ἡμῶν μελλόντων (cunctantibus)—περιγίγνεται*: Ibid. p. 25, 24 *ἀλλ' ἐκεῖνο θαυμάζω, εἰ Λακεδαιμονίους μὲν ποτε—ὑπὲρ τῶν Ἑλληνικῶν δικαίων ἀντήρατε (restitistis)—, νυνὶ δ' ὀκνεῖτε ἐξίεναι καὶ μέλλετε (cunctamini) εἰσφέρειν ὑπὲρ τῶν ὑμετέρων αὐτῶν κτημάτων*: Id. p. 52, 43 *θαυμάζω δ' ἔγωγε, εἰ μηδεὶς ὑμῶν μήτ' ἐνθυμεῖται, μήτε ὀργίζεται, ὀρῶν—τὴν μὲν ἀρχὴν τοῦ πολέμου γεγεννημένην περὶ τοῦ τιμωρῆσθαι Φίλιππον*: Id. Mid. 29 *οὐκ ἡσχύνθη, εἰ τοιοῦτο κακὸν ἐπάγει τῷ, that he, &c.*

10. Frequently instead of *ὅτι οὕτως*, we find the relative *ὥς*, and for *ὅτι τοιοῦτος*, or *ὅτι τόσος*, the relatives *οἷος, ὅσος*: Plat. Crit. p. 43 B *θαυμάζω αἰσθανόμενος, ὥς ἡδέως καθύδεις^b*: Ibid. σί—*εὐδαιμόνισα—, ὥς ῥαδίως αὐτὴν (τὴν ξυμφοράν) καὶ πρῶτος φέρεις*: Id. Phæd. p. 58 E *εὐδαίμων μοι ὁ ἀνὴρ ἐφαίνετο—ὥς ἀδεῶς καὶ γενναίως ἐτελεύτα*: Il. ε. 757 *Ζεῦ πάτερ, οὐ νεμεσίξῃ Ἄρει τάδε καρτερὰ ἔργα, ὀσσάτιόν τε καὶ οἷον ἀπώλεισε λαὸν Ἀχαιῶν for ὅτι τοσούτον καὶ τοιοῦτον*: Hdt. I. 31 *αἱ Ἀργεῖαι ἐμακάριζον τὴν μητέρα, οἷον τέκνον ἐκήρυσε*: Thuc. II. 41 *ἀγανακτῆσιν ὀφ' οἷων (ὅτι ὑπὸ τοιούτων κακοπαθεῖ.)* So Homer: σί ἀγορεύεις, οἶα μ' ἔοργας, οἷον ἄκουσεν, *pro iis, quæ dixisti* etc.: Il. ξ. 166 *τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσεν*: so, Il. σ. 262 *οἷος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐθέλησει μῖν μιν ἐν πεδίῳ for ὅτι τοιοῦτος—θυμὸς*, as in Lat., *quæ ejus est atrocitas, or quæ est atrocitate*.

^a Stallb. ad loc.^b Ibid.

*Final substantival clause introduced by ὥς, in order that,
ὅπως, ἵνα, &c.*

§. 805. 1. Final substantival clauses signify the aim or end of the verb, which would usually stand in the equivalent accusative, (more commonly with prepos. ἐπὶ, εἰς) or in the infinitive; and are introduced by ὥς, ὅπως, ἵνα (ὄφρα poet.), (μή), ὥς, μή, ὅπως μή, ἵνα μή. Compare κελεύω σε τοῦτο—σε ποιεῖν τοῦτο—ἵνα ποιῇς τοῦτο. These relative conjunctions refer to a demonstrative in the principal sentence, either expressed or implied.

Moods.

Conjunctive and Optative after the Indicative.

2. The proper mood of the final sentence is the subjunctive, as the end or aim is something which either really resides in the will or imagination of the speaker or agent, or is supposed to do so. When the action of the verb depending on ἵνα, &c. relates to present or future time, the conjunctive is used, because the aim of a present action is immediately in the mind of the speaker; but if the aim relates to the past, it requires an act of the imagination to recall it to the mind, and therefore the optative is used^a. And hence the general rule is laid down, that when the principal verb is in the pres., pft., fut., or aorist with a present sense, the conjunctive is used; but when the principal verb is in an historic tense, the opt., (subj. of hist. tenses) is used; if a past action has for its object something yet to come, of course the conjunctive is used, not the optative; as, ταῦτα γράφω, γέγραφα, γράψω, ἵν' ἔλθῃς, *ut venias*, *that you may come*: λέξω, ἵν' εἰδῶ, *dic, ut sciam*, "*that I may know*:"—ταῦτα ἔγραφον, ἔγεγραφευ, ἔγραψα, ἵν' ἔλθοις, *ut venires*: but also μετεπεμψάμην, "*I sent for you*," (past) ἵνα εἰδῶ, "*that I may presently know*:" so we say, "*I do this that you may*"—"I did this that you might"—"*I did this that you may*;" so that generally speaking, where in English we should use "*may*," the conjunctive is used; where "*might*," the optative. It might perhaps be more correct to state the general rule thus: *When the dependent verb refers to present or future time, the conjunctive is used; when to past, the optative.* II. λ, 289 sq. ἀλλ' ἰθὺς ἐλαύνετε μώνυχας ἵππους ἰφθίμων Δαναῶν, ἵν'

^a Nitzsch Odyss. III. 76.

ὑπέρτερον εὖχος ἄρησθε, *ut gloriam vobis paretis* ; but Il. ε, princ. ἐνθ' αὖ Τυδείῳ Διομήδεϊ Παλλὰς Ἀθήνη δῶκε μένος καὶ θάρσος, ἵν' ἐκδηλος μετὰ πᾶσιν Ἀργείοισι γένοιτο, ἰδὲ κλέος ἐσθλὸν ἄροιτο, *ut clarus fieret et gloriam eidi pararet* : Il. τ, 347 ἀλλ' ἴθι οἱ νέκταρ τε καὶ ἄμβροσίνην ἑρατειήν στάξον ἐνὶ στήθεσσι, ἵνα μὴ μιν λιμὸς ἱκνῆται, *ut ne fames eum occupet* ; but *ibid.* 351 ἡ δ' Ἀχιλλῆϊ νέκταρ ἐνὶ στήθεσσι καὶ ἄμβροσίνην ἑρατειήν στάξ', ἵνα μὴ μὴ λιμὸς ἀτερπῆς γούναθ' ἱκοίτο, *ut ne—occuparet* : Od. α, 85 Ἑρμείαν—νήσον ἐς Ὠγυγίην διτύνονμεν (for διτύνωμεν), ὅφρα τάχιστα Νύμφη ἐνπλοκάμῳ εἴπῃ νημερτέα βουλήν : v. 89 αὐτὰρ ἐγὼν Ἰθάκην ἐσελεύσομαι, ὅφρα οἱ νῆδον μᾶλλον ἐποτρύνω, καὶ οἱ μένος ἐν φρεσὶ θέω : *Ibid.* 174 καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ : Il. α, 26 μὴ σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κίχλω, μὴ νυ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο : v. 32 ἀλλ' ἴθι, μὴ μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι ; but Plat. Rep. p. 393 Ε ὁ δὲ Ἀγαμέμνων ἡγρίαιεν, ἐντελλόμενος νῦν τε ἀπιέναι καὶ αὖθις μὴ ἐλθεῖν, μὴ αὐτῷ τό τε σκῆπτρον καὶ τὰ τοῦ θεοῦ στέμματα μὴ ἐπαρκέσῃ—ἀπιέναι δὲ ἐκέλευε καὶ μὴ ἐρεθίζειν, ἵνα σῶς οἴκαδε ἔλθοι : Od. ι, 355 sq. δός μοι ἔτι πρόφρων, καὶ μοι τέον οὔνομα εἰπὲ ἀντίκα—νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρης : *Ibid.* 154 sq. ὦσαν δὲ Νύμφαι—αἶγας ὀρεσκώους, ἵνα δειπνήσειαν ἐταῖροι : Xen. Cyr. I. 2, 3 (ἐκ τῆς τῶν Περσῶν ἐλευθέρας ἀγορᾶς καλουμένης) τὰ μὲν ὄνια καὶ οἱ ἀγοραῖοι—ἀπελήλθαιτο εἰς ἄλλον τόπον, ὥς μὴ μιν γνῆται ἡ τούτων τύρβη τῇ τῶν πεπαιδευμένων εὐκοσμίᾳ : *Ibid.* 15 ἵνα δὲ σαφέστερον δηλωθῇ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπᾶναιμι (*paucis repetam* :) *Ibid.* I. 4, 25 Καμβύσης—τὸν Κῦρον ἀπεκάλει, ὅπως τὰ ἐν Πέρσαις ἐπιχώρια ἐπιτελοίῃ.

Obs. When a past aim is to be introduced, the Future optative is often used. See §. 406. 6.

Seeming exceptions to the rule usually given.

§. 806. When an historic tense is used in the sense of a principal tense, the subjunctive of the principal tenses (conj.) is used.

When a principal tense is used in the sense of an historic tense, the subjunctive of the historic tenses (opt.) is used.

Conjunctive after the aorist, and other historic tenses.

1. When the aorist has the force of the perfect (§. 404.) the past action is considered as containing, and extending into, present time, and the dependent verb refers to something present or future : Od. λ, 93 τίπτ' αὐτ', ὦ δύστηνε, λιπὼν φάος ἡελίου, ἥλυθες, ὅφρα ἴδῃ

νέκυας καὶ ἀτερπέα χώρον : hero ἤλυθες = ἐλήλυθας, *advenisti, ades, as*, II. α, 202 τίπτι' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας ; ἢ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο ; Od. γ, 15 τοῦνεκα γὰρ καὶ πόντον ἐπέπλυσ, ὄφρα πύθῃαι πατρός : Od. ν, 418 τίπτε τ' ἄρ' οὐ οἱ ξείπες, ἐνὶ φρεσὶ πάντ' εἰδυῖα ; ἢ ἵνα που καὶ κείνος ἀλώμενος ἀλγεα πάσῃ ; II. ε, 127 ἀχλὺν δ' αὐ τοι ἀπ' ὀφθαλμῶν ἔλον, ἢ πρὶν ἐπῆεν, ὄφρ' εὖ γινώσκῃς ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα : but Plat. Alcib. II. extr. ὥσπερ τῷ Διομήδει φησὶ τὴν Ἀθηνᾶν Ὅμηρος ἀπὸ τῶν ὀφθαλμῶν ἀφελεῖν τὴν ἀχλὺν, ὄφρ' εὖ γινώσκει ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα : here ἀφελεῖν is aorist, but in Homer the aim of the verb is present, so that ἔλον is known to be used in a perfect sense : Eur. Med. 214 Κορίνθιαί γυναικες, ἐξήλθον δόμων, μή μοι τι μέμψῃσθε : Id. Hecub. 25 κτείνει με χρυσοῦ—χάριν ξένος πατρός, καὶ κτανὼν ἐς οἶδμ' ἄλδς μεθήχ', ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ : but Ibid. 710 Hec. ἐμὸς ξένος, Θρήκιος σοῖλ. ἔκτεινέ νιν : Chor. ὦμοι, τί λέξεις ; χρυσὸν ὡς ἔχοι (ἔχῃ Dind.) κτανῶν : here ἔκτεινε is the real aorist, and the aim of the verb is something past : Hdt. VII. 8, 1. extr. διὸ ὑμέας νῦν ἐγὼ συνέλεξα, ἵνα τὸ νοέω πρήσσειν ὑπερθέωμαι ὑμῖν : Plat. Legg. p. 653 sq. θεοὶ δὲ οἰκτεῖραντες τὸ τῶν ἀνθρώπων ἐπίπονον πεφυκὸς γένος—Μούσας Ἀπόλλωνά τε μνηστήτην καὶ Διόνυσον ξυνεορταστὰς ἔδοσαν, ἵν' ἐπαυρθῶνται τὰς γενομένας τροφὰς ἐν ταῖς ἑορταῖς μετὰ θεῶν : Demosth. p. 117, 26 τὰς πόλεις αὐτῶν παρήρηται καὶ τετραρχίας κατέστησεν, ἵνα μὴ μόνον κατὰ πόλεις, ἀλλὰ καὶ κατ' ἔθνη δουλεύωσιν.

2. In narrating past events as if they were present, the writer throws himself so completely into the past events which he is narrating, that they become to him as if they were present, and placing himself in the position of the subject of the past verb, he looks upon the aim thereof as he did, that is, as something present or future : this poetic idiom (πρὸ ὁμμάτων ποιεῖν) is mostly used by the historians, especially Thucydides ; but in other writers, both in prose and poetry, it is sometimes used also to mark the present continuance of a past action : II. δ, 301 κακοὺς δ' ἐς μέσσον ἔλασεν ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζῃ : Hdt. I. 29 Σόλων ἀπεδήμησε ἕτεα δέκα, ἵνα δὴ μὴ τινα τῶν νόμων ἀναγκασθῇ λύσαι τῶν ἔθετο : Ibid. 9 ὁ μὲν δὴ λέγων ταῦτα ἀπεμάχετο ἀρρωδῶν, μή τι οἱ ἐξ αὐτέων γένηται κακόν : Id. VII. 8. init. σύλλογον—Περσέων τῶν ἀρίστων ἐποιέτο, ἵνα γνώμας τε πύθῃται σφέων καὶ αὐτοὺς ἐν πᾶσι εἴπῃ τὰ θέλει : Cf. VI. 9. 100 : Thuc. II. 101 οἱ Ἕλληνες ἐβοήθησαν, μὴ καὶ ἐπὶ σφᾶς ὁ στρατὸς χωρήσῃ : Plat. Rep. p. 472 C παραδείγματος ἄρα ἕνεκα—ἔλκτουμέν αὐτό τε δικαιοσύνην οἷόν ἐστι, καὶ ἄνδρα τὸν τελείως δίκαιον—καὶ ἀδίκιον αὐ καὶ τὸν ἀδικώτατον, ἵνα εἰς ἐκείνους ἀποβλέ-

ποιντες, οἳ οὖν ἡμῖν φαίνονται εὐδαιμονίας τε περί καὶ τοῦ ἐναντίου, ἀναγκαζόμεθα καὶ περὶ ἡμῶν αὐτῶν ὁμολογεῖν κ. τ. λ. : Id. Protag. p. 320 A Περικλῆς δεδιὼς περὶ αὐτοῦ μὴ διαφθαρῇ δὴ ὑπὸ Ἀλκιβιάδου, ἀποσπᾶσας ἀπὸ τούτου καταθέμενος ἐν Ἀρίφρονος ἐπαίδευε : Id. Criton. p. 43 B καὶ ἐπιτηδὲς σε οὐκ ἤγειρον, ἵνα ὡς ἥδιστα διάγῃς² : Demosth. p. 25, 24 πολλὰ ἰδίᾳ πλεονεκτῆσαι—οὐκ ἠθελήσατε, ἀλλ', ἵν' οἱ ἄλλοι τύχῳσι τῶν δικαίων, τὰ ὑμέτερ' αὐτῶν ἀηλίσκετε εἰσφέροντες καὶ προεκινδυνεύετε στρατευόμενοι : Id. p. 836, princ. εἶπε γὰρ, ὡς ὁ πάππος ὤφειλε τῷ δημοσίῳ καὶ διὰ ταῦθ' ὁ πατὴρ οὐκ ἐβούλετο μισθωθῆναι τὸν οἶκον, ἵνα μὴ κινδυνεύῃ, &c. ὁ οἶκος. This making past things appear present is very natural, when the writer or speaker is speaking of himself : Il. ι, 493 sq. ἀλλὰ σε παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, ποιεύμην, ἵνα μοί ποτ' ἀεικέα λοιγὸν ἀμύνης. So almost always in the Odyssey, when Ulysses is relating his own adventures: Od. ι, 102 αὐτὰρ τοὺς ἄλλους κελόμην—νηῶν ἐπιβαίνεμεν—, μήπως τις λωτοῖο φαγὼν νόστοιο λάθῃται : Od. ι, 377 ἔπεσσί τε πάντας ἑταίρους θάρσυνον, μήτις μοι ὑποδδείσας ἀναδύη.

Obs. 1. It will be evident from the above examples that this is sometimes done to give an importance to a past aim, by representing it in the form in which it passed through the mind at first : &c., Hdt. V. 68 φυλάς δὲ τὰς Δωριέων ἵνα δὴ μὴ αἱ αὐτὰ ἔωσι τοῖσι Σικωνίοισι,—μετέβαλε ἐς ἄλλα οὐνόματα.

Obs. 2. The Conjunctive often follows an Aorist Participle when this is used in narrations rather to denote the momentary character of the action than as an expression of past time : Hdt. III. 102 ἀναβαίνει ἐπιτηδεύσας ὅκως ζεύξη.

Optative after a principal tense or aorist.

§. 807. A principal tense (or an aorist imper., conj., or opt. in a present sense) is followed by an optative.

α. When the historic present is used, this being equivalent to a past tense, and the aim of the verb being past : Eur. Hec. 10 πολὺν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει λάθρα πατήρ, ἵν', εἴπορ' Ἰλίου τείχῃ πέσοι, τοῖς ζῶσιν εἴη παισὶ μὴ σπάνις βίον : Ibid. 1148 μόνον δὲ σὺν τέκνοισί μ' εἰσάγει δόμους, ἵν' ἄλλος μὴ τις εἰδείῃ τάδε.

β. When the writer or speaker introduces the aim of another person, not as existing in his own mind, but in the mind of that person, so that the sentence partakes of the character of the *oratio obliqua* ; as, Il. η, 339 πύλας ποιήσομεν (conj.) εὖ ἀραρυίας, ὅφρα δι' αὐτῶν ἱππηλασίῃ δόδος εἴη “*vult item a ceteris cogitari, quibus suum*

² “*Ubi id quod propositum fuit nondum perfectum et transactum est, sed adhuc durare cogitatur.*” Stallb.

Nestor consilium suadet :" so Ibid. 342 ἢ (for ἵνα) is used with the optative : Soph. Œ. C. 11 στήσόν με κἀξίδρυσον, ὥς πυθοίμεθα, "*ita jubetur aliquis eadem mente agere, quæ inest imperanti, optativus igitur non ad Œdipi, sed Antigoneæ mentem spectat eam, quâ sedem jubetur eligere :*" see also Arist. Aves 1524 : Plat. Rep. p. 410 B ἀρ' οὖν, ἦν δ' ἐγώ, ὦ Γλαῦκων, καὶ οἱ καθιστάντες μουσικῇ καὶ γυμναστικῇ παιδεύειν οὐχ οὐ ἐνεκά τινες οἴονται καθιστᾶσιν, ἵνα τῇ μὲν τὸ σῶμα θεραπεύοιτο, τῇ δὲ τὴν ψυχὴν ; "*Socrates non e sua ipsius sententiâ rem affert ; sed consilium, quod gymnastices conditores sequuti sint, ex ipsorum mente indicat*^a."

γ. When the mind of the writer or speaker at the moment when he is expressing the aim is dwelling on time past, and realising the intention which he had when he began the action he is now continuing : Arist. Ran. 24 αὐτὸς βαδίζω καὶ πονῶ, τοῦτον δ' ὀχῶ, ἵνα μὴ ταλαιπωροῖτο μὴδ' ἄχθος φέροι "*sentit enim jam Dionysus se frustra studuisse, ne laboraret famulus : nam qui irritum suum consilium ita pronuntiat, is non jam consilium a presente rei contemplatione captum dicit, sed priorem cogitat consilii cogitationem*^b."

δ. When the dependent sentence forms part of a wish introduced by εὐχομαι, &c. : Arist. Aves 928 εὐχομαι δέ σοι τάδε—ὅπως τῶν τευθίδων ἐμπλήμενος φθαίης ἄν.

Optative or Conjunctive after Optative.

§. 808. When the principal verb is in the opt. with or without ἄν, the dependent verb is generally in the opt. ; as, Soph. Aj. 1217 sq. γενοίμαν, ἵν' ὑλᾶεν ἔπεστι πόντου πρόβλημ' ἀλίκλυστον—, τὰς ἱερὰς ὅπως προσείποιμεν Ἀθήνας : Demosth. p. 39, 3 ὥς δ' ἂν ἐξετασθεῖη μάλιστ' ἀκριβῶς, μὴ γένοιτο, ὥ πάντες θεοί^ο : Eur. Troad. 698 παῖδα τόνδε παιδὸς ἐκθρέψαις ἄν, Τροίας μέγιστον ὠφέλημ', ἵν' οἱ ποτε ἐκ σοῦ γενόμενοι παῖδες Ἴλιον πάλιν κατοικήσειαν καὶ πόλις γένοιτ' ἔτι : but if the notion of its realisation comes in, the conjunctive is used ; Plat. p. 28 D αὐτίκα—τεθναίνην δίκην ἐπιθείς τῷ ἀδικοῦντι, ἵνα μὴ ἐνθάδε μένω καταγέλαστος παρὰ νηυσὶ κορωνίσιν, ἄχθος ἀρούρης.

Interchange of Optative and Conjunctive.

§. 809. 1. When two or more final clauses follow the same principal clause, it sometimes happens that the verb of one is in the conj., of the other in the opt., according to the proper force of

^a Stallb. ad loc.

^b Reisig 169.

^c Schäfer Appar. tom. I. p. 456.

these moods (§. 411. 1.). The former gives a notion of the realisation of the proposed end, the latter has no such notion, but represents it as a mere possibility, or as a supposition existing only in the mind of some other person^a.

2. It frequently expresses the ulterior consequence of the conjunctive: Od. μ, 156 ἀλλ' ἐρέω μὲν ἐγὼν, ἵνα εἰδότες ἦ κε θάνωμεν, ἢ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγοιμεν, the second sentence is merely a wish, and a consequence which might follow if death were avoided: Il. ε, 567 περὶ γὰρ διέ ποιμένι λαῶν, μήτι πάθῃ, μέγα δέ σφεας ἀποσφίλει πόνοιο, the first sentence expresses the immediate object of fear, the second the consequences resulting therefrom: Il. ο, 597 εἴ. Ἐκτορι γάρ οἱ θυμὸς ἐβούλετο κύδος ὀρέξαι Πριαμίδῃ, ἵνα νηυσὶ κορωνίσσι θεσπιδαῆς πῦρ ἐμβάλλῃ ἀκάματον, Θέτιδος δ' ἐξαίσιον ἀρῆν πᾶσαν ἐπικρήνει, the former sentence expresses the immediate result of the favour of Jove, the latter the consequences of that result: Hdt. IX. 51 ἐς τοῦτον δὴ τὸν χῶρον ἐβουλεύσαντο μεταστῆναι, ἵνα καὶ ὑδατὶ ἔχῃσι χρᾶσθαι ἀφθόνη, καὶ οἱ ἱππέες σφέας μὴ συνοίατο (the primary, and secondary end).

3. Or the conjunctive gives a certain, the optative only a probable result: Hdt. I. 185 ὥς τε ὁ ποταμὸς βραδυτέρος εἴη (probable), καὶ οἱ πλοοὶ ἔωσι σκολιοὶ (certain): Thuc. III. 22 ὅπως ἀσαφῇ τὰ σημεῖα τοῖς πολεμοῖς ἦ (certain), καὶ μὴ βοηθοῖεν. So Œ. C. 190. The optatives εἵπομεν and ἀκούσαμεν (if the reading is correct) express an uncertain secondary aim in Œdipus' mind, the words μὴ χρεῖα πολέμωμεν give his determined and primary aim. So Eur. El. 56 πηγὰς ποταμίας μετέρχομαι—, ὥς ὕβριν δείξωμεν Αἰγισθοῦ θεοῖς, γόους τ' ἀφείν: Id. Hec. 1138 ἔδωκα, μὴ σοὶ πολέμιος λειφθεῖς ὁ παῖς Τροίαν ἀθροίσῃ καὶ ξυνοικίσῃ πάλιν, γνόντες δ' Ἀχαιοὶ ζῶντα Πριαμίδῳ τινα Φρυγῶν ἐς αἶαν αὐθις ἀρειαν στόλον, καίπειτα Θρήκης πεδία τρίβοιεν τάδε λεηλατοῦντες, γέλτοσιν δ' εἴη κακὸν Τρώων, ἐν ᾧ περ νῦν—ἐκάμνομεν, "*alterum, Troja ut restitueretur, verebatur ne eveniret; de altero conjecturam faciebat, haud esse dissimile veri Achivos redituros*"^b.

Conjunctive and Optative with ἄν.

§. 810. 1. To the final conjunctions ὥς, ὅπως, μή and ἵνα, the modal adverb ἄν is frequently (especially Hdt.) added, pointing to some (generally not expressed) condition: Od. ε, 167 f. πέμψω δέ τοι οὖρον ὅπισθεν, ὥς κε μάλ' ἀσκήθης σὴν πατρίδα γαίαν ἱκῆαι, αἶ κε θεοὶ γ' ἐθέλωσι: Od. β, 376 ἀλλ' ὁμοσον, μὴ μητρὶ φίλῃ τάδε μυθή-

^a Nitzsch *Odyassey* iii. 76.

^b Pfäugk *ad loc.*

σασθαι—, ὥς ἂν μὴ κλαίονσα κατὰ χροᾶ καλὸν ἰάπτῃ (sc. ἐὰν ταῦτα ἀκούσῃ). Compare Od. μ. 156, §. 809. : Od. θ. 20 sq. καὶ μιν μακρότερον καὶ πάσσονα θῆκε ἰδέσθαι, ὥς κεν Φαιήκεσσι φίλος πάντεσσι γένοιτο, sc. εἰ πρὸς τοὺς Φαίηκας ἀφίκοιτο : Od. β. 52 οἱ πατὴρς μὲν ἐς οἶκον ἀπερρίγασι νέεσθαι Ἰκαρίου, ὥς κ' αὐτὸς ἐδιδῶναιτο θύγατρα, δοίῃ δ' ᾧ κ' ἐθέλοι καὶ οἱ κεχαρισμένος ἔλθοι. (The opt. is used here after the perf. according to §. 807. β. :) Æsch. Ag. 364 τὸν τάδε πράξαντ' ἐπ' Ἀλεξάνδρῳ τείνοντα πάλαι (=τείναντα) ὅπως ἂν μήτε πρὸ καίρου μήθ' ὑπὲρ ἄστρον βέλος ἡλίθιον σκῆψιεν, so that in this way, &c. : Eur. Bacch. 509 sq. καθέλκεται αὐτὸν ἱππικαῖς πέλας φάτναισιν, ὥς ἂν σκότιον εἰσορᾷ κνέφας : Id. Hippol. 1313 f. δάκνει σε, Θησεῦ, μῦθος, ἀλλ' ἐχ' ἥσυχος, τοῦνθένθ' ἀκούσας, ὥς ἂν οἰμώξῃς πλέον : Hdt. III. 44 ἐδεήθη, ὅπως ἂν καὶ παρ' ἑωυτὸν πέμψας ἐς Σάμον δέοιτο στρατοῦ : Xen. Cyr. V. 2, 21 διὰ τῆς σῆς χώρας ἄξεις ἡμᾶς, ὅπως ἂν εἰδῶμεν, ἅτε δεῖ φιλία καὶ πολέμια νομίζειν. The passages in which μὴ ἂν is used with opt. are to be explained by §. 814. c. So Thuc. II. 93 ἦν προσδοκία σὺνδεμία, μὴ ἂν ποτε οἱ πολέμοι ἐξαπινάως οὕτως ἐπιπλεύσειαν : Xen. Anab. VI. 1, 1 εἰ οὖν ταῦτα ἐγὼ ὄρων δοκοίην, ὅπου δυνάμην, ἐνταῦθ' ἄκυρον ποιεῖν τὸ ἐκεῖνων ἀξίωμα, ἐκεῖνο ἐννοῶ, μὴ λίαν ἂν ταχὺ σωφρονισθεῖν.

2. The general force of ὥς ἂν, ὅπως ἂν, ὅφρα ἂν, &c., with the conjunctive or optative, seems to be that they modify or give a polite colouring to the intentions, desires, commands of the principal sentence, mostly when they are abrupt or startling, by stating the reason or intent thereof, so that reference is made to the judgment or will of some person addressed or spoken of, as if the intention or command depended on it. They answer to our *if you please—if you will be so good—by your leave*, &c. Soph. Aj. 654 ἀλλ' εἰμι πρὸς τε λουτρὰ καὶ παρακτίους λειμώνας ὥς ἂν λύμαθ' ἀγνίσας ἐμά—ἐξαλεύσωμαι, *I will go (by your leave) in order*, &c. : Soph. Œ. C. 575 τοῦτ' αὐτὸ νῦν διδασχ' ὅπως ἂν ἐκμάθω, *be so good as to tell this very point*, &c. In Soph. Electra 1495 it is ironical, χώρει δ' ἐνθαπερ κατέκτανες πατέρα τὸν ἄμὸν ὥς ἂν ἐν ταύτῃ θάνῃς, *be so good as to go*, &c.

3. In some passages it is omitted where it might be expected. This occurs generally where the speaker is too much hurried or excited to trouble himself to be civil. So Eur. Bacch. 1202, where Agave rushes on the stage in a frantic state with the head of Theseus in her hands, ὦ καλλίπυργον ἄστν Θηβαίας χθονὸς ναιόντες ὥς ἴδητε τήνδ' ἄγαν : so Med. 1315.

4. In the following passage ὥς and ὅπως are to be taken as

modal adverbs, and with *ἄν* seem to signify *how in the world* : Id. Cyr. I. 2, 5 ἐπιμέλονται, ὥς ἄν βέλτιστοι εἰεν οἱ πολῖται, *how the citizens may be best* : Ibid. 10 βασιλεὺς ἡγεμὼν αὐτοῖς ἐστί, καὶ αὐτὸς τε θηρᾷ, καὶ τῶν ἄλλων ἐπιμελεῖται, ὅπως ἄν θηρῶεν : Ibid. II. 1, 4 βουλευσόμεθα, ὅπως ἄν ἄριστα ἀγωνιζοίμεθα : Plat. Symp. p. 187 D πάλιν γὰρ ἤκει ὁ αὐτὸς λόγος, ὅτι τοῖς μὲν κοσμοῖσι τῶν ἀνθρώπων, καὶ ὥς ἄν κοσμιώτεροι γίγνοιτο οἱ μήπω ὄντες, δεῖ χαρίζεσθαι.

Obs. 1. Hence the elliptic use of the opt. with *ἄν* to express a wish : Il. ζ, 281 ὥς κε οἱ αὖθι γαῖα χάνοι ! sc. εἰ τοῦτο δυνατόν εἴη, *utinam, si fieri posset, terra devoraretur* !

Obs. 2. The general rules and exceptions given above (§. 806 sq.) hold good for the conj. and opt. with *ἄν* as well as without it.

Obs. 3. Ὡς ἄν with the opt. is far more rare in Attic than in Epic and Ionic ; ἵνα ἄν is very seldom found, see above (§. 809.) : Od. μ, 156. Soph. C. C. 189. Demosth. p. 780, 7 ἵνα μὴδ' ἄν ἄκων αὐτῇ ποτε προσπίσῃ : ἵνα ἄν has generally the force of *ubicunque* or *sicubi* ; ὅφρα ἄν (κε) is only Epic : Od. μ, 51 ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω, ὅφρα κε τερπόμενος ὅπ' ἀκούσῃ Ζεὶρήκοιιν : Il. μ, 25 sq. ἕε δ' ἄρα Ζεὺς συνεχές, ὅφρα κε θάσσον ἀλίπλοα τείχεα θείῃ.

“Ὅπως and ὥς with Future Indicative.—“Ὅπως ἄν with Future Indicative.

§. 811. Verbs of *caring, considering, troubling oneself about, endeavouring, effecting, and inciting*, or words which imply such notions ; as, ἐπιμελεῖσθαι, φροντίζειν, δεδιέναι, φυλάττειν, σκοπεῖν, σκέπτεσθαι, βουλεύεσθαι, ὁρᾶν, ποιεῖν, πράττειν, *curare, μηχανᾶσθαι, παρακαλεῖν, παραγγέλλειν, παρασκευάζεσθαι, προειπεῖν, αἰτεῖσθαι, ἀξιοῦν, ἄγε &c.*, are followed by ὅπως (ὅπως μὴ), and in Hdt. also by ὥς or ὥς μὴ (on μὴ see §. 814.), with the fut. ind. instead of the conjunctive. The sense of this future is nearly allied to the conjunctive, and only differs therefrom in that it definitely expresses the possible realisation of the proposed end. After the verbs of *caring, and considering*, the original sense of ὅπως is clearly seen, as ὅτῳ τρόπῳ is used instead of it : Thuc. IV. 128 ἐπρασσεν, ὅτῳ τρόπῳ—ἀπαλλάξεται for ὅπως : Id. VI. 11 σκοπεῖν ὅτῳ τρόπῳ τὸ σφέτερον ἀπρεπές εὖ θήσονται : Xen. Cyr. I. 2, 3 οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἷοι πονηροῦ ἢ αἰσχροῦ ἔργου ἐφίεσθαι : Ibid. II. 4, 31 Κύρος, ὦ Ἀρμένιε, κελεύει οὕτω ποιεῖν σε, ὅπως ὥς τάχιστα ἔχων οἴσεις καὶ τὸν δασμὸν καὶ τὸ στράτευμα : Plat. Rep. p. 421 Εἰ παντὶ τρόπῳ φυλακτέον, ὅπως μήποτε αὐτοὺς λήσει εἰς τὴν πόλιν παραδόντα (sc. πενία καὶ πλοῦτος) : Demosth. p. 21, 12 σκοπεῖσθε—τοῦτο, ὦ ἄνδρες Ἀθηναῖοι, ὅπως μὴ λόγους ἐροῦσι μόνον οἱ παρ' ἡμῶν πρέσβεις,

ἀλλὰ καὶ ἔργον τι δεικνύνειν ἔξουσιν : Id. p. 130, 75 *δεδοικα*, *ὅπως* μὴ πάνθ' ἄμα, *ὅσα* οὐ βουλόμεθα, ποιεῖν ἡμῖν ἀνάγκη γενήσεται. And *ὅπως* and *ὥς* are used with the ind. fut., even when the principal verb is in an historic tense, where we should expect the fut. opt., the *oratio obliqua* being changed into the *oratio recta*.

2. Sometimes *ὅπως* ἄν is used with fut. ind. to refer to a condition either expressed or understood : Hdt. III. 104 οἱ δὲ δὴ Ἴνδοι τρόπῳ τοιούτῳ καὶ ζεύξει χρεώμενοι ἐλαύνουσι ἐπὶ τὸν χρυσὸν λελογισμένως, *ὅπως* ἄν κανμάτων τῶν θερμοτάτων λόντων ἔσονται ἐν τῇ ἀρπαγῇ, i. e. *ὅταν* καύματα θερμότατα ᾖ.

Obs. Where an interchange takes place between the future and optative after *ὅπως* &c., the difference is the same as between the conjunctive and optative (see 809.) : Hdt. I. 117 σκοπῶν *ὅπως* σοι ποιήσω κατὰ νόον μήτε—αὐθέντης εἶην.

3. Final clauses are sometimes expressed by Fut. Participle; as, Hdt. V. 17 ἐπέμποντο αἰτήσοντες (= ἵνα αἰτοῖεν) γῆν καὶ ὕδωρ.

Remarks on ὅπως.—Dawes's Canon.—Elliptical use of ὅπως and ὅπως μή.

§. 812. 1. Dawes laid down (Miscell. Crit. p. 227, 459.) that *ὅπως* is joined with the conj. of the pres., aor. I. pass. aor. II. act. midd. or pass., but never with conj. of aor. I. act. or midd., but in the place thereof the ind. fut. is used, and hence the ind. fut. and conjunctive are often interchanged; as, Plat. Tim. p. 18 E *ὅπως* οἱ κακοὶ χωρὶς οἱ τ' ἀγαθοὶ ταῖς ὁμοίαις ἐκάτεροι φυλλέγονται, καὶ μὴ τις αὐτοῖς ἔχθρα διὰ ταῦτα γίγνηται. But as this canon rests on no grammatical or logical grounds, so it is shaken by the fact that in many passages, by the agreement of the MSS., *ὅπως* is joined with aor. I. conj. act. : a change of HI into EI, and Ω into O, being all that is required to make the aor. I. conj. into the fut. ind., there were great opportunities opened to the inaccuracy of transcribers. The ancients no doubt regarded rather the difference of meaning in their use of one or the other, not the difference of form. There are many passages in Hdt. and the Attic writers, prose and poetry, which contradict this rule; as, Hdt. II. 120 extr. *ὅπως* ποιήσωσι; Thuc. I. 73 *ὅπως* μὴ βουλευέσθῃ : Ibid. IV. 66 *ὅπως* μὴ ἐπιβοηθήσωσιν : Lysias p. 138 extr. *ὅπως* μὴ ἐργάσῃσθε. In these examples all MSS. agree, and there are some cases, where the aorist conj., and fut. ind., have a different form; as, *ὅπως* κλαύσω (F. κλαυσούμαι), ἐκπλεύσῃ (F. ἐκπλεύσεται), ἀνακομίσῃ (F. ἀνακομίει), ἀπολαύσωμεν (F. ἀπολαυσόμεθα), ἀποφύγῃ (F. ἀποφανεί). In many passages the metre forbids any alteration^a. The difference between these two forms doubtlessly is, that the fut. ind. represents the proposed end as something existing in future

^a Dawes's error seems to have been one into which he, in common with other English scholars, too frequently fell: the laying down a rule from a number of instances too generally, and not caring to inquire

whether there were any grammatical or logical grounds for it to rest upon, and then altering all the passages to suit his canon.

time; the aor. conj. as something of which the future realisation is only conceived, but without any notion of its actually existing. See Æsch. Pers. 114 ταῦτά μοι μελαγχίτων φρήν ἀμύσσεται φόβῳ.—μή πόλις πύθεται κένανδρον μέγ' ἄστου Σουσίδου καὶ τὸ Κίσιον πῶλισμ' ἀντίδουπον ἴσσοται.

2. Ὅπως or ὅπως μή stands with the fut. ind. or with the conj. to express a desire or warning, ὅρα or ὁρᾶτε, vide, videte, being readily supplied by the mind: Xen. Anab. I. 7, 3 ὅπως οὖν ἴσασθε ἄνδρες ἄξιοι τῆς ἐλευθερίας: Arist. Nub. 489 ἄγε νῦν, ὅπως, ὅταν τι προσβάλλωμαι σοφὸν περὶ τῶν μετεώρων, εὐθέως ὑφαρπάσει: Plat. Menon. p. 77 A ἀλλ' ὅπως μὴ οὐχ' οἷός τ' ἴσομαι πολλὰ τοιαῦτα λέγειν. So in the forms δεῖ σ' (ec. σκοπεῖν) ὅπως in Attic poetry: Soph. Aj. 556 δεῖ σ' ὅπως πατὴρ δέξει ἐν ἰχθροῖς, οἷος ἐξ οἴου ἔρῳ φησ. (See §. 898. Obs. 2.) Conjunctive: Hdt. VI. 85 εἰ νῦν ὀργῇ χρεώμενοι ἔγνωσαν οὕτω Σπαρτιῆται, ὅπως ἐξ ὑστέρης μὴ τι ὑμῖν, ἣν ταῦτα πρήσσητε, πανώλεθρον κακὸν ἐς τὴν χώραν ἐσβάλλωσι, videte, ne—inferant.

3. The final clause sometimes depends on a notion suggested by the context; as, Eur. Ion 1420 μορφὴν ἔχον τιν; (ἔρωτῳ ec.) ὥς με μὴ ταύτη λάβης.

Ἴνα, ὥς, ὅπως (more rarely), with the Historic Indicative.

§. 813. Ἴνα, ὥς, ὅπως (more rarely) are joined with the historic tenses of the ind., to express an end proposed and wished for, but not attained, or not to be attained. The principal sentence expresses something which does not take place, so that the end proposed by, or which might have resulted therefrom, does not take place either. We may translate ὥς &c. by—in which case I should: Soph. Cē. R. 1387 οὐκ ἂν ἐσχόμεν τὸ μὴ ἴποκλείσθαι τοῦμὸν ἄλθιον δέμας, ἴν' ἡ τυφλὸς τε καὶ κλύων μηδέν, ut essem cæcus: Ibid. 1393 τί μ' οὐ λαβὼν ἔκτεινας εὐθύς, ὥς ἔδειξα μήποτε ἑμαυτὸν ἀνθρώποισιν, ἔνθεν ἦν γεγώς, ut nunquam ostendissem: Eur. Hippol. 645 sq. χρὴν δ' ἐς γυναῖκας πρόσπολον μὲν οὐ περᾶν, ἀφθογγα δ' αὐταῖς συγκατοικίξειν δάκη θηρῶν, ἴν' εἶχον μήτε προσφωνεῖν τινα, μήτ' ἐξ ἐκείνων φθέγμα δέξασθαι πάλιν, ut possent: Ibid. 928 (χρὴν) δισσάς τε φωνὰς πάντας ἀνθρώπους ἔχειν, τὴν μὲν δικαίαν, τὴν δ' ὅπως ἐτύγχανεν (i. e. injustam), ὥς ἡ φρονούσα τὰδικ' ἐξηλέγγετο πρὸς τῆς δικαίας, οὐκ ἂν ἡπατώμεθα, ut convinceretur: Id. Phœn. 202 (Chorus) Τύριον οἶδμα λιποῦσ' ἔβαν—, Φοίβῳ δούλα μελάρων ἴν' ὑπὸ δειράσι νιφοβόλοις Παρνασοῦ κατενάσθην, (κατενάσθη Dind.) Ἴνα depending on δούλα, ut habitarem (at ibi habitare non potuit, quoniam, bello inter Polynicem et Eteoclem exorto, Thebis manere coacta erat): Aristoph. Pac. 135 οὐκοῦν ἐχρὴν σε Πηγάσου ζεῦξαι πτερόν, ὅπως ἐφαίνου τοῖς θεοῖς τραγικώτερος: Plat. Crit. p. 44 D εἰ γὰρ ὤφελον—οἷοί τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἷοί τε ἦσαν αὐ καὶ ἀγαθὰ τὰ μέγιστα, καὶ καλῶς ἂν εἶχε, quo efficere possent etiam bona maxima (at id non possunt): Demosth. p. 837, 5

ἐχρῆν — παρασημήνασθαι κελεύσαι τὰς διαθήκας, ἢ, εἴ τι ἐγίγνετο ἀμφισβητήσιμον, ἦν (*ut—liceret*) εἰς τὰ γράμματα ταῦτ' ἐπαγελθεῖν καὶ τὴν ἀλήθειαν πάντων εὐρεῖν: *Ibid.* p. 849, 17 ἐζήτησεν ἄν με τὸν παῖδα τὸν γράφοντα τὰς μαρτυρίας, ἢ, εἰ μὴ παρεδίδουν, μηδὲν δίκαιον λέγειν ἐδόκει: *Id.* p. 47, 27 οὐ γὰρ ἐχρῆν—ταξιάρχους παρ' ὑμῶν—ἄρχοντας οἰκείους εἶναι, ἢ ἦν ὡς ἀληθῶς τῆς πόλεως ἡ δύναμις^a; It is worthy of observation that ἄν is not used, in this construction, even where there is direct reference to a preceding hypothetical sentence containing the condition of the dependent clause.

Obs. The proper sense of these conjunctions is that which they have in this construction, ὡς (=οἷς), in which case or circumstances. The subjunctive as being the verbal expression of *mental acts*, connects them with some act of the mind, whence they get their sense of *aim* &c. See §. 327. 3.

Remarks on the construction of the seemingly final Conjunction μή.—
Dawes's Canon.

§. 814. After verbs of *doubting, questioning, considering, reflecting, asking and inquiring*, and also verbs of *fear, of anxiety*, which imply *reflection*; (or where such a notion is implied in the context, as *Hdt.* V. 3 ἀμήχανον μὴ ἐγγίγνται); as, σκοπεῖν, φροντίζειν, δρᾶν, ὑποπτεῖν, ἐννοεῖν, μετανοεῖν, ἀμφισβητεῖν, πυνθάνεσθαι, ἐξερευνᾶν, δεινεῖν, διδόναι, φοβεῖσθαι &c., the negative μή is used without any final conjunction, where in English we might use the word *that*, but more generally the word *lest*. Μή is a sort of interrogation (as in *Lat. ne*) which introduces an indirect question relating to the preceding object of anxiety, &c.; as, *Demosth.* p. 14, 18 δὲν μὴ μάταιος ἡμῶν ἡ σπάρτα γίγνται, *I fear whether the expedition has not been undertaken in vain*; that is, *I fear that (or lest) it has*. The corresponding English expression is, *I doubt whether* (negative), or, *I doubt whether it is not* (affirmative). The construction of this sort of sentence is as manifold as that of the indirect question. See §. 876 sqq.

a. Hence we find the indicative of all the tenses, when the writer or speaker is inwardly persuaded that the object of his anxiety is really or will be in existence; and hence especially of events which are either present or past to him: *Od.* ε, 300 δεῖδω, μὴ δὴ πάντα θεὰ νημέρtea εἶπεν, *I fear whether the goddess has not (=that she has) told us*, &c.^b: *Ear. Ph.* 92 ἐπίσχες, ὥς ἂν προὔξερεν ἡσὼ στίβον, μὴ τις πολιτῶν ἐν τριβῶ φαντάζεται, κάμω μὲν ἔλθω φαῦλος, whether there is not = *I am afraid that, or lest*: *Thuc.* III. 53 νῦν δὲ φοβούμεθα, μὴ ἀμφοτέρων ἡμαρτήκαμεν: *Xen. Cyr.* III. 1, 27 ὅρα, μὴ ἐκείνους σὺ δεήσει σε σωφρονίζειν ἔτι μᾶλλον, ἢ ἡμᾶς νῦν ἐδέησεν: *Id.* IV. 1, 18 ὅρα, μὴ πολλῶν ἐκάστω ἡμῶν χειρῶν δεήσει καὶ ὀφθαλμῶν: *Plat. Lach.* p. 187 B σκοπεῖν χρῆ, μὴ οὐ—ὑμῖν ὁ κίνδυνος κινδυνεύεται: *Id. Rep.* p. 451 A φοβερόν—, μὴ σφαλεῖς τῆς ἀληθείας—κείσομαι^c: *Id. Phileb.* p. 13 A φοβοῦμαι δὲ, μὴ τινος ἡδονὰς ἡδοναῖς εὐρήσομαι ἐναντίας: *Id. Cratyl.* p. 393 C φύλαττε, μὴ πῃ παρακρούσομαι σε^d.

^a Schiffer ad loc.

^c Stallb. ad loc.

^b Nitzsch ad loc.

^d Elms. Heracl. 483.

b. The subjunct. of the principal tenses (conjunctive) after a principal, and of the historic tenses (optative) after an historic tense, to signify a suspicion; the optative referring to past, the conjunctive to present or future time. The subjunct. is here deliberative. For examples see §. 805. 2. and Od. ε, 473 *δεῖδω, μὴ θήρεσσιν ἔλωρ καὶ κύρμα γένεσθαι* : Xen. Cyr. I. 1, 3 *ἐκ τούτου δὴ ἀναγκάζομεθα μετανοεῖν, μὴ οὔτε τῶν ἀδυνάτων οὔτε τῶν χαλεπῶν ἔργον ἦ* (for εἴη §. 806. 2.) *τὸ ἀνθρώπων ἄρχειν* : Id. M. S. IV. 2, 39 *καὶ φροντίζω, μὴ κράτιστον ἦ μοι σιγᾶν* : Plat. Phæd. p. 70 A *τὰ δὲ περὶ τῆς ψυχῆς πολλὴν ἀπιστίαν παρέχει τοῖς ἀνθρώποις, μὴ, ἐπειδὴν ἀπαλλαγῇ τοῦ σώματος, οὐδαμοῦ ἔτι ἦ* : Eur. Med. 118 *οἱ μοι, τέκνα, μὴ τι πάθῃθ', ὥς ὑπεραλγῶ* ^a.

Obs. 1. The conjunctive is often used after past tenses, in order to bring the clause prominently forward, as if the past fear or doubt was actually present. See §. 887.

c. The opt. is also used in its secondary meaning to express more decidedly a doubt as to the realisation of the object, a possibility only of its being so : Hdt. VII. 105 *ὅρα, μὴ μάτην κόμπος ὁ λόγος ὁ εἰρημένος εἴη, vide, ne vana jactatio fuerit hoc, quod a vobis dictum est*. So ironically : Il. γ, 436 *μήπως τάχ' ὑπ' αὐτοῦ δουρὶ δαμείης, lest you should possibly*. "An is added when the suspicion is supposed to depend on a condition : Xen. Anab. VI. 1, 29 *ἐκείνο ἐννοῶ, μὴ λίαν ἂν ταχὺ σωφρονισθῇ* : cf. the examples in §. 810.

Obs. 2. After verbs of *looking into, inquiring, seeing*, such as *ὄρᾶν, σκοπεῖν*, or words which imply such notions, *μὴ* with the ind. present expresses an inquiry whether something is not : *ὅρα μὴ ποιεῖ, see whether he is not doing it*. With the conj., a fear lest something should be : *ὅρα μὴ ποιῇ, see lest he do it*. So the ind. in Eur. Phœn. 92, given above in a.

Obs. 3. There is a difference also between the conj. pres. and aor., *ὅρα μὴ ποιῇ, lest he do it now* ; *μὴ ποιήσῃ, at some future, indefinite time*.

Obs. 4. After notions of *fear or anxiety*, &c. *εἰ* (*whether, if*) is used instead of *μὴ*, and *μὴ οὐ*, giving a more indefinite character to the feeling : Eur. Med. 184 *φόβος, εἰ πείσω δίσποιαν ἐμήν* : "in voc. φόβος inest notio dubitandi ; ac quum is, qui dubitat, sitne aliquid necne, etsi cogitatione plerumque in alterutram partem inclinât, id tamen non indicet, sit, ut ex cujusque loci conditione intelligendum sit, utrum ei valeat μὴ οὐ an μὴ" : Ibid. 931 *ἐσθλὴ μ' οἶκτος εἰ γενήσεται τάδε* : so for *μὴ* Androm. 60 *καὶ νῦν φίρουσά σοι νέους ἦκω λόγους, φόβφ μὲν εἰ τις δεσποτῶν αἰσθῆσεται*. (See also §. 750.)

Obs. 5. We also find the following constructions after notions of *fear and anxiety*, &c. : a. *ὅπως, quomodo, Attic poetry* : Eur. Heracl. 248 *μὴ τρέσῃς, ὅπως σέ τις σὺν πασι βωμοῦ τοῦδ' ἀποσπάσει βίᾳ* : Id. Iph. T. 995 *τὸν θεὸν δ' ὅπως λάβω, δίδουκα, timore percussus delibero, quomodo—luteam*.—So where the notion of *fear*, &c. is supplied by the mind : Æsch. Choeph. 192 *ἔγω δὲ (δίδουκα) ὅπως μὲν ἀντικρὺς τὰδ' αἰνίσω* : b. *ὅπως μὴ quomodo non*, also Attic poetry : Soph. Œ. R. 1074 *δίδουχ', ὅπως μὴ κ' τῆς σιωπῆς τῆσδ' ἀναρρήξει κακά* : Arist. Eq. 211 *θανυμάζω δ' ὅπως, followed by present*.—c. *ὅτι* or *ὥς, that*, which signifies merely the object of fear, without any notion of deliberation : Æsch. P. V. 901 *ὅτι μὲν ὁμαλὸς ὁ γάμος ἀφοβός οὐ δέδια* : Xen. Cyr. V. 2, 12 *μὴ φοβοῦ ὥς ἀπορήσεις* ^c : cf. III. 1, 1. Demosth. p. 141 *καὶ τὸν φόβον ὥς οὐ στήσεται τοῦτο ἄνευ μεγάλου τινὸς*

^a Pflugk ad loc.^b Ibid.^c Bornemann ad loc.

κακοῦ.—d. Infinitive with or without the article : φοβεῖσθαι τὸ ἀποθνήσκειν, δέισαι τὸ ζῆν.—ὀρρωδῶ θανεῖν Eur. : Plat. Gorg. p. 457 E φοβοῦμαι διελέγγειν σε. See above §. 664. 1. and §. 670. The omission of the article makes a great difference of sense : if the infinitive has no article, the verb of *fearing* signifies *unwillingness, hesitation* ; if it has the article the verb takes its proper sense of fear, and the infin. with article signifies the object of fear.—e. ὥστε μὴ with the inf. (rarely) where the object of the fear is expressed, as that which is in consequence thereof avoided : Eur. Iph. T. 1380 φόβος δ' ἦν ὥστε μὴ τέγξαι πόδα.

ADJECTIVAL SENTENCE.

§. 815. 1. The adjectival sentence is the resolution of an adjective or participle, and therefore signifies the attribute of a substantive ; as, οἱ πολέμιοι, οἱ ἀπέφυγον (= οἱ ἀποφυγόντες πολέμιοι)—τὰ πράγματα, ἃ δ' Ἀλέξανδρος ἔπραξεν (= τὰ ὑπὸ τοῦ Ἀλεξάνδρου πραχθέντα πράγματα, or τὰ τοῦ Ἀλεξάνδρου πράγματα).—ἡ πόλις, ἐν ᾗ δ Πεισιστρατος τύραννος ἦν (= ἡ ὑπὸ τοῦ Πεισιστράτου τυραννευθεῖσα).

2. The inflexions of the relative pronoun which refers to the subst. in the principal clause, denote the gender and number, and frequently the case, which would be denoted by the inflexion of the simple adj. or participle.

3. A simple attribute, such as Πεισιστρατος ὁ τύραννος, is generally speaking not resolved into an adjectival sentence, such as δς τύραννος ἦν, except when particular emphasis is to be laid on that attribute ; but if the attribute is compounded of the adj. and certain dependents therefrom, the adjectival sentence is the most natural, and sometimes the only way of expressing it.

Remarks on the Relative Pronoun.

§. 816. 1. Originally there was no distinct form for the relative pronoun in Greek, but the demonstrative performed the functions of the relative, being placed in both clauses ; in the first as a simple demonstrative, in the second as a retrospective demonstrative, as in German, *der Mann, der* ; in English, “ *the thing, that* ” (see §. 834.) : so Il. α. 125 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δίδασται, quæ ex urbibus diripuimus, ea distributa sunt : (so Il. η. 481 οὐδέ τις ἔτλη πρὶν πίνειν πρὶν λείψαι ὑπερμνέει Κρονίῳ, nor did any one dare before to drink, before &c. : Pind. Nem. IV. 4 οὐδὲ μὲν ὕδωρ τόσον γε μαλθακὰ τέγγει γνῖα, τόσον εὐλογία φόρμιγγι συνάσρος.) The aspirated pronouns were demonstrative as well as those beginning with τ, till the necessities of language soon assigned to the latter the demonstrative, to the former the relative, function. There are many instances, as well in the other dialects as in the more perfect language of Attic, to prove that the relative pronouns were originally demonstrative ; as we find that the relative forms are used as demonstrative. (On the use of the demonstrative τοῦ, τῷ, τὸν for οὗ, οῦ, ᾧ, δν, see §. 445 : so even in Attic, τῶς for ὧς, τῶς for ὡς.)

2. So Homer frequently uses, especially with γάρ, or καί, the relative *ὅς* as a demonstrative : Il. ζ, 59 μηδ' ὅτινα γαστέρι μήτηρ κούρον ἰόντα φέροι, μηδ' *ὅς* φύγοι, *ne is quidem aufugiat* : Il. φ, 198 ἀλλὰ καὶ *ὅς* δεῖδουκε διὸς μεγάλου κεραυνόν : cf. Od. α, 286. Il. λ, 535 : Æsch. Eum. 7 διδωσι δ' ἡ (for αὐτῇ) γενέθλιον δόσιν. So *οἷ—οἷ, these—those, the one—the other* : Il. φ, 353 *τείροντ' ἐχέελυες τε καὶ ἰχθυες, οἱ κατὰ δῖνας, οἱ κατὰ καλὰ ῥέεθρα κυβίστων ἔνθα καὶ ἔνθα.—οἷ—οἷ τε* : Il. ψ, 498 οἱ δεύτεροι, οἱ τε παρόντων.—οἱ for οἶτοι Hesiod. Theog. 22. So Pind. Pyth. III. 89. (B.)

3. In Attic (and Ionic prose) this use is confined to the following cases :

a. Καὶ *ὅς*, seldom καὶ *ἧ*, for καὶ *οὗτος*, καὶ *αὕτη* : Xen. Cyr. V. 4, 4 καὶ *ὅς* ἐξπατηθεὶς διώκει ἀνὰ κράτος : Plat. Symp. p. 201 E καὶ *ἧ*, οὐκ εὐφημῆσεις ; *ἔφη*. In the oblique cases always the article, as καὶ *τόν*, *et eum*.

b. **Ὅς μὲν—ὅς δέ* Demosth. and later writers, but before them by Doric writers, not only in nom. but also in oblique cases sing. and plural : Archyt. p. 676. ap. Gal. (238 Orell.) τῶν ἀγαθῶν *ἀ μὲν ἐντὶ ἀνθρώπῳ, ἀ δὲ τῶν μερίων* : Demosth. p. 248 πόλεις Ἑλληνίδας *ὅς μὲν ἀναιρῶν, εἰς ὅς δὲ τοὺς φυγάδας κατάγων.—ὁ μὲν—ὅς δέ* : Theogn. 207 ἀλλ' *ὁ μὲν αὐτὸς ἔτισσε κακὸν χρίος, ὅς δὲ φίλοισιν αἴτην ἐξοπίσω παισὶν ἐπεκρέμασεν* (Bekker οὐδὲ φίλοισιν).

c. **Ὅς καὶ ὅς*, *this and that*, indefinite ; *such a one—any one*, very rare, only in nom. ; as, Hdt. IV. 68 τὰς βασιλείας ἰστίας ἐπιώρκεκε *ὅς καὶ ὅς*, in accus. τὸν καὶ τόν, τὸ καὶ τό, see §. 444. b.

d. In the phrase *ἦ δ' ὅς, ἦ δ' ἧ*, *said he, she*, mostly in Plato.

e. The following relative conjunctions are also used as demonstr. : Il. ο, 547 *ὁ δ' ὅφρα* (for τόφρα) *μὲν ἐλπίδας βοῖς βόσκ' ἐν Περκῶνῃ—αὐτὰρ ἐπεὶ κ. τ. λ. : εἴως for τῶς* Il. μ, 141 : *ἵνα for ἐνταῦθα* Il. κ, 127. So *ὅτε μὲν—ὅτε δέ* even in Attic, and *ὅτε μὲν—ἄλλοτε δέ*. So *ὥς—ὥς*, Il. ξ, 294 *ὥς ἴδεν, ὥς μιν ἔρωσ πυκινὰς φρένας ἀμφοκαλύψεν*. So Theocr. II. 82. So *ἔνθα—ἔνθα, ubi—ibi* Ibid. VIII. 48 : *ὅσον—ὅσον, quantum—tantum* Id. IV. 39. Arist. Vesp. 213. (Hebr. X. 37.)

4. The relatives, compounded of a relative and indefinite pronoun, as *ὅστις, ὁποῖος, ὅποσος*, &c., express an indefinite, and hence a general notion, *whoever*, &c., and therefore are frequently joined with the generalising adverbs *δή, ὅποτε*, and are very commonly used in general propositions : Eur. Troad. 400 *φεύγειν μὲν οὖν χρὴ πόλεμον ὅστις εὖ φρονεῖ*.

5. The indefinite notion is yet more strongly marked when these pronouns are applied to an object, as coming under some class, to denote its species or essence, as is frequently the case with *ὅστις*, *such a one as*, in Attic and also in Epic : Od. β, 124 *ὅφρα κε κείνη τοῦτον ἔχη νόον, ὅτιν' αἱ οἱ νῦν ἐν στήθεσσι τιθείσι θεοί* : Xen. Anab. II. 6, 6 ταῦτα οὖν φιλοπολέμου δοκεῖ ἀνδρὸς ἔργον εἶναι, *ὅστις—αἰρεῖται πολεμεῖν* ; Eur. Hipp. 921 *δεινὸν σοφιστὴν εἶπας, ὅστις εὖ φρονεῖν τοὺς μὴ φρονοῦντας δυνατὸς ἐστ' ἀναγκάσαι*.

6. Hence *ὅστις* is used in a definite force in adjunct. sentences to introduce an especial attribute belonging to the nature of the object, its real and peculiar property, or *differentia*, while *ὅς* expresses merely an accidental property which may be assigned to other objects : *ὅστις* throws an emphasis on the subst. to which it refers ; as, *ἡ πόλις ἣ κτίζεται* (the city), but *ἡ πόλις ἥτις* (that city), ἐν Δέλφοις κτίζεται, as early as Homer ; as, Il. ψ, 43 οὐ μὰ Ζῆν' *ὅστις τε θεῶν ὕπατος καὶ ἀριστος* : Hdt. II. 151 ἐν φρενὶ λαβόντες τὸ χρηστέριον, *ὅτι ἐκίχρηστό σφι*, i. e. *cujusmodi iis datum erat* : Ibid. 99, 7 πόλιν κτίσας ταύτην, *ἥτις νῦν Μέμφει καλεῖται* : Soph. Œ. C. 252

οὐ γὰρ ἴδοις ἂν ἄθρων βροτὸν (*that mortal*), ὅστις ἂν, εἰ θεὸς ᾖ, ἐκφυγεῖν δύναιτο.

7. Ὅστις is also used to mark that the relative sentence expresses some (for the time) especial quality which has a definite bearing on the statement of the principal sentence—where in Latin *quippe qui* is used: Eur. Med. 589 εἴ σοι γάμον κατείπον, ἥτις οὐδὲ νῦν τολμᾷς μεθεῖναι κ. τ. λ. See Soph. Trach. 6. Hdt. III. 120 πολυκράτεια πάντως ἀπολίσαι, δι' ὃν τινα κακῶς ἤκουσε. Ὅς however has also this force.

8. Ὅστις also frequently is equivalent to εἴ τις: Soph. Trach. 22 ἀλλ' ὅστις ἦν θακὼν ἀταρβῆς τῆς θεᾶς ὁδ' ἂν λέγοι. (See §. 743. 2.). So Hdt. IV. 74 ὅστις μὴ=εἰ μὴ τις.

Obs. 1. On the use of these pronouns in indirect questions, being compounded of *ὅς* and *τίς* interrog., see *Interrogative Sentences*.

Obs. 2. On *ὅς τε*, *ὅστις τε*, see §. 755. 3., *ὅσπερ* §. 734. 2. 3., *ὅς γε*, §. 735. 9.

Relation between the Principal and Dependent Sentences.

§. 817. 1. The relation between the substantive and the adjectival clause is denoted by a demonstrative pronoun in the principal clause, pointing forwards to the relative pronoun in the dependent one, and this latter pointing backwards to the former; as, οὗτος δ' ἀνὴρ, ὃν εἶδες. The article *ὁ, ἡ, τό*, is to be reckoned as a demonstrative, as it originally had this sense (§. 444.); as, τὸ ῥόδον, ὃ θάλλει. Generally speaking it may be said, that whenever the article is used with a subst., it points to a relative clause either expressed or implied; as, τὸ ῥόδον καλὸν ἐστι, that is *ὃ ὁρᾷς* or some such expression. But, as is obvious, this relative sentence need not be expressly stated when it is easily supplied, or the object is supposed to be sufficiently well known. Hence the name *Article*, *ἄρθρον*, that is, a *joint*, is very significant, as it expresses the connexion or fitting in of the article and the relative in the two sentences, as it were the two parts of a joint: hence both the demonst. *ὁ, ἡ, τό*, and the relative *ὅς, ἥ, ὃ*, are termed not unfrequently, "*articles*," the former *præpositivus*, the latter *postpositivus*.

2. When the object to which the relative refers is to be considered as indefinite, the article is omitted, and the relative refers directly to the subst.; as, ἀνὴρ, ὃς καλὸς ἐστίν=*ἀνὴρ καλός*. When the relative refers to a personal pronoun, this supplies the place of the demonst.; as, ἐγὼ, ὃς—σὺ, ὃς &c. If no particular emphasis is to be laid on this pronoun it is omitted, and the relative refers to the person implied in the inflexion of the verb; as, καλῶς ἐποίησας, ὃς ταῦτα ἐπραξας: if the subst. to which the adj. clause

refers is omitted, the adjunct. clause has the force of, and is said to represent, a substantive; as, ἦλθον οἱ ἄριστοι ἦσαν=ἦλθον οἱ ἄριστοι (sc. ἄνδρες).

Obs. 1. Substantives expressing *place, mode or manner*, &c. are sometimes followed by a local, modal or other relative adverb, according to the sense of the subst., instead of the relative pronoun; as, ὁ τόπος ὅδε ἐστὶν: ὁ τρόπος ὧς ἰβίωσσε.

3. The case which the relative represents is to be learnt from the context—thus sentences with the relative in another case can stand as the nominative case to the verb.

Dat.: Eur. Orest. 603 οἷς δὲ μὴ πίπτουσιν εὖ—εἰσὶ δυστυχεῖς.

Acc.: Eur. Med. 1302 ταύτην δ' (οὗτοι) οὕς ἔδρασαν ἔρξουσιν κακῶς.

4. So sentences with the relative in nominative represent the genitive, dative or accusative of the verb, as the suppressed demonstrative would stand in one or other of these cases.

. a. Gen.: Eur. Electr. 378 μαρτὺς γένοιτ' ἂν ὅστις ἐστὶν ἀγαθός = τοῦ ἀγαθοῦ ἀνδρός. Cf. 376.

b. Dat.: Soph. Aj. 1050 δοκῶντα δ' (αὐτῷ) ὅς κρᾶναι στρατοῦ.

c. Acc.: Eur. Med. 515 πτωχοὺς ἀλᾶσθαι παῖδας ἥ τε ἔσωσά σε = ἐμέ τε ἥ ἔσωσά σε.

d. So also any of these cases may be represented by a sentence, the relative of which is in a different case^a; as, relative in the dative representing a genitive: Thuc. II. 40 δι' εὐνοίας ᾧ δέδωκε—αὐτοῦ ᾧ δέδωκε. An acc.: Soph. Œ. R. 296 ᾧ μὴ ἐστι δρῶντι τάρβος (τοῦτον) οὐδ' ἔπος φοβεῖ.

5. As to ὁ, ἡ, τό, and the demonstr. οὗτος, αὕτη, τοῦτο the relative ὅς, ἥ, ὅ answers, so the demonstr. of quality or size, τοῖος, τοιοῦτος, τόσος, τοσοῦτος, have the proper relatives οἷος and ὅσος. But sometimes ὅς also is the relative to τοιοῦτος: Plat. Gorg. p. 473 Ε δταν τοιαῦτα λέγῃς, ἂ οὐδεὶς ἂν φήσειεν ἀνθρώπων, as in other relations ὅς often expresses quality: Plat. Theæt. p. 197 Α οὐδένα τρόπον διαλέξομαι, ὧν γε ὅς εἰμι: Id. Phædr. p. 243 Ε τοῦτο μὲν πιστεύω, ὥσπερ ἂν ἦς ὅς εἰ: Id. Rep. p. 529 Α οὐκ ἀγεννώς μοι δοκεῖς τὴν—μάθησιν λαμβάνειν παρὰ σπαντῷ ἣ ἐστι. See *Interrog. Sentences*.

6. Ὅσος sometimes refers to a simple demonstrative, with the additional notion of quantity: Eur. Hipp. 469 ἐς δὲ τὴν τύχην πεσοῦσ' ὅσῃν σύ. So where the antecedent is suppressed: Soph. Œ. R. 1228 νῖψαι τήνδε τὴν στέγην ὅσα κεύθει.

^a Ellendt Lex. Soph. ad voc. 4.

Omission of the Demonstrative before the Relative.

7. Not only is the demonstr. omitted in the principal clause, when it is in the same case with the relative, but even when it is in a different case, where the pronoun can be easily supplied, and has no particular emphasis,—hence especially where the demonstr. would be quite indefinite; here the relative = *εἰ τις* and *σι quis*, and the demonstr. is frequently omitted when an adjectival clause precedes, as we shall see farther on: *Od. λ.* 433 sq. ἡ (Clytæmnestra) δ' ἔροχα λύγρ' εἰδυῖα οἱ τε κατ' αἰσχος ἔχευε καὶ ἔσσομένησιν ὀπίσσω θηλυτέρησι γυναιξὶ καὶ (sc. ταύτῃ) ἢ κ' εὐεργὸς ἔησιν: *Soph. Phil.* 139 καὶ γνώμα (sc. ἐκείνου), παρ' ὧφ τὸ θεῖον Διὸς σκῆπτρον ἀνάσσεται: *Eur. Or.* 602 γάμοι δ' ὅσοις μὲν εὐ καθεστᾶσιν βροτῶν, (τούτοις sc.) μακάροισ αἰών· οἷς δὲ μὴ πίπτουσιν εὖ, (οὗτοι sc.) τὰ τ' ἔνδον εἰσὶ τὰ τε θύραζε δυστυχεῖς: *Arist. Vesp.* 586 ἔδομεν ταύτην (sc. αὐτῇ) ὅστις ἂν ἡμᾶς ἀναπέλῃ: *Thuc. II.* 41 οὐδὲν προσδεόμενοι οὔτε Ὅμηρον ἐπαινέτου, οὔτε (τινὸς sc.) ὅστις ἔπεισι μὲν τὸ αὐτίκα τέρψει κ. τ. λ.: *Lysias p.* 152, 40 μὴ οὖν προκαταγινώσκετε ἀδικίαν τοῦ εἰς αὐτὸν μὲν μικρὰ δαπανῶντος—, ἀλλ' ὅσοι (i. e. ἀλλὰ τούτων, ὅσοι) καὶ τὰ πατρῶα—εἰς τὰς αἰσχίστας ἡδονὰς εἰθισμένοι εἰσὶν ἀναλίσκειν: *Plat. Rep.* p. 373 B (ἡ πόλις) ὄγκου ἐμπληστέα καὶ πλήθους (sc. τούτων), ἃ οὐκέτι τοῦ ἀναγκαίου ἕνεκά ἐστιν ἐν ταῖς πόλεσιν². So after neuter adjectives: *Thuc. I.* 82 ἀνεπίφθονον ὅσοι = (τούτοις ἅπασιν οἱ) κ. τ. λ. So very often *Lat.*: *Sallust. Cat.* 58 *maximum est periculum* (sc. iis), *qui maxime timent.* So οὐκ ἔστιν, ὅς (or ὅστις) οὐ, ταῦτα ποιήσει.

8. There is a peculiar form in Greek, *ἔστιν οἱ* (λέγουσιν, *sunt qui dicunt*). This form was so firmly established in the language, that neither the number of the relative has any influence on the verb *ἔστι*, nor is the tense changed, though the time spoken of be past or future; hence this form has assumed the character of the substantival pronoun *ἐνιοι*, and by means of the cases of the relative has a complete inflexion:—

Nom.—Ἔστιν οἷ = ἐνιοι: *Xen. Cyr. II.* 3, 18 οἱ μὲν ἔβαλλον ταῖς βώλοισι, καὶ ἔστιν οἱ ἐτύγχανον καὶ θωράκων κ. τ. λ. ἔστιν ᾧ = ἐνιᾷ. Ἔστιν ᾧ ἦν χαλεπώτατα.

Gen.—Ἔστιν ὧν = ἐνίων: *Thuc. III.* 92 Λακεδαιμόνιοι τῶν ἄλλων Ἑλλήνων ἐκέλευον τὸν βουλόμενον ἔπεσθαι, πλὴν Ἰώνων καὶ Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἐθνῶν.

² Stallb. ad loc.

Dat.—"Ἔστιν οἷς=ἐνίοις : "Ἔστιν οἷς οὐχ οὕτως ἔδοξεν.

Acc.—"Ἔστιν οὗς=ἐνίοις : Plat. Phæd. p. 111 D ἔστι δ' οὗς καὶ βραχυτέρους τῷ βάθει τοῦ ἐνθάδε εἶναι καὶ πλατυτέρους. So in construction with a preposition : Thuc. I. 23 ἔστιν παρ οἷς.

"Ἔστιν ᾧ=ἐνια : Thuc. II. 26 Κλεόπομπος τῆς παραθαλασσοῦ ἔστιν ᾧ ἐδήλωσε.

As a question—ἔστιν οἵτινες ; Xen. M. S. I. 4, 6 ἔστιν οὐσινὰς ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ ; Also singular ; as, Plat. Menon. p. 85 B ἔστιν ἥτινα δόξαν οὐχ αὐτοῦ οὗτος ἀπεκρίνατο ;

Obs. 2. The phrase, Thuc. I. 40 φανεῖται ᾧ, *seemingly some*, is the same in principle.

Obs. 3. Sometimes, but rarely, we find the impft. ἦν : Xen. Hell. VII. 5, 17 τῶν πολεμίων ἦν οὗς ὑποσπόνδους ἀπέδοσαν : Id. Anab. I. 5, 7 ἦν δὲ τοιῶν τῶν σταθμῶν οὗς πάνυ μακροὺς ἤλανεν. With the singular of the relative : Id. Cyr. V. 3, 16 ἦν δὲ καὶ δ' ἔλαβε χωρίον. Somewhat more frequently the plural εἰσὶν : Eur. Iph. Taur. 624 εἴσω δόμων τῶνδ' εἰσὶν οἷς μέλει τάδε : Arist. Pax 499 ἀλλ' εἰσὶν οἱ κωλύουσιν : Thuc. VII. 44 οἱ ὑστερον ἥκοντες εἰσὶν οἱ διαμαρτάνοντες τῶν ὁδῶν κατὰ τὴν χώραν ἐπλανήθησαν : Plat. Legg. p. 934 D μαίνονται μὲν οὖν πολλοὶ πολλοὺς τρόπους, οὓς μὲν νῦν εἰπομεν, ὑπὸ νόσων, εἰσὶ δὲ οἱ διὰ θυμοῦ κακὴν φύσιν ἄμα καὶ τροφήν γενομένην.

Obs. 4. Where the Latins said *sunt qui dicunt*, the Greeks would use the above form, ἔστιν οἱ λέγουσιν, or εἰσὶν οἱ λέγοντες, as Dem. p. 45, 18 εἰσὶν οἱ πάντ' ἐξαγγέλλοντες, *sunt qui omnia enunciant*. But sometimes also we find εἰσὶν οἱ λέγουσιν, as Hdt. III. 45 εἰσὶ δὲ, οἱ λέγουσι, τοὺς ἀπ' Αἰγύπτου νικῆσαι Πολυκράτα.

Obs. 5. Analogous to this formula is the use of ἔστιν with a relative adverb, the demonstr. being omitted :—

"Ἔστιν ὅτε=ἐνίοτε, *est quando*, i. e. *interdum* ;

"Ἔστιν ἔνα or ὅπου, or ἐνθα, *est ubi*, i. e. *aliquando* ;

"Ἔστιν οὐ or ἐνθα, (Soph. El. 1043.) *est ubi*, in many places ;

Οὐκ ἔσθ' ὅπου, *nunquam* ;

"Ἔστιν ἧ or ὅπη, *quodammodo* ; or in many spots ; οὐκ ἔστιν ὅπη, *no whither* ;

Οὐκ ἔστιν ὅπως, *nullo modo*, οὐκ ἔστιν ὅπως οὐ, *certainly*.

"Ἔστιν ὅπως ; in the question, *Is it possible that ?*

These expressions are especially Attic, both prose and poetry ; as, Xen. Cyr. III. 1, 20 ὁ μὲν γὰρ ἰσχυρὴν κρατήθεισιν ἔστιν ὅτε φήθη τὸ σῶμα ἀσκήσας ἀναμαγεῖσθαι : Ibid. 24 δουλεύοντες ἔστιν ὅτε δύνανται καὶ μᾶλλον τῶν εἰδαιμόνων ἰσθίειν τε καὶ καθεύδειν.

Person of the Verb in the Adjectival Sentence.

§. 818. 1. The person of the dependent verb is determined by the substantive or demonstrative pronoun either expressed or to be supplied ; as, ἐγὼ, ὃς γράφω : σὺ, ὃς γράφεις, ὁ ἀνὴρ or ἐκεῖνος, ὃς γράφει : οἱ τῶν πολιτῶν ἀριστοὶ ἦσαν, τὴν πόλιν ἔσωσαν : Plat. Crit.

p. 45 Ε ἀνανδρίᾳ τῇ ἡμετέρᾳ διαπεφευγένοι ἡμᾶς δοκεῖν, οἵτινές σε οὐ διεσώσαμεν.

2. Hence after the vocative, the second person is used ; as, ἀν-
θρωπε, ὃς ἡμᾶς τοιαῦτα κακὰ ἐποίησας. Sometimes however the third
person is used referring to a person speaking, or spoken to ; as,
Il. ρ, 248 ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες, οἵτε παρ' Ἀτρεΐδης
Ἀγαμέμνονι καὶ Μεγέλαφ δῆμια πίνουσιν καὶ σημαίνουσιν ἕκαστοι λαοῖς.
Frequently there is a transition made from speaking of some one
in the third person in the principal clause, to an emphatic apo-
strophe to him in the second in the relative clause : Od. δ, 686
ῥύστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν· οἱ θάμ' ἀγειρόμενοι βλοτον
κατακείρετε πολλόν : Hdt. VIII. 142 ἄλλως τε, τούτων ἀπάντων αἰτί-
ους γενέσθαι δουλοσύνης τοῖσι Ἑλλησι Ἀθηναίους, οὐδαμῶς ἀνασχετόν·
οἵτινες αἰεὶ καὶ τὸ πάλαι φαίνεσθε πολλοὺς ἐλευθερώσαντες ἀνθρώπων—
here Herodotus returns in the adjct. sentence to the *oratio recta*
which he had left. And even when the person of the verb in the
relative clause does not refer to the subject of the principal verb,
but to some other subst. in the principal clause, yet it often agrees,
not with the subject itself, but with the person implied in that sub-
ject : Isocr. p. 141 εἰκάτε γὰρ οὕτω διακειμένοις ἀνθρώποις, οἵτινες—
τεθύκαμεν—ἐκκλησιάζομεν.

Agreement of the Relative Pronoun.

§. 819. The relative pronoun agrees in number and gender with
the subst. to which it refers, (as the attributive adjective with its
subst.,) but its case depends on the verb in the relative clause ; as,
ὁ ἀνὴρ, ὃν εἶδες—ἡ ἀρετὴ, ἧς πάντες οἱ ἀγαθοὶ ἐπιθυμοῦσιν—οἱ στρατιῶ-
ται, οἷς μαχόμεθα &c.

But to this general rule there are many exceptions.

Exceptions in gender and number.

1. Constructio κατὰ σύνεσιν (§. 378.). In personal names this
belongs rather to poetry than prose ; as, Il. κ, 278 Διὸς τέκος, ἦτε
μοι αἰεὶ—παρίσταται : Il. χ, 87 φίλον θάλος, ὃν τέκον αὐτῇ : so in
Homer always ; βίη Ἡρακλείῃ, ὅσπερ : Soph. Philoct. 714 ὦ μέλεα
ψυχὰ, ὅς μιν οἶνονχύτου πόματος ἦσθι δεκτὴ χρόνον : Eur. Suppl. 12
θανόντων ἐπτά γενναίων τέκνων,—οὗς ποτ' Ἀργείων ἀναξ Ἀδραστος
ἤγαγε. With collective nouns or substantives used as such this con-
struction is used not unfrequently in prose as well as poetry : Il. π,

368 λέειπε λαδὼν Τρωϊκόν, οὓς ἀέκοντας ὀρυκτὴ τάφρος ἔρυκε : Od. λ. 502 τῷ κε τίψ (τινὶ) στύξαμι μένος καὶ χεῖρας ἀάπτους, οἱ κείνον βιβῶνται : Hdt. VIII. 128 περιέδραμε δμιλος—, οἱ αὐτίκα τὸ τόξευμα λαβόντες— ἔφερον ἐπὶ τοὺς στρατηγούς : Thuc. III. 4 τὸ τῶν Ἀθηναίων ναυτικόν, οἱ ὥρμουν ἐν τῇ Μαλέῃ : Eur. Or. 1134 sq. νῦν δ' ὑπὲρ ἀπάσης Ἑλλάδος δώσει δίκην, ὧν πατέρας ἔκτειν', ὧν τ' ἀπώλεσεν τέκνα : Plat. Phædr. p. 260 A πλήθει, οἵπερ δικάσουσι. So when an adjective is used for a subst. in the gen. plural : Thuc. II. 45 γυναικείας ἀρέτης, ὅσαι κ. τ. λ.

2. Here also belong the following cases :

α. Where the subst. is in the singular, but the relative in plural—the relative referring, in a general way, not to any definite individual, but to a class, and having the sense of οἷος ; but this is more common in poetry than prose : Od. μ. 97 κῆτος, ἃ μυρία βόσκει ἀγαστονος Ἀμφιπρίτη : Il. ξ. 410 χερμαδίῳ, τὰ ῥα πολλὰ—παρ' ποσὶ μαρναμένων ἐκυλινδετο : Eur. Or. 920 αὐτουργός, οἵπερ καὶ μόνοι σώζουσι γῆν^a : Id. Helen. 440 Ἑλλήν πεφυκώς, οἷσιν οὐκ ἐπιστροφάι : Id. Suppl. 867 φίλοις τ' ἀληθῆς ἦν φίλος, παροῦσί τε καὶ μὴ παροῦσιν· ὧν ἀριθμὸς οὐ πολὺς : Theocr. 25, 121 οὐ μὲν γάρ τις ἐπήλυθε νοῦσος ἐκείνου βουκολίῳις αἰτ' ἔργα κ. τ. λ. : Plat. Rep. p. 554 A αὐχμηρός γε τις—ὧν καὶ ἀπὸ παντὸς περιουσίαν ποιούμενος, θησαυροποῖς ἀνὴρ, ὅς δὴ (cujusmodi homines) καὶ ἐπαινεῖ τὸ πλῆθος^b : Demosth. p. 328 (24) ἀνδρὶ καλῷ τε κάγαθῷ, ἐν οἷς οὐδαμοῦ σὺ φανήσῃ γεγινώς. So when a plural substantive is implied in the context ; as, πάντων after a superlative : Arist. Ran. 710 ὁ πονηρότατος βαλανεὺς ὅποσοι κ. τ. λ. So also when the neuter plur. ἃ refers to an indefinite pronoun, or an adjective in neut. sing. used as a substantive, since in both of these a merely general notion is contained : Isocr. p. 67 Ε οὐδὲν τοιοῦτον κατασκευάζουσιν, ἐξ ὧν κ. τ. λ. : Thuc. III. 38 ἄλλο τι ἢ ἐν οἷς ζῶμεν. Cf. Plat. Alc. I. p. 129 C.

β. On the other hand a singular relative refers to a plur. subst. when the relative is used in an indefinite sense ; as ὅστις, ὃς ἂν with conj. *quisquis, quicumque* : Il. λ. 367 νῦν αὖ τοὺς ἄλλους ἐπιείσομαι (persequar), ὃν κε κιχέω ; Il. τ. 260 ἀνθρώπους τίνυνται, ὅτις κ' ἐπὶ ορκον ὁμόσση^c : Eur. Med. 219 δίκη γὰρ οὐκ ἔνεστ' ἐν ὀφθαλμοῖς βροτῶν, ὅστις πρὶν ἀνδρὸς σπλάγχχον ἐκμαθεῖν στυγεῖ δεδορκώς, οὐδὲν ἡδικημένος^c : Id. Hec. 359 δεσποτῶν ὤμων φρένας τύχοιμ' ἂν, ὅστις ἀργύρου μ' ὠνήσεται.—So especially πάντες, ὅστις or ὃς ἂν with conj. (never πάντες οἵτινες, but always πάντες ὅσοι or ὅστις) ; as, Thuc. VII. 29 πάντας ἐξῆς, ὅτι ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντας :

^a Porson. et Schäfer ad loc.

^b Stallb. ad loc.

^c Pflugk ad loc.

Plat. Rep. p. 566 D ἀσπάζεταιται πάντας, ᾧ ἂν περιτυγχάνῃ. So frequently the relative pronoun is placed first in the singular, while a substantive to which it belongs, generally a demonstr. pronoun, follows in the plur.: Soph. Antig. 707 ὅστις γὰρ αὐτὸς ἡ φρονεῖν μόνος δοκεῖ, ἡ γλώσσαν, ἡν οὐκ ἄλλος, ἡ ψυχὴν ἔχειν, αὐτοὶ διαπτυχθέντες ὥφθησαν κενοί: Thuc. VI. 17 ὃ τι δὲ ἕκαστος ἡ ἐκ τοῦ λέγων πελθεῖν οἴεται, ἡ στασιάζων ἀπὸ τοῦ κοινοῦ λαβὼν ἄλλην γῆν, μὴ κατορθώσας, οἰκῆσειν, ταῦτα ἐτοιμάζεται.

§. 820. 1. The relative sometimes agrees neither with the grammatical nor the natural gender of its substat., but is in the neuter to signify that the substantival notion is to be taken not as particular, but general (§. 381.): Soph. Œ. T. 540 ἀρ' οὐχὶ μῶρόν ἐστι τοῦγχείρημά σου, ἄνευ τε πλήθους καὶ φίλων τυραννίδα θηρᾶν, δὲ πλήθει χρημάτων θ' ἀλίσκεται. This may clearly be seen in the following examples: Xen. M. S. III, 9, 8 φθόνον δὲ σκοπῶν, ὃ τι εἴη *quid sit invidia* (in what category it is to be classed), ὅστις εἴη, *qualis sit invidia*, the category is supposed to be fixed, and its properties alone inquired after. Cf. Plat. Gorg. p. 462 D τίς τέχνη ὀψοποιία; —Οὐδεμία, ὦ Πῶλε.—'Αλλὰ τί, φάθι.—Φημὶ δὴ ἐμπειρία τις.

Obs. This neuter relative seems sometimes to refer to a masculine or feminine substantive, without the generalising sense as above: but in reality it refers to the whole sentence: Thuc. I. 59 τρέπονται ἐπὶ τὴν Μακεδονίαν, ἐφ' ὅπερ καὶ τὸ πρότερον ἐπέμποντο (where ἐφ' ὅπερ refers to τρέπονται ἐπὶ τ. Μακ.): Id. III. 39 init. νῆσον δὲ οἵτινες ἔχοντες μετὰ τειχῶν καὶ κατὰ θάλασσαν μόνον φοβούμενοι τοὺς ἡμετέρους πολεμίους, ἐν ᾧ καὶ αὐτοὶ τρήρων παρασκευῇ οὐκ ἀφρακτοὶ ἦσαν πρὸς αὐτούς (where ἐν ᾧ refers to the sentence which is to be supplied after φοβούμενοι: μὴ ἐπέρχωνται.) So plur. Id. I. 69 καίτοι εὐλείεσθε ἀσφαλεῖς εἶναι, ὧν (τοῦ ἀσφ. εἶναι) ἄρα ὁ λόγος τοῦ ἔργου ἐκράτει.

2. When the plural of the subst. (expressed or implied) is used for the singular, the relative may be in the singular; as, Eur. Iph. A. 985 sq. οἰκτρὰ γὰρ πεπόνθαμεν, ἡ κενὴν κατέσχον ἐλπίδα.

§. 821. 1. When the relative refers to two or more objects, it is in the plural, and of the same gender with the substantives, if they are all of the same gender; but if the substantives express things inanimate, the relative is often in the neuter; as, Plat. Apol. p. 18 A ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν οἷσπερ ἐτεθράμμην: Xen. Cyr. I. 3, 2 ὁρῶν αὐτὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῇ, καὶ χρώματος ἐντρέψει καὶ κόμαις προσθέτοις, αἷ δὴ νόμιμα ἦν ἐν Μήδοις: Isocr. p. 278 B ταῦτα δ' εἶπον, οὐ πρὸς τὴν εὐσέβειαν, οὐδὲ πρὸς τὴν δικαιοσύνην, οὐδὲ πρὸς τὴν φρόνησιν ἀποβλέψας, ἀ σὺ διηλθες: Soph. Œ. R. 216 αἱ δ' αἰτεῖς—ἀλλὰ καὶ κἀνακούφισιν κακῶν λάβοις ἄν.

2. But if the substantives are of different genders, the relative pronoun, in personal names, agrees with the more worthy gender ; in names of things it is generally neuter ; as, Od. β, 284 θάνατον καὶ Κῆρα μέλαιναν, ἧς δὴ σφι σχεδόν ἐστι : Isocr. de Pac. p. 159 ἤκομεν ἐκκλησιάζοντες περὶ τε πολέμου καὶ εἰρήνης, ἃ μεγίστην ἔχει δύναμιν ἐν τῷ τῶν ἀνθρώπων βίῳ τῷ. But sometimes it agrees with the last subst. : Isocr. p. 163 ἣν δὲ τὴν εἰρήνην ποιησώμεθα—μετὰ πολλῆς ἀσφαλείας τὴν πόλιν οἰκήσομεν, ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους κατέστημεν.

3. When there is in the adjectival sentence a substantive used as a predicate, the relative frequently, and indeed generally, does not agree with its own substantive, but suffers a sort of attraction to the predicative subst. The verb which with the subst. makes up the predicate is generally one of *being*, or *calling*, or *being called* ; the reason of this is the importance of the predicative substantive : Hdt. II. 17 ἡ μὲν (ὁδὸς) πρὸς ἧῷ τρέπεται, τὸ καλέσεται Πηλοῦσιον στόμα : Id. V. 108 τὴν ἄκρην, αἱ καλεῦνται κληῖδες τῆς Κύπρου : Id. VII. 54 Περσικὸν ξίφος, τὸν ἀκινάκην καλέουσι : Plat. Phædr. p. 255 C ἡ τοῦ ρεύματος ἐκείνου πηγὴ, ὃν ἕμερον Ζεὺς Γανυμήδους ἐρῶν ὠνόμασε : Id. Phileb. p. 40 A λόγοι μὴν εἰσιν ἐν ἐκάστοις ἡμῶν, αἷς ἐλπίδας ὀνομάζομεν : Demosth. p. 853, 31 ἔχει—"Αφοβος—ὀργισθῆναι μὲν μὴδε, ἣν ἔλαβε προῖκα τῆς μητρός. This is less frequent in Latin.

4. When the relative does not follow immediately on its subst., but on another substantive which forms part of the principal clause, it agrees sometimes in number and case, not with its own, but with this predicative substantive : Plat. Legg. p. 937 D καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλόν, ὃ πάντα ἡμέρωκε τὰ ἀνθρώπινα ; Id. Gorg. p. 460 E οὐδέποτ' ἀν εἴη ἡ ῥητορικὴ ἀδικον πρᾶγμα, ὃ γ' αἰεὶ περὶ δικαιοσύνης τοὺς λόγους ποιεῖται^a : Ibid. p. 463 B ταύτης μοι δοκεῖ τῆς ἐπιτηδεύσεως πολλὰ μὲν καὶ ἄλλα μόρια εἶναι, ἐν δὲ καὶ ἡ ὀψοποικίη, ὃ δοκεῖ μὲν εἶναι τέχνη.

5. The relative sometimes agrees with a substantival personal pronoun implied in its adjectival form : Soph. Œ. C. 730 τῆς ἐμῆς ἐπιεισόδου, ὃν μὴτ' ὀκνεῖτε.

Attraction.

§. 822. 1. As the adjectival sentence represents an attribute of its subst., forming with it one whole notion, the Greek language endeavoured to make the adjectival sentence so coalesce with its

^a Stallb. ad loc.

substantive, that the unity of this whole notion should not be lost; they effected this by placing the relative not in the case of the verb on which it immediately depends, but in the case of its preceding substantive. This is called (*Attic*) *attraction*, the relative being, as it were, attracted to and acted upon by its substantive; as, Hdt. I. 23 Ἀρόνα διθύραμβον πρῶτον ἀνθρώπων τῶν (= ὧν) ἡμεῖς ὠμεν.

2. This attraction, however, generally speaking (see below, *Obs.* 4.), is not used except where the relative should stand in the accusative, but is attracted by the genitive or dative of the substantive preceding. The unity of the substantive and adjectival sentence is very frequently yet more perfect, by the substantive being transferred from the principal to the relative clause (see §. 824. II. 2.): ἐπιθυμῶ ἧς ἔγραψας ἐπιστολῆς (= τῆς ὑπὸ σοῦ γραφθείσης ἐπιστολῆς)—χαίρω ἧ ἔγραψας ἐπιστολῇ (= τῇ ὑπὸ σοῦ γραφθείσῃ ἐπιστολῇ); The substantive is often omitted (§. 817. 2.): μεμνημένος ὧν ἔπραξε or ὧν ἔπραξε μεμν. So οἷς ἔχω χρῶμαι. Even Homer uses this attraction: II. ε, 265 τῆς γάρ τοι γενεῆς ἧς Τρωί περ εὐρύοπα Ζεὺς δῶκε: II. ψ, 649 τιμῆς ἥστέ μ' εἰοικε τετιμῆσθαι: Thuc. VII. 21 ἄγων ἀπὸ τῶν πόλεων ὧν ἔπεισε (τῶν πεισθεισῶν) στρατιάν: Arist. Thesm. 835 ἐν ταῖς ἄλλαις ἰορταῖς αἰσιν ἡμεῖς ἡγομεν: Soph. C. C. 334 ἥλθον ξὺν ᾧπερ εἶχον οἰκετῶν πιστῷ μόνῳ: Eur. Orest. 1409 ἄς ἔγῃ μ' ὁ τοξότας Πάρις γυναικός: Xen. Cyr. III. 1, 33 σὺν τοῖς θησαυροῖς οἷς ὁ πατήρ κατέλιπεν (= τοῖς ὑπὸ τοῦ πατρὸς καταλειφθεῖσι). This attraction takes place even when the verb in the relative clause is omitted; as, Hdt. IV. 73 πάντων παρατίθει τῶν (for ᾧ) καὶ τοῖσι ἄλλοισι (παρατίθει sc.). So the relative is in the case of a preposition, the demonstrative being dropped: Soph. Elect. 1370 ἐξ (τούτων) οἷων ἔχω αἰγῶ: Xen. Cyr. II. 4, 17 ὅποτε δὲ σὺ προεληλυθοῖς σὺν ἧ ἔχοις δυνάμει: Plat. Gorg. p. 519 Α ὅταντ' ἀρχαῖα προσαπολλύωσι πρὸς οἷς ἐκτῆσαντο: Xen. Cyr. III. 1, 34 ἐγὼ δὲ ὑπισχνούμαι, ἦν ὁ θεὸς εὖ διδῶ, ἀνθ' ὧν ἂν ἐμοὶ δανείσης,—ἄλλα πλείονος ἄξια εὐεργετήσῃν: so ἀνθ' ὧν for ἀντὶ τούτων, ᾧ—ἐξ ὧν for ἐκ τούτων, ᾧ; hence ἀνθ' ὧν for ὅτι, as χάριν σοι οἶδα, ἀνθ' ὧν ἦλθες, because that.

Obs. 1. This attraction, when it takes place after a substantive (or pronoun) depending on the same preposition, with the same case as is required by the verb of the relative clause, takes the form of a simple ellipse of the demonstrative: Xen. M. S. II. 6, 34 ἐμοὶ ἐγγίγνεται εὐνοια πρὸς οὗς ἂν ὑπολάβω εὐνοικῶς ἔχειν πρὸς ἐμέ for πρὸς τούτους, οὗς. But when the relative takes another preposition, or the same used in another relation, the attraction is not admissible. It would be wrong for instance to say, πρὸς οἷς λέγω for πρὸς τούτους πὰρ οἷς λέγω. The instances which are adduced against

this may be explained ; as, Xen. Cyr. VIII. 2, 26 πολλά ἐμῆχανατο πρὸς τὸ πρωτεύειν παρ' οἷς ἐβούλετο αὐτὸν φιλεῖσθαι, is not necessarily παρὰ τούτοις ἐν οἷς, as it would be correct to say, παρ' οἷς ἐβ. φιλεῖσθαι. The attraction is seldom brought about by the repetition of a preposition with the relative ; as in Thuc. III. 64 ἀφ' ὧν ἐγένοντο ἀγαθοί, ἀπὸ τούτων ὠφελείσθαι : here either ἀπὸ τούτων would have been more usually omitted, or ἀφ' ὧν been merely &, as the sense is, to draw profit from those things wherein they have been brave : Lyc. c. Leocr. c. 32 εἰς αὐτὸ τοῦτο τὴν τιμωρίαν τάξαντες, εἰς ἡ μάλιστα φοβούμενοι τυγχάνουσι : Demosth. p. 95, 23 καὶ περὶ ὧν φασὶ μέλλειν αὐτὸν ποιεῖν, καὶ περὶ τούτων προκατηγορούντων ἀερόασθε for ἃ φασὶ etc. ; Ibid. p. 96, 26 ἀφ' ὧν ἀγίρει καὶ προσαιτεῖ καὶ δανίζεται, ἀπὸ τούτων διάγει. There is a very singular passage in Hdt. III. 31 οἱ δὲ βασιλῆϊός τε δικασταὶ κεκριμένοι ἄνδρες γίνονται Περσέων, ἐς οὐ ἀποθάνωσι, ἢ σφί παρευρεθῇ τι ἄδικον, μέχρι τούτου.

Obs. 2. When the attracted relative is followed by a predicative subst. or adject., the attraction extends to them likewise ; as, Demosth. p. 325, 10 ἐμὲ οὔτε καιρὸς—προσηγάγετο ὧν ἔκρινα δίκαια καὶ συμφερόντων τῇ πατρίδι οὐδὲν προδούμαι, for ἃ ἔκρινα δίκαια καὶ συμφέροντα.

Obs. 3. As the object of the attraction is to connect the relative immediately to its substantive as an attribute, it follows, of course, that properly it can only take place when the real demonstrative is omitted in the principal sentence before the substantive ; as, ἐλάττων ἐστὶ τούτου τοῦ ἀνδρός, ὃν εἶδες becomes ἐλάττων ἐστὶ τοῦ ἀνδρός οὐ εἶδες or οὐ εἶδες ἀνδρός : or where an adjectival sentence, by the omission of the demonstrative, represents a substantive, as, Isocr. p. 46 BC ἡ πόλις ἡμῶν ὧν ἔλαβεν, ἀπασι μετέδωκε, for μετέδωκεν ἐκείνων, ἃ ἔλαβεν : Xen. Anab. I. 9, 25 σὺν οἷς μάλιστα φιλεῖς (= φίλους), for σὺν τούτοις, οὗς. But when the demonstrative is expressed in the principal clause (the article is not meant here, as it is used not as a demonstrative, but merely as the article) there are two distinct sentences connected together indeed, but each in a whole and perfect form, so that the one form does not need the other to complete it ; nor properly can the relative clause be taken into the principal clause as the attributive of the substantive, as there is an attribute there already ; but the attraction had so powerful an influence on the language, that it also takes place when the demonstrative is expressed in the principal sentence ; and even where the relative sentence is used as a substantive, and therefore might be expected to have an independent form : Hdt. III. 80 τούτων τῶν ὁ μόναρχος ποιεῖ οὐδέν : Thuc. V. 37 εἰδόντο τούτων ὧν περ καὶ—φίλοι ἐπιστάλακσαν : Plat. Phæd. p. 70 A (ψυχὴ) ἀπηλλαγμένη τούτων τῶν κακῶν ὧν σὺ νῦν δὴ διήλθες : Id. Rep. p. 556 B ἐλάττω φύονται τῶν τοιούτων κακῶν οἷων νῦν δὴ εἵπομεν : Soph. Œ. R. 147 τῶνδε γὰρ χάριν καὶ δεῦρ' ἔβημεν, ὧν δδ' ἐξαγγέλλεται : Xen. Cyr. I. 6, 11 ὧν μὲν νῦν λέγονται λήψεσθαι οἱ στρατιῶται, οὐδεὶς αὐτῶν ἐμοὶ τούτων χάριν εἰσεται : Demosth. p. 843, 10 extr. μὴ γὰρ οἴεσθε αὐτὸν, ὑπὲρ ὧν ἡρηται μὴ λαβεῖν, ὑπὲρ τούτων ὑμῖν λειτουργεῖν ἐβλήσιν : Ibid. p. 70, 17 οἷς οὖσιν ὑμετέροις ἔχει (ὁ Φίλιππος), τούτοις πάντα τὰλλα ἀσφαλῶς κέκτηται. So sometimes, though but rarely, in Latin : Terent. Heaut. I. 1, 35 *hæc quidem causæ, quæ dixi tibi*.

Obs. 4. The attraction seldom takes place where the relative should stand in the dative or the nominative : Dative : Thuc. I. 1 ἐκ δὲ τῶν τεκμηρίων ὧν ἐπὶ μακρότατον σκοποῦντί μοι συμβαίνει πιστεύσαι, for οἷς πιστεύσαι : Od. ω, 30 ὡς ὄφελος τιμῆς ἀπονήμενος ἥσπερ ἄνασσε δῆμῳ ἐνὶ Τρώων θάνατον καὶ πότμον ἐπισπέν (for ἥπερ) : Xen. Cyr. V. 4, 39 ἤγετο δὲ καὶ τῶν αὐτοῦ τῶν τε

πιστῶν, οἷς ᾔδετο, καὶ ὧν (for ἐκείνων, οἷς) ἠπίσται πολλούς, i. e. *secum duxit multos suorūm, et fidorūm, quibus delectabatur, et eorum, quibus diffidebat*. Nominative: Plat. Phæd. p. 69 A τοῦτο δ' ὁμοίον ἐστίν ᾧ νῦν δὴ ἐλέγετο for τούτῳ δ: Xen. Hell. I. 2, 1 τῷ δ' ἄλλῳ ἔτι ᾧ ἦν Ὀλυμπιάς κ. τ. λ.: Hdt. I. 78 οὐδέν κω εἰδότες τῶν ἦν περὶ Σάρδεις τε καὶ αὐτὸν Κροίσον for τούτων & ἦν^a. The following are not to be classed here: Il. ψ. 649 τιμῆς ἥστέ μ' ἔοικε τιμηθῆσαι; because we may say, τιμὴν τιμᾶσθαι; therefore ἥστε may be for ἦτε not ἦτε: Arist. Plut. 1044 τάλαιν' ἐγὼ τῆς ὕβρεος ἥς ὑβρίζομαι; because ὑβρίν ὑβρίζεσθαι: Thuc. VII. 70 πᾶς τέ τις, ἐν ᾧ προσετίτακτο, αὐτὸς ἕκαστος ἠπείγετο πρῶτος φαίνεσθαι; because προστάττομαι τι, i. e. τὴν φυλακὴν. Nor the phrases in Hdt. κατὰ τὰ εἰρηται, ὑπὸ τῶν εἰρηται, as εἰρηται is used impersonally (see §. 365. 5.), according as it has been said—by those by whom it has been said (that it was done, &c.) So Thuc. VII. 61 ἀφ' ὧν ἡμῖν παρασκευάσται, but in Plat. Rep. 403 A ἐν ἅπασιν, οἷς ἐστι περιφερόμενα, it seems as if οἷς ἐστί would most naturally equal δ' ἐστι, though it is generally interpreted ἐν ἅπασιν ἐν οἷς περιφερόμενά ἐστι. If the relative should stand in the genitive it does not suffer attraction; such a construction as χράσμαι πᾶσι οἷς ἐπιθυμῶ would be wrong.

Obs. 5. Sometimes, though but rarely, this attraction of the accusatives is not used by the Attics; as, Thuc. I. 50 τὰ σκάφη οὐχ εἰλκον ἀναδύμενοι τῶν νεῶν, ἃς καταδύσειαν: Eur. Med. 752 ὄμνυμι—ἐμμένειν δ' σου κλύω for οἷς σου κλύω: Ibid. 758 τυχεύσ' ἃ βούλομαι: Plat. Gorg. p. 520 B μέμφεσθαι τοῦτῳ τῷ πράγματι, ὃ αὐτοὶ παιδεύουσι (because of the demonstrat.:) Lysias p. 444 τῶν ἄλλων κακῶν, δ' ἀπὸνθατε ὑπ' αὐτῶν (seemingly because a genitive follows).

Obs. 6. This attraction sometimes takes place in the local adverbs, so that the relative adverb appears in a form which expresses the direction of the demonstrative adverb, or of the substantive which precedes or is implied: Thuc. I. 89 διεκομίζοντο εὐθὺς (sc. ἐντεῦθεν) ὄθεν (for οὐ, ubi) ὑπέξι-θεντο παῖδας: Soph. Trach. 701 ἐκ δὲ γῆς ὄθεν (ubi) προῦκειτ' ἀναξέουσι θρομβώδεϊς ἀφροί: Id. Phil. 481 ἐμβάλου μ' ὅπη θέλεις ἄγων, ἐς ἀντλίαν, ἐς πρῶραν, ἐς πρύμνην ὅποι (for οὐ, ubi) ἤκιστα μέλλω τοὺς παρόντας ἀλγυνεῖν: Id. Ant. 228 τάλας, τί χωρεῖς (ἐκεῖσε) οἱ μολὼν δώσεις δίκην; though here οἱ may be joined with μολών:) Eur. Iph. T. 118 χωρεῖν χρεῶν (ἐκεῖσε) ὅποι χθονὸς κρύψαντε λήσομεν δέμας: Id. Heracl. 19 πέμπων (ἐκεῖσε) ὅποι γῆς πυνθάνοιθ' ἰδρυμένους κήρυκας ἐξαιτεῖ.

^a It is possible that the very difficult passage Thuc. V. 111. is an application of this principle of the attraction of the nomin., καὶ ἐνθυμείσθε ὅτι περὶ πατρίδος βουλευέσθε, ἦν (sc. βουλὴν ἣ) μᾶς περὶ, καὶ ἐς μίαν βουλὴν, τυχεύσαν τε καὶ μὴ κατωρθώσασαν, ἐσται, which deliberation will be for the only country you have, and for the only

(time of) deliberation which will be allowed you, whether it hits the right point (= is right) or fails (= is wrong.) This is thrown out only as a possible interpretation of a passage which is esteemed hopeless, (see Arnold, ad loc.) depending on an idiom of the language, though very anomalously applied.

Attraction of the Relatives, οἷος, ὅσος, ἡλίκοις.

§. 823. The relatives, οἷος, ὅσος, ὅτισιν, ἡλίκοις, suffer attraction, not only from the accus. but also from the nomin., to some other case, when the verb εἶναι with an express subject stands in the relative sentence, as οἷος σὺ εἶ, οἷος ἐκεῖνος (or ὁ Σωκράτης) ἐστὶ; and this in a very peculiar manner, as the two following examples will shew : Xen. M. S. II. 9, 3 χαρίζομαι οἷψ σοὶ ἀνδρὶ for χαρίζομαι ἀνδρὶ τοιούτῳ, οἷος σὺ εἶ, and in an adjectival sentence representing a substantive, χαρίζομαι οἷψ σοί, for χαρίζ. τῷ τοιούτῳ οἷος σὺ εἶ. This attraction consists in the omission from the principal clause of the demonstrative adjective, (or the substantive, in genitive,) dative, or accusative ; as, τοιούτου ἀνδρός, τοιούτῳ ἀνδρὶ, τοιούτον ἀνδρα, or τοῦ τοιούτου, τῷ τοιούτῳ, τὸν τοιούτον, and then putting the relative by attraction in the case of the preceding substantive or of the demonstrative which is omitted ; as, ἀνδρὸς οἷου, ἀνδρὶ οἷψ, ἀνδρα οἷον or οἷον, οἷψ, οἷον : the verb of the relative sentence (εἶναι) is then also omitted, and the subject of the relative sentence agrees with the attractive relative. This attracted adjectival sentence assumes the character of an inflected adjective, and still greater connection and unity between the two sentences thus mixed up together is produced, by placing the substantive omitted from the principal clause, and to which the relative refers, in the adjectival sentence. So

Gen.	ἐραμαι οἷου σοῦ ἀνδρός.	ἐραμαι οἷου σοῦ.
Dat.	χαρίζομαι οἷψ σοὶ ἀνδρὶ.	χαρίζομαι οἷψ σοί.
Acc.	ἐπαινῶ οἷόν σε ἄνδρα.	ἐπαινῶ οἷόν σε.
Gen.	ἐραμαι οἷων ὑμῶν ἀνδρῶν.	ἐραμαι οἷων ὑμῶν.
Dat.	χαρίζομαι οἷοις ὑμῖν ἀνδράσι.	χαρίζομαι οἷοις ὑμῖν.
Acc.	ἐπαινῶ οἷους ὑμᾶς ἄνδρας.	ἐπαινῶ οἷους ὑμᾶς.

Οἷος : Thuc. VII. 21 πρὸς ἄνδρας τολμηροὺς οἷους καὶ Ἀθηναίους for οἷοι Ἀθηναῖοι εἰσιν : Lucian Toxar. c. 11 σὺ φαῖλον τὸ ἔργον, ἀνδρὶ οἷψ σοι πολεμιστῇ μονομαχήσαι. So also Thuc. I. 70 δοκεῖτε οὐδ' ἐκλογίσασθαι πώποτε, πρὸς οἷους ὑμῖν Ἀθηναίους ὄντας, καὶ ὅσον ὑμῶν καὶ ὡς πᾶν διαφέροντας, ὁ ἀγὼν ἔσται, *You do not seem to have considered what sort of people these Athenians are, and how much and how entirely they differ from you, against whom this contest will be ;* for οἷοι εἰσιν Ἀθηναῖοι πρὸς οὓς &c. So in an adject. sentence representing a substantive : Plat. Soph. p. 237 C οἷψ γε ἐμοὶ παντάπασιν ἀπορον for τῷ τοιούτῳ, οἷός γε ἐγὼ εἰμι, ἀπορόν ἐστιν. Here also belongs the

attraction of *οἷος* with superlative; as, Plat. Symp. p. 220 B καὶ ποτε οὗτος τοῦ πάγου οἷον θειωτάτου for τοιοῦτον, οἷός ἐστι θειωτάτος: Arist. Eq. 978 καὶ πρεσβυτέρων τινῶν οἷων ἀργαλειωτάτων ἤκουσα for τοίῳ οἷοι ἀργαλειωτάτοί εἰσι. A curious construction is found in Plat. Apol. p. 39 C τιμωρίαν ὑμῖν ἤξειν εὐθὺς μετὰ τὸν ἐμὸν θάνατον πολὺ χαλεπωτέραν ἢ οἷαν ἐμὲ ἀπεκτόνατε, for ἡ αὕτη ἐστίν, οἷαν ἐμὲ ἀπ. *quam quā me affecistis*.—Ὅσος: Od. ι., 321 sq. τὸ μὲν (ρόπαλον Κύκλωπος) ἄμμες ἐῖσκομεν εἰσορόωντες ὅσον θ' ἰσθὲν νηὶς ἑικοσόροιο: Ibid. 325 τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστάς for τοσοῦτο ὅσον ἐστὶν ὄργυια: Od. κ., 113 τὴν δὲ γυναῖκα εὗρον ὅσην τ' ὄρεος κορυφῇ, for τοσαύτην ὅση ἐστὶν ὄρεος κορυφή: Hdt. I. 160 ἐπὶ μισθῷ ὅση δὴ, *mercede, quantulacunque est*. So also ὅσος in indefinite notions of magnitude: Id. I. 157 Μαζάρης τοῦ Κύρου στρατοῦ μοῖραν ὅσην δὴ κοτε ἔχων, *partem, quantulacunque erat*.—Ὅστισιν: Plat. Rep. p. 335 B ἐστὶν ἄρα δικαίος ἀνδρὸς βλάπτειν καὶ ὀντινοῦν ἀνθρώπων for ἀνθρώπων καὶ ὅστισιν ἐστι.—Ἡλικός: Arist. Ach. 703 εἰκὸς ἀνδρα κυφὸν ἡλίκον Θουκυδίδην ἐφολεῖσθαι.—Ὅστις: Thuc. VIII. 88 ἦτινι δὴ γνώμη, for τῇ γνώμῃ ἦτις ἦν, *whatever it was*.

Obs. 1. So Il. ι., 354 ἀλλ' ὅσον ἐς Σκαίᾳς τε πύλας καὶ φηγὸν ἵκανεν, i. e. ἐπὶ τοσοῦτον, ὅσον ἐστὶν ἐς Σκ., *he only came as far as &c.* Hence the forms ὅσον μόνον, *tantum non, almost*, ὅσον οὐ or ὀσονοῦ, *prope, &c.*^a

Obs. 2. We find τοῖον and τόσον similarly used in Homer, which is to be explained by the fact mentioned above (§. 816.) that the demonstr. originally performed the functions of the relative: Il. ψ., 246 τύμβον δ' οὐ μάλα πολλὸν ἐγὼ ποιῆσθαι ἄνωγα, ἀλλ' ἐπεικέα τοῖον, i. e. τοῖον οἷον ἐπεικέα or τοῖον οἷος ἐπεικέης: Ibid. 454 ὅς τὸ μὲν ἄλλο τόσον φοινῖξ ἦν, ἐν δὲ μετώπῳ λευκὸν σῆμ' ἐτέτυκτο: Od. δ., 371 νῆπιός εἰς, ὃ ξεῖνε, λίην τόσον, ἡὲ χαλὶφρων: Arist. Nub. 1109 τὴν δ' ἐτέραν αὐτοῦ γνώθου στόμωσον οἷαν ἐς τὰ μέγ' πράγματα.

Obs. 3. The attraction takes place even where οἷος stands for οἷός τε or ὥστε, and is joined with the infin. in the sense, *I am of such a nature, as, (is sum, qui,)* hence, *I can, I ought, I am prepared, I am able, (so queo, I am able, from quis.)* The relative οἷος points to a demonstr. τοιοῦτος which is sometimes expressed. The following are two instances of the idiom without attraction: Plat. Crit. p. 46 B ἐγὼ—τοιοῦτος οἷος τῶν ἐμῶν μηδενὶ ἄλλῳ πείθεσθαι ἢ τῷ λόγῳ: Id. Apol. p. 31 A ἐγὼ τυγχάνω ἐν τοιοῦτος, οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδοσθαι. With the attraction—the demonstr. sometimes precedes; as, Od. φ., 172 οὐ γάρ τοι σέ γε τοῖον ἐγίνετο πότνια μήτηρ, οἷον τε μήτηρα βιοῦ τ' ἔμειναι καὶ διστῶν: Plat. Rep. p. 415 E στρατοπεδουάμενοι δὲ—εἰνὰς ποιησάσθων.—Οὐκοῦν τοιαύτας, οἷας χειμῶνός τε στείγειν καὶ θέρους ἱκανὰς εἶναι: Demosth. p. 23, 19 (περὶ αὐτὸν ὁ Φίλιππος ἔχει) τοιοῦτους ἀνθρώπους οἷους μεθυσθέντας ὀρχεῖσθαι τοιαῦτα, οἷα ἐγὼ νῦν ὀκνῶ πρὸς ὑμᾶς ὀνομάσαι: Lucian Hermot. c. 76 Στωϊκῷ τοιοῦτῳ—οἷῳ μῆτε λυπεῖσθαι μῆτ' ὀργιζέσθαι: but as a general rule the demonstr. is omitted: Xen. M. S. III. 11, 1 γυναῖκός—καλῆς—καὶ οἷας συνεῖναι τῷ πείθοντι: Ibid. I. 4, 12 μόνην

^a Passow Lex. v. ὅσος.

τὴν τῶν ἀνθρώπων (γλῶτταν) ἐποίησαν (οἱ θεοὶ) οἷαν ἀρθροῦν τε τὴν φωνὴν κ. τ. λ. : Demosth. p. 23, 17 ἤκουον ἀνδρὸς οὐδαμῶς οἷου τε ψεῦδεσθαι. So ὅσος in the sense of οἷος with the further notion of quantity : Arist. Nub. 434 δὲ ἔμεινεν στρεψοδικῆσαι for τοσαῦτα ὅσα.

Obs. 4. When τί is attached to οἷος it refers more definitely to the demonstr., as it implies that something has preceded with which the word to which it is attached is connected ; this of course must be the demonstrative of οἷος, as οἷος can refer to nothing else. See under τί (§. 755. 3, 4.)

Obs. 5. When the adjunct. sentence is used as a substant. the article sometimes precedes the attracted οἷος, ἡλικός, and the sentence takes the character of an inflected substantive :

Nom.	ὁ οἷος σὺ ἀνὴρ.
Gen.	τοῦ οἷου σοῦ ἀνδρός.
Dat.	τῷ οἷῳ σοὶ ἀνδρί.
Acc.	τὸν οἷόν σε ἄνδρα.
Nom.	οἱ οἷοι ὑμεῖς ἄνδρες.
Gen.	τῶν οἷων ὑμῶν ἀνδρῶν.
Dat.	τοῖς οἷοις ὑμῖν ἀνδράσι.
Acc.	τοὺς οἷους ὑμᾶς ἄνδρας :

Xen. Cyr. VI. 2, 2 οἱ δὲ οἷοι περ ὑμεῖς ἄνδρες—καταμανθάνουσιν : Id. Hell. II. 3, 25 γνόντες μὲν τοῖς οἷοις ἡμῖν τε καὶ ὑμῖν χαλεπὴν πολιτείαν εἶναι δημοκρατίαν : Arist. Eccl. 465 ἐκείνου δεινὸν τοῖσιν ἡλικίοις νῦν for τηλικούτοις, ἡλικοί νῶ ἔσμεν.

Obs. 6. When the subject of the adjunct. sentence and the article are of different number, the subject is in the nomin. without being affected by the attraction ; this however is but seldom : Arist. Ach. 601 νενίας δ' οἷους σὺ διαδεδρακότας : Xen. Hell. I. 4, 16 οὐκ ἔφασαν δὲ τῶν οἷων περ αὐτὸς ὄντων : Æschin. F. Leg. p. 48, 20 τρισμυρίους κιναιδούς οἷουσι περ σὺ : Demosth. p. 758 οἷοισι περ σὺ συμβούλοις.

Obs. 7. A similar contraction of the principal and relative clauses takes place in expressions such as, θαυμαστὸν ὅσον προὔχώρησε=θαυμαστὸν ἔστιν ὅσον προὔχώρησε mirum quantum processit (for mirum est, quantum processerit). And even Plat. Rep. p. 350 D μετὰ ἰδρώτος θαυμαστοῦ ὅσου for θαυμαστὸν ἔστιν μεθ' ὅσου : Id. Hipp. p. 282 C χρήματα ἔλαβε θαυμαστὰ ὅσα, for θαυμαστὸν ἔστιν, ὅσα : Hdt. IV. 194 οἱ δὲ (sc. πύθοιοι) σφί ἀφθονοὶ ὅσοι ἐν τοῖς ὄρεσι γίνονται : Id. I. 14 ὅσα πλείστα. So Latin, quam plurima. So Od. δ. 74 ὅσα ταδ' ἄσπετα πολλά. So Lucian Toxar. c. 12 πολλοὺς καὶ ἄλλους εἶχε περὶ αὐτὸν—φιλίας πλείστον ὅσον ἀποδέοντας : Plat. Charm. p. 155 C ἀνέβλεψέ μοι τοῖς ὀφθαλμοῖς ἀμήχανόν τι οἷον. Also θαυμαστὴ ὅση ἡ προχώρησις αὐτοῦ : Hdt. IV. 28 ἀφόρητος οἷος γίνεται κρυμός. Lastly in adverbs, θαυμαστῶς ὡς, θαυμασίως ὡς : Plat. Rep. p. 331 A εὖ οὖν λέγει θαυμαστῶς ὡς σφόδρα for θαυμαστὸν ἔστιν, ὡς.—So θαυμασίως ὡς ἀθλῖος γίγνετο for θαυμασίον ἔστιν, ὡς ἀθλῖος γίγνετο : Plat. Phæd. p. 66 A ὑπερφῶς—ὡς ἀληθῆ λέγεις : Ibid. p. 96 C θαυμαστῶς ὡς : Id. Symp. p. 173 C ὑπερφῶς ὡς χαίρω for ὑπερφῶς ἔστιν, ὡς χαίρω : Demosth. p. 844, 1 θαυμαστῶς ἂν ὡς εὐλαβοῦμην.

Obs. 8. A peculiar method of making sentences coalesce occurs, when, after a verb of asking or knowing, &c. ὅστις or οἷος &c. might stand in the sense of "who" (what) he is, with a demonstrative as the subject (by inverse attraction, see below) of the verb εἶναι ; as, ἔρρω ὅστις οὗτός ἐστιν (for ἔρρω τοῦτον ὅστις ἐστιν), and on this a relative adjunct. sentence follows, (such

as *ὃν ἄγει*) referring to that demonstrative, the full sentence being *ἔρειο τούτον ὃν ἄγει ὅστις ἐστίν*. The verb *εἶναι* and the second relative are omitted, and the first relative and the demonstrative to which the omitted relative refers are in the case of the omitted relative; as, Il. λ. 611 *Νέστορ' ἔρειο, ὄντινα τούτον ἄγει βεβλημένον ἐκ πολέμοιο*, i. e. *ὅστις αὐτός ἐστιν, ὃν ἄγει*: Od. ι. 348 *ὄφρ' εἰδῆς, οἷόν τι ποτὶν τόδ' ἐνὶ νῆϊς ἐκκεῖθευ ἡμετέρῃ*, i. e. *οἷόν τι ποτὶν τόδ' ἐστίν, ὃ νῆϊς ἐκ*. So Hdt. IV. 143 *ὅτι βούλοισ' ἂν τοσούτο πλήθος γίνεσθαι* for *τί ἐστὶ ὃ βούλοιστο τοσούτο*. But a more simple way of explaining this construction is, to translate the demonstr. "*here*"—*whom brings he here*.

Inverse Attraction.

§. 824. I. 1. Sometimes the relative does not stand in the case of its substantive in the principal clause, but, *vice versa*, this substantive in the case of the following relative—this is called *Inverse Attraction*. It most frequently occurs when the subst. should be in the nom. or acc.; as, Il. ξ. 371 *ἀσπίδες ὅσσαι ἄρισται ἐνὶ στρατῷ ἡδὲ μεγίσται, ἐσσάμενοι—*ἴομεν: Il. κ. 416 *φυλακὰς δ' ἄς εἴρειαι, ἥρως, αὖτις κεκριμένη ῥύεται στρατόν*: Soph. OE. C. 1150 *λόγος δ' ὅς ἐμπεπνυκεν ἀρτίως ἐμοὶ στείχοντι δεῦρο*, (sc. *τούτου*), *συμβάλου γνώμην, ὃς σοι tuam tecum reputa sententiam*: Id. Trach. 283 *τάσδ' ὥσπερ εἰσορᾷς, ἐξ ὀβλίων ἀζηλον εὐρούσαι βίον, ἤκουσι πρὸς σε*: Lysias p. 649 *τὴν οὐσίαν ἣν κατέλιπε τῷ υἱεῖ, οὐ πλείονος ἀξία ἐστίν*: Plat. Lys. p. 221 B *οἷόν τε οὖν ἐστίν, ἐπιθυμοῦντα καὶ ἐρώντα τούτου οὐ ἐπιθυμεῖ καὶ ἐρᾷ μὴ φιλεῖν*; Xen. Hell. I. 4, 2 *πάντων ὧν δέονται πεπραγότες εἶεν*. The dative is very seldom thus lost in attraction: Eur. Med. 11 (MSS.) *Μήδεια ἀνδάνουσα μὲν φυγῇ πολιτῶν ὧν ἀφίκετο χθόνα*, i. e. *placere studens civibus, in quorum terram fugā pervenit*: Il. σ. 192 *ἄλλου δ' οὐ τευ οἶδα τεῦ ἂν κλυτὰ τεύχεα δύω, εἰ μὴ Αἰαντός γε σθάκος Τελαμωνιάδαο*: Soph. Trach. 151 *τότ' ἂν τις εἰσίδοιτο—κακοῖσιν οἷς ἐγὼ βαρύνομαι*. Sometimes a demonstrative is used in the principal clause to supply the case thus lost: Hom. Hymn. in Cerer. 66 *κοῦρην τὴν ἔτεκον, γλυκερὸν θάλας, εἶδεῖ κυδρήν, τῆς ἀδιωγν ὅπ' ἄκουσα*: Arist. Plut. 200 *τὴν δύναμιν ἣν ὑμεῖς φατὲ ἔχειν με, ταύτης δεσπότης γενήσομαι*: Soph. OE. R. 449 *τὸν ἄνδρα τούτον ὃν πάλαι ζητεῖς ἀπειλῶν κἀνακηρύσσων φόνον τὸν Λαίειον, οὗτός ἐστιν ἐνθάδε*: Eur. Or. 1629 sq. *Ἑλένην μὲν ἣν σὺ διολέσαι πρόθυμος ὦν ἡμαρτες—, ἥδ' ἐστίν, ἣν ὀρᾷτ' ἐν αἰθέρος πτυχαῖς*: Ibid. 591 sq. *Ἀπόλλων ὃς μεσομφάλους ἔδρας νάων βροτοῖσι στόμα νέμει σαφέστατον,—τούτῳ πιθόμενος τὴν τεκοῦσαν ἔκτανον*: Plat. Men. p. 96 A *ὠμολογήκαμεν δέ γε, πράγμα-τος οὐ μῆτε διδάσκαλοι, μῆτε μαθηταὶ εἶεν, τοῦτο διδασκτὸν μὴ εἶναι*. But this of course can only take place when the principal clause is placed after the relative one.

2. This inverse attraction is very common in οὐδείς ὅστις οὐ (or rarely δε, Plat. Alc. p. 103 B) the verb ἐστί being omitted : Plat. Protag. p. 317 C οὐδενὸς ὅτου οὐ πάντων ἂν ὑμῶν καθ' ἡλικίαν πατήρ εἴην : Id. Phæd. p. 117 D κλαίων καὶ ἀγανακτῶν οὐδένα ὅτινα οὐ κατέκλεισε τῶν παρόντων.—Hence the formula, οὐδείς ὅστις οὐ, as a pronom. subst. (for πάντες, *nemo* *non*), which is inflected through all the cases ; as,

Nom.	οὐδείς	ὅστις	οὐκ ἂν ταῦτα ποιήσειεν.
Gen.	οὐδενός	ὅτου	οὐ κατεγέλασεν.
Dat.	οὐδενὶ	ὅτῃ	οὐκ ἀπεκρίνατο.
Acc.	οὐδένα	ὅτινα	οὐ κατέκλεισε.

So οὐδαμὸς : Hdt. VII. 145 οὐδαμῶν Ἑλληνικῶν τῶν οὐ πολλῶ μέζω.

3. But sometimes this formula suffers the common attraction, the relative following the case of οὐδείς instead of οὐδέίς the case of the relative. So with an inf. depending on the attracted acc. : Xen. Cyr. I. 4, 25 οὐδένα ἔφασαν ὅτιν' οὐ δακρύοντ' ἀποστρέφεισθαι, for οὐδένα ἔφασαν γενέσθαι ὅστις οὐ δακρύων ἀποστρέφοιτο : Plat. Protag. p. 323 C ὡς ἀναγκαῖον οὐδένα ὅτιν' οὐχὶ ἀμωσγέπως μετέχειν αὐτῆς (τῆς δικαιοσύνης).

4. So in questions with τίς : Thuc. II. 39 τίνα οἴεσθε ὅτινα οὐ βραχείᾳ προφάσει ἀποστήσεσθαι ;

Obs. 1. To this inverse attraction belongs δε βούλει for οὗτος δὲ βούλει : so in Latin, *quivis* for *quemvis* : Plat. Gorg. p. 517 B ἔργα τοιαῦτα—, οἷα τούτων δε βούλει εἰργασταί : Id. Cratyl. p. 432 A τὰ δέκα ἢ ὅστις βούλει ἄλλος ἀριθμός.

Obs. 2. The local adverbs also are thus attracted, in that the demonstr. adverb assumes the form of the relative ; as, Soph. Œ. C. 1227 βῆναι κείμεν ὅθεν περ ἦκει for κείμε, ὅθεν : Plat. Crit. p. 45 B πολλοῦ γὰρ καὶ ἄλλοτε ὅποι ἂν ἀφίκη, ἀγαπήσουσί σε for ἀλλαχοῦ ὅποι.

Inverse Attraction by the transposition of the Substantive.

II. 1. There is also another sort of this attraction, whereby the connexion between the two sentences is clearly marked ; it differs from the one just treated of by the substantive, which logically should be joined to the demonstr. in the principal clause, as οὗτός ἐστιν ὁ ἀνὴρ δὲ εἶδες, being placed in the relative clause, and (generally) in the case required by the verb of that clause ; as, δὲ εἶδες ἄνδρα, οὗτός ἐστιν. The object of this collocation is to bring prominently forward the adjectival sentence, on which in reality the chief emphasis is laid, and to give it a substantival character ; while the substantive on the contrary is little more than an adjective expressing some attribute of the adjectival sentence, and is in the

case of the verb thereof.—This is called *transposition*. (See also §. 898. 2.)

2. It is used as follows: *a.* The cases being different, and the transposed subst. supplied by a demonstrative (see *Obs.* 1.) *Ὁν εἶδες ἀνδρα, οὗτός ἐστιν. — *b.* The cases being the same, but the substantive of the principal clause being made to depend on the verb of the relative clause: Eur. Hipp. 389 οὐκ ἔσθ' ὁποῖω φαρμάκῳ διαφθερεῖν ἐμελλον: Il. ρ, 640 εἴη δ' ὅστις ἑταῖρος ἀπαγγέλλειε τάχιστα Πηλεΐδῃ: Eur. Or. 1184 οἷδ' ἦν ἐθρεψεν Ἑρμῶνῃν μήτηρ ἐμή. — *c.* The cases in the principal and dependent clause being different, as in the form given in *a.*, but the lost case not supplied by a demonstrative. Nom. lost: Il. θ, 131 τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται, ἣν τότ' ἀπηύρων κούρην Βρισηῖος: Soph. Aj. 1044 τίς δ' ἐστιν, ὅτιν' ἀνδρα προσλεύσσεις στρατοῦ; So Cicer. de Legg. III. 5, 12 *hæc est enim, quam Scipio laudat in libris et quam maxime probat temperationem reipublicæ*.—Acc. lost: Xen. Anab. I. 9, 19 εἴ τινα ὁρήῃ κατασκευάζοντα, ἧς ἄρχει χώρας: Æsch. Ag. 1457 sq. νῦν δὲ τελείαν ἐπηνθίσω—ἦτις ἦν—ἔρις: Choeph. 698 νῦν δ' ἥπερ ἐν δόμοισιν βακχείας καλῆς λατρός ἐλπῖς ἦν, παρούσαν ἐγγράφει: Eur. Bacch. 246 sq. ταῦτ' οὐχὶ δεινῆς ἀγχόνης ἐπάξια, ὕβρεις ὕβριζειν, ὅστις ἐστὶν ὁ ξένος: Id. Phœn. 941 ἐκ γένους δὲ δεῖ θανεῖν τοῦδ', δε δράκοντος γένους ἐκπέφυκε παῖς. So Cicer. pro Sulla c. 33 *quæ prima innocentis mihi defensio est oblata, suscepi*.—Dat. lost: Thuc. VI. 30 τοῖς πλοίοις καὶ ὅσῃ ἄλλῃ παρασκευῇ ξυνείπετο, πρότερον εἰρητο κ. τ. λ.: Hdt. IX. 26 ὅσαι ἦδη ἄεδοι ἐγένοντο, for ἐν πάσαις ἐξέδοις αἱ ἐγένοντο. So Cicer. N. D. II. 48 *quibus bestiis erat is cibus, ut alius generis bestiis vescerentur, aut vires natura dedit aut celeritatem*.

Obs. 1. Generally when the subst. thus transposed would in the principal clause be in any other case than nom. or acc., a pronoun is used in the principal clause to supply its place: Il. φ, 441 οὐδέ νυ τῶν περ μέμνημαι, ὅσα δὴ πάθομεν κακὰ: Eur. Or. 63 sq. ἦν γὰρ κατ' οἴκους ἑλὶφ', ἔτ' ἐς Τροίαν ἔπλει, παρθένον,—ταύτη γέγηθε.

Obs. 2. The transposition sometimes takes place without attraction, that is, without the case of the principal substantive being changed (see §. 822. 2.); and sometimes when the cases are both in accusative; as, Hdt. I. 57 τὸν ἡνείκατο χαρακτήρα—τούτον ἔχουσι ἐν φυλακῇ.

3. When attributive adjectives are joined to the substantive, either

(*a.*) The adjective and substantive are both transposed to the adjectival, while the demonstrative remains in the principal clause; as, Il. ω, 167 τῶν μμνησκόμενοι, οἱ δὲ πολέες καὶ ἐσθλοὶ—κέατο ψυχὰς δόλεσαντες: Demosth. p. 1239 ταύτην ἦτις εἴη μεγίστη πίστις;

(b.) Or the subst. remains in the principal, and the adj. only is transposed to the relative clause : Od. δ, 11 *οὐδὲν*—, *ὅς* οἱ *τηλύγετος* γένετο κρατερὸς *Μεγαπένθης* : Eur. Or. 853 *πότνι'* *Ἠλέκτρα*, *λόγους* *ἀκουσον*, *ὡς* σοὶ *δυστυχεῖς* ἤκω *φέρων* ;

(c.) Or the adjective remains in the principal, and the subst. is transposed to the relative clause : Eur. Herc. F. 1163 ἤκω *ξὺν* *ἄλλοις*, οἱ *παρ'* *Ἀσώπου* *ῥοὰς* *μένουσιν* *ἐνσπλοι* *γῆς* *Ἀθηναίων* *κόροι* : Arist. Ran. 889 *ἕτεροι* γάρ *εἰσιν* *οἷσιν* *εὐχομαι* *θεοῖς* ;

(d.) Or where there is more than one adjective, one of them remains with the subst. in the principal, the other is transposed to the relative clause ; as, Il. ν, 339 sq. *ἔφριξεν* δὲ *μάχη* *φθισίμβροτος* *ἐγχείησιν* *μακρῆς*, *ᾗς* *εἶχον* *ταμείχρους*.

Obs. 3. Sometimes the demonstrative is transferred to the relative clause : Eur. Iph. Aul. 155 *σφραγίδα* *φύλασσε'* *ἦν* *ἐπὶ* *δῆλτω* *τῇδε* *κομίζεις*.

4. A word in apposition to the subst. to which the relative sentence refers is sometimes attracted to the relative clause : Od. α, 69 *Κύκλωπος* *κεχόλωται*, *ὃν* *ὀφθαλμοῦ* *ἀλάωσεν* *ἀντίθεον* *Πολύφημον* : Od. δ, 11. Il. γ, 122. λ, 625. Plat. Hipp. M. p. 281 C *τί* *ποτε* *τὸ* *αἴτιον*, *ὅτι* *οἱ* *παλαιοὶ* *ἐκείνοι*, *ὃν* *ὀνόματα* *μεγάλα* *λέγονται* *ἐπὶ* *σοφίᾳ*, *Πιπτακοῦ* *καὶ* *Βιάντος*—, *φαίνονται* *ἀπεχόμενοι* *τῶν* *πολιτικῶν* *πράξεων*^a ; Plat. Apol. p. 41 A *εὐρήσει* *τοὺς* *ὡς* *ἀληθῶς* *δικαστάς*, *οἵπερ* *καὶ* *λέγονται* *ἐκεῖ* *δικάζειν*, *Μίνως* *τε* *καὶ* *Ῥαδάμανθς* *καὶ* *Αἰακός*^b : Eur. Hec. 771 *πρὸς* *ἄνδρ'*, *ὅς* *ἄρχει* *τῆσδε* *Πολυμήστωρ* *χθονός*^c : Ibid. 986 *πρῶτον* *μὲν* *εἰπὲ* *παῖδ'*, *ὃν* *ἐξ* *ἐμῆς* *χερὸς* *Πολύδωρον* *ἐκ* *τε* *πατρός* *ἐν* *δόμοις* *ἔχεις*. So Arist. Post. XI. *ἐλεός* *τε* *καὶ* *φόβον* *οἶων* *πράξεων* *ἡ* *τραγῳδία* *μίμησις* *ἐστίν*, *for* *πράξεις* *τοιαύτας* *οἶων* *κ. τ. λ.* So frequently when in apposition to a demonstr. : Il. η, 187 *ἀλλ'* *ὅτε* *δὴ* *τὸν* *Ἰκανε*—*ὅς* *μιν* *ἐπιγράψας* *κυνέη* *βάλε* *φαιδῖμος* *Αἴας* : Eur. Hipp. 101 *τῇνδ'*, *ἡ* *πύλαισι* *σαῖς* *ἐφέστηκεν* *Κύπρις*. And sometimes when the demonstr. is omitted ; as, Plat. Rep. p. 402 C *οὐδὲ* *μουσικοὶ* *πρότερον* *ἐνόμεθα*, *οὔτε* *αὐτοὶ* *οὔτε* *οὗς* *φάμεν* *ἡμῖν* *παιδευτέον* *εἶναι*, *τοὺς* *φύλακας*^d.

Obs. 4. A substantive (mostly with the article) is often placed in the adjct. sentence, in the same case with the relative, to explain or define a notion which has been signified in the former sentence by a periphrasis : Plat. Theæt. p. 167 B *ἕτερα* *τοιαῦτα*, *ἃ* *δὴ* *τινες* *τὰ* *φαντάσματα* *ὑπὸ* *ἀπειρίας* *ἀληθῆ* *καλοῦσιν* : Id. Rep. p. 477 C *εἰ* *ἄρα* *μανθάνεις*, *ὃ* *βούλομαι* *λέγειν* *τὸ* *εἶδος* : Id. p. 583 E *ὃ* *μεταξὺ* *ἄρα* *νῦν* *δὴ* *ἀμφοτέρων* *ἔφαμεν* *εἶναι* *τὴν* *ἡσυχίαν*, *τοῦτό* *ποτε* *ἀμφοτέρα* *ἔσται* *λυπὴ* *τε* *καὶ* *ἡδονή* : Soph. Antig. 404 *ταύτην* *γ'* *ἰδὼν* *θάπτουσαν* *ὃν* *σὺ* *τὸν* *νεκρὸν* *ἀπείπας*—Without the article : Thuc. III. 12 *ὃ* *τοῖς* *ἄλλοις* *μάλιστα*, *εὐνοία*, *πίστιν* *βεβαιοί*, *ἡμῖν* *τοῦτο* *(τὴν* *πίστιν)* *ὃ* *φόβος* *ἰχυρὸν* *παρεῖχε*.

^a Heindorf ad loc.^b Stallb. ad loc.^c Pflugk ad loc.^d Stallb. ad loc.

An Adjectival clause with another clause depending on it.

§. 825. 1. When a relative clause is followed by another clause depending on it, they often coalesce, the relative being in construction not with its own, but with the dependent clause, and in the case required thereby; while the adjectival clause is placed, without any relative, after its dependent clause: Isocr. de Pace c. 16 ἀνθρώπους αἰρούμεθα τοὺς μὲν ἀπόλιδας, τοὺς δ' αὐτομόλους, οἷς ὅποτεν τις πλείονα μισθὸν διδῶ, μετ' ἐκείνων ἐφ' ἡμᾶς ἀκολουθήσουσιν for οἷ, ὅποτεν τις αὐτοῖς — διδῶ, — ἀκολουθήσουσιν: Id. Panath. c. 18 συνέβη κυρίαν ἐκατέραν γενέσθαι τῆς ἀρχῆς τῆς κατὰ θάλατταν· ἦν ἑπότεροι ἂν κατὰσχουσιν, ὑπηκόους ἔχουσι τὰς πλείστας τῶν πόλεων: Plat. Rep. p. 466 A ὅτι τοὺς φύλακας οὐκ εὐδαίμονας ποιοῖμεν, οἷς ἔξδν πάντα ἔχειν τὰ τῶν πολιτῶν, οὐδὲν ἔχοιεν; for οἷ, ἔξδν αὐτοῖς—οὐδὲν ἔχοιεν^a: Id. Gorg. p. 492 B οἷς ἔξδν ἀπολαύειν τῶν ἀγαθῶν—δεσπότην ἐπαγάγοντο κ. τ. λ.^b: Demosth. p. 128, 68 πολλὰ ἂν εἰπεῖν ἔχοιεν Ὀλύνθιοι νῦν, αὖ τότ' εἰ προείδοντο, οὐκ ἂν ἀπώλοντο, for οἷ, εἰ ταῦτα τότε προείδ., οὐκ ἂν ἀπ. For an analogous construction, see γάρ (§. 786. Obs. 5.).

Adverbial Relatives.

2. What is said of the construction of the pronouns *ὅς, ὅστις* &c., holds good also of the adverbial relative pronouns; as, *οὗ, οἷ, ὅθεν, ὅπως, ὅνα, ἔνθα, ἔνθεν* &c. See the examples given under the *Adverbial Sentences*.

*The Moods in an Adjectival Sentence.**Indicative without ἄν.*

§. 826. 1. The indicative is used when the notion expressed in the adject. sentence is spoken of as something real or certain: ἡ πόλις, ἣ κτίζεται, — ἣ ἐκτίσθη, — ἣ κτισθήσεται.

2. The indicative future is used very frequently when something which will happen is spoken of: στρατηγὸς αἰροῦνται, οἷ τῷ Φιλίππῳ πολέμησουσιν. See §. 406.

3. After negatives also the indicative is used (where in Latin the conjunctive occurs,) when the truth or certainty thereof is to be expressed; as, Xen. Hell. VI. 1, 4 παρ' ἐμοὶ οὐδεὶς, ὅστις μὴ ἱκανός ἐστιν ἴσα ποιεῖν ἐμοί, *nemo, qui non possit*.

^a Stallb. ad loc.^b Ibid.

4. The Greeks, as well as the Latins, use the indicative in those adjunct. sentences which are introduced by the indefinite relative pronouns; as, *ὅστις, quisquis*; *ὅστις δὴ, quicumque*; *ὅστις δὴ ποτε* (Demosth. and the later writers, *ὅστις δὴ ποτ' οὖν*.) *ὅσος δὴ, ὅσος οὖν, quantuscumque*; *ὅπόσος, ὅποσοσούν &c.*, expressing indefinite and general notions; because, though the particular nature of the object is unknown or indefinite, the event itself is considered as certain and real, while its indefiniteness is sufficiently marked by the indefinite pronouns: thus Hdt. VI. 12 *δουλήτην ὑπομεῖναι, ἥτις ἔσται, qualiscumque erit*; *I know it will be, though whether it will be intolerable or bearable I do not know*: *ἥτις εἴη, I am not certain whether it will be, nor do I know its nature*: Id. VII. 16, 3 *οὐ γὰρ δὴ ἐς τοιοῦτό γε εὐθελὲς ἀνήκει τοῦτο, ὃ τι δὴ κατ' ἐστὶ, τὸ ἐπιφαινόμενόν τοι ἐν τῷ ὕπνῳ, ὥστε δόξει, ἐμὲ ὁρῶν, σὲ εἶναι*: Xen. Anab. VI. 5, 6 *ἔθαπτον—, ὁπόσους ἐπελάμβανεν ἡ στρατιά*: Eur. Or. 418 *δουλεύομεν θεοῖς, ὃ τι πότε εἰσὶν οἱ θεοί*. (For *ἡγγεῖλας οἱ' ἡγγεῖλας, et simil.* see §. 835. 1.)

5. The indicative is also used after these indefinite relatives when an object is spoken of in relation to its genus—in respect of its sort, or nature, where in Latin the indefinite conjunctive is used: Eur. Hipp. 921 *δεινὸν σοφιστὴν εἶπας, ὅστις εὖ φρονεῖν τοὺς μὴ φρονούντας δυνατός ἐστ' ἀναγκάσαι*: Aristoph. Vesp. 1168 *κακοδαίμων ἐγὼ, ὅστις ἐπὶ γήρᾳ χίμετλον οὐδὲν λήψομαι, one of these who*.

Indicative with ἄν (κέ).

§. 827. *a.* The indicative future with *ἄν* occurs (only, but very frequently, in Epic), when a future event is represented in the dependent clause, as certain under some particular condition: Il. ε., 155 *ἐν δ' ἄνδρες ναίουσι πολύρρηγες, πολυβοῦται, οἳ κε ἐδωτῆνσι θεὸν ὅς τιμήσουσιν, if he comes to them, they will surely honour him*: Il. μ., 226 *πολλοὺς γὰρ Τρώων καταλείψομεν οὓς κεν Ἀχαιοὶ χαλκῷ θηώσουσιν, ἀμυνόμενοι περὶ νηῶν*: Od. κ., 432 *ὃ δειλοί, πόσ' ἔμεν; τί κακῶν ἱμείρετε τούτων, Κίρκης ἐς μέγαρον καταβήμεναι; ἦ κεν ἅπαντας ἦ σὺς ἢ ἐ λύκους ποιήσεται* (sc. *εἰ καταβησόμεθα*).

Obs. 1. Homer sometimes uses the conjunc. instead of the future, with this difference, that the future event is expressed with less certainty: Il. θ., 353 *ὦ πόποι, αἰγώχοιο Διὸς τέκος, οὐκέτι νῶϊ ὀλλυμένων Δαναῶν κεκαδησόμεθ', ὑστάτιόν περ; οἳ κεν δὴ κακὸν οἶον ἀναπλήσαντες ὄλωνται, who, if we take no care for them, will probably perish*. So Hdt. IX. 46 *ὁκότεροι δὲ ἄν νικήσωσι* for *νικήσουσι*. So Od. ζ., 200.

Obs. 2. Where *κί* is found with ind. pres. the reading is corrupt: Od. α, 316 δῶρον δ', ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνῶγει, where read either with Hermann ἀνῶγγ, or with Nitzsch ὅττι τε.

b. The indicative of historic tenses (impft., plpft., aor.), when it is to be expressed that the notion of the adject. sentence would take place, or have taken place under certain conditions, which conditions however do not, or have not happened (§. 424. α.): Od. ε, 39 sq. πόλλ', ὅσ' ἂν οὐδέποτε Τροίης ἐξήρατ' Ὀδυσσεύς, εἴπερ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληϊδος αἶσαν: Od. ξ, 62 ἦ γὰρ τοῦγε θεοὶ κατὰ νόστον ἔδησαν, ὅς κεν ἐμ' ἐνδυκέως ἐφίλει, sc. εἰ μὴ θεοὶ ἔδησαν: Od. ι, 129 sq. (οὐδ' ἄνδρες νηῶν ἐνι τέκτονες)· οἶά τε πολλὰ ἄνδρες ἐπ' ἀλλήλους νηυσὶν περὶ ὥσι θάλασσαν· οἳ κε σφιν καὶ νήσον ἔυκτιμένην ἐκάμοντο: Soph. Œ. T. 1371 sq. ἐγὼ γὰρ οὐκ οἶδ', ὅμμασιν ποίοις βλέπων πατέρα ποτ' ἂν προσεῖδον εἰς Ἄιδου μολῶν; Eur. Med. 1339 οὐκ ἔστιν ἦτις τοῦτ' ἂν Ἑλληνὶς γυνὴ ἔτλη, *quæ sustinuisset hoc*: Plat. Apol. p. 38 D οἷς ἂν (λόγοις) ἔπεισα, εἰ ᾤμην δεῖν ἅπαντα ποιεῖν καὶ λέγειν.

c. There is also a passage in Od. σ, 262 where *κέ* is used in an adjectival sentence in the sense of *frequency*, *being accustomed to do so*; the condition being conceived in *animo loquentis*, as taking place: καὶ γὰρ Τρώας φασὶ μαχητὰς ἔμμεναι ἄνδρας—οἳ κε τάχιστα ἔκριναν μέγα νεῖκος ὁμοῖον πολέμοιο^a.

Conjunctive.

§. 828. 1. If the attributive notion expressed by the adject. sentence is not certain and real, but only supposed and possible, the relative is followed by the conjunctive, if the verb of the principal clause is in one of the principal tenses (pres., pft., or fut.). The adject. sentence can generally be taken as an expression of a condition under which the verb of the principal clause will take effect; and the relative, with or without *ἂν*, can frequently be resolved into *ὅταν* and the conjunctive.

2. Without *ἂν* it is used in general statements which refer to some definite substantive or pronoun in the principal clause, *that* or *who*, *which*; the conjunctive is used to give that indefiniteness which a general statement implies: Od. α, 351 τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλέουσ' ἄνθρωποι, ἦτις ἀκούοντεςσι νεωτᾶτη ἀμφιπέληται, *men praise that song which is very new*. The attribute of the song is not

^a Hermann de Part. ἂν p. 21 (whom Kühner follows), would read *οἳ τε*. He does not give any MSS. authority for it, but says, "*postam dedisse οἳ τε non dubium esse puto*."

expressed as any thing certain, as it would be by the indic., but as something supposed—something possible, (if it is new, *ἐὰν νεωτάτῃ* ᾗ.) Comp. Cicer. de Orat. II. 44, 185 *ut aut ad eos motus adducantur, si qui finitimi sunt et propinqui his ab talibus animi perturbationibus*^a: Id. de Fin. III. 9, 31 *et iis, si quæ similes earum sunt*: Academ. II. 41, 128 *earum etiam rerum auctoritatem; si quæ illustriores videantur, amittere* (οἱ *quæ* i. q. *quæcumque*): II. π, 386 sqq. *ὅτε δὴ ῥ' ἀνδρῶσσι κοτεσσάμενος χαλεπήνῃ* (Ζεὺς), οἱ βίῃ εἰν ἀγορῇ σκολιὰς κρίνωσι θέμιστας, ἐκ δὲ δίκῃν ἐλάσσωσι, θεῶν ὅπιν οὐκ ἀλέγοντες: Od. λ, 427 sq. *ὥς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικός, ἥτις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάλλεται* (ἐάν τις, sc. γυνή, —βάλλεται): II. ο, 491 sq. *ῥεῖα δ' ἀργυρωτός Διὸς ἀνδράσι γίγνεται ἀλκή, ἡμὲν δότεισιν κῦδος ὑπέρτερον ἐγγυαλίξῃ, ἡδ' ὄντως μινύθη τε καὶ οὐκ ἐθέλῃσιν ἀμύνειν* (§. 816. 2.): Od. μ, 40 *Σειρήνας μὲν πρῶτον ἀφίξεται, αἳ ῥα τε πάντας ἀνθρώπους θέλγουσιν, ὅτις σφέας εἰσαφίκεται· ὅστις αἰδρεῖ πελάσῃ, καὶ φθόγγον ἀκοῦσῃ Σειρήνων, τῷ οὔτι γυνὴ καὶ νήπια τέκνα οἴκαδε νοστήσαντι παρίσταται, οὐδὲ γάνυνται*. So Hdt. IV. 46 *τοῖσι γὰρ ᾗ μήτε ἄστεα μήτε τείχεα ἐκτισμένα—κῶς οὐκ ἂν εἶψαν οἶτοι ἄμαχοι*—here there is reference to a definite demonstrative.

3. Or it expresses some definite attribute of the principal clause about the existence of which some doubt exists. This is rare in Attic Greek, as they usually preferred the optative for that purpose: Od. α, 415 *οὔτε θεοπροπίης ἐμπάζομαι, ἦντινα μήτηρ, ἐς μέγαρον καλέσασα θεοπρόπον, ἐξερέηται* (ἐάν τινα—ἐξερ.).

4. The conjunctive without *ἂν* is used when the adjunct. sentence forms part of a comparison. The notion of the relative clause is considered as a condition or assumption under which the comparison expressed in the principal clause is conceived. If the comparison is considered absolutely, and the adjunct. sentence expresses merely an attributive notion of one of the objects of comparison, and not any such condition of it, the indicative is used. As the comparison is always conceived by the speaker as present, the conjunctive follows after an historic, as well as after a principal tense: II. ν, 63 *αὐτὸς δ', ὅστ' ἱρηξ ὠκύπτερος ὦρτο πετέσθαι, ὅς ῥα τ' ἀπ' αἰγίλιπος πέτρης περιμήκεος ἀρθείς, ὁρμήσῃ πεδίῳ διώκειν ὄρνεον ἄλλο, ὥς ἀπὸ τῶν ἦϊε Ποσειδάων ἐνοσίχθων* (ἐὰν ὁρμήσῃ): Ibid. 179 *ὁ δ' αὖτ' ἔπεσεν, μελίη ὥς, ἥτ' ὄρεος κορυφῇ—χαλκῷ ταμνομένη τέρενα χθονὶ φύλλα πελάσῃ*: II. ρ, 110 *ὥστε λίς ἡγένηεις, ὃν ῥα κύνες τε καὶ*

^a O. M. Müller ad loc.

ἄνδρες ἀπὸ σταθμοῖο δύνονται : Ibid. 134 ἐσθῆκει, ὥς τις τε λέων περὶ οἷσι τέκεσσι, ᾧ ῥά τε νῆπι' ἄγοντι συναντήσονται ἐν ὕλῃ ἄνδρες ἐπακτῆρες : II. ο, 579 κύων ὥς, ὅστ' ἐπὶ νεβρῶ βλημένῳ ἀίξῃ.

§. 829. 1. If *ἄν* is joined to the relative and the conjunctive, it generally belongs to the relative and not to the verb, and gives an indefiniteness to it, by annexing the notion, "*be he who he may*;" and in consequence of this indefiniteness the conjunctive is used, where in English the indicative stands : *ὅς ποιεῖ, he who does it* ; *ὅς ποιῇ, he who may do it* ; *ὅς ἂν ποιῇ, whosoever may do, or does, it*.

2. Thus the conjunctive with *ἄν* is most commonly used in all general statements, proverbs, and sentiments where there is no reference to any definite person or thing, but to something indefinite—*whosoever* ; and here it is equivalent to *ἐάν τις* or *ὅταν τις* : Thuc. II. 62 καταφρόνησις δὲ (ἐγγίγνεται), *ὅς ἂν καὶ γνώμῃ πιστεύῃ τῶν ἐναντίων προέχει* ; Xen. Hell. II. 3, 51 νομίζω προστάτου ἔργον εἶναι οἷου δεῖ, *ὅς ἂν ὁρῶν τοὺς φίλους ἐξαπατωμένους μὴ ἐπιτρέπῃ* : Plat. Rep. p. 402 D *δοῦναι ἂν ξυμπύπῃ ἐν τε τῇ ψυχῇ καλὰ ἤθη ἐνόντα καὶ ἐν τῷ εἶδει ὁμολογοῦντα ἐκείνοις καὶ ξυμφωνοῦντα*,—*τοῦτ' ἂν εἴη κάλλιστον θέαμα* : or where the relative clause refers by an ellipse to a plural indefinite adjective or pronoun ; as, Arist. Pax 371 *ἄρ' οἴσθα θάνατον, ὅτι προεῖφ' ὁ Ζεὺς (πᾶσι) ὅς ἂν ταύτην ἀνυρύττειν ἐθέλῃ* : Thuc. II. 44 τὸ δὲ εὐτυχὲς (τούτοις sc.) οἱ ἂν κ. τ. λ.

Obs. 1. The conjunctive without *ἄν* is also sometimes used where there is no definite substantive, see §. 836. 6.

3. Hence also the relative with *ἄν* is used to express the indefinite nature, properties, or size of any thing ; as, Od. α, 158 *ξεῖνε φίλ', ἣ καὶ μοι νεμεσῆσσαι, ὅτι κεν εἴπω* ; si *quid dixero* : Hdt. VI. 139 *ἣ δὲ Πυθίῃ σφέας ἐκέλευε Ἀθηναίοισι δίκας διδόναι ταύτας, τὰς ἂν* : αὐτοὶ Ἀθηναῖοι δικάσωσι, *quascunque — constituerent* : Soph. Ant. 563 *ὅς ἂν βλάβῃ μένει νοῦς, whatsoever it be* : Ibid. 1071 *ἄρ' οἴσθα ταγοὺς ὄντας, ἂν λέγῃς, λέγων*. The conjunctive expresses that possibility and uncertainty which is implied in an indefinite notion.

Obs. 2. On the conjunctive after an historic tense, see §. 806. The speaker identifies himself with the time past, so that he conceives of it as present.

Obs. 3. The indefinite notion expressed by the ind. with *ὅστις, ὅσος* &c. is different from that of the conjunctive, in that the former relates to the indefinite nature of the thing spoken of, the latter to the indefinite chances of the thing spoken of happening ; when both these notions are required, *ὅστις ἂν* is used with the conjunctive.

4. It is hence used with a peculiar force to signify that what is spoken of in the relative clause is the sole condition of the action of the principal clause ; so in the instance above : τὰς ἂν δικάσουσι, *whatsoever*—nothing else was to be taken into consideration but the judgment of the Athenians : Hdt. I. 29 ὀρκίοισι γὰρ μεγαλοῖσι κατεῖχοντο δέκα ἔτεα χρῆσθαι νόμοσι τοὺς ἂν σφι ἰδὼν θῆται—the only point for them to consider was, whether Solon enacted them. So Thuc. II. 34 ἡρημένος—ὅς ἂν γνώμη τε δοκῇ μὴ ἀξύνετος εἶναι καὶ ἀξιώματι προήκη—any one was eligible who came up to this standard : Hdt. IV. 66 πίνουσι ἄνδρες τῶν Σκυθίων τοῖσι ἂν ἄνδρες πολέμοι ἀραιρημένοι ἴωσι—this was the sole condition : Xen. Cyr. III. 1, 20 οὗς δ' ἂν βελτίους τινὲς ἑαυτῶν ἡγήσονται, τοῦτοις πολλάκις καὶ ἄνευ ἀνάγκης ἐθέλουσι πείθεσθαι : Ibid. I. 1, 2 ἄνθρωποι δὲ ἐπ' οὐδένας μᾶλλον συνίστανται, ἢ ἐπὶ τούτους, οὗς ἂν αἰσθῶνται ἀρχεῖν αὐτῶν ἐπιχειροῦντας.

5. If ἂν belongs to the verb it is used in much the same sense as the future (§. 827. *Obs.* 1.) ; but where it is wished to give an indefiniteness to the action of the verb beyond that which arises from the indefiniteness of the relative, the optative is commonly used.

6. Thus the conjunctive may be considered to express an indefinite frequency, *as often as*. The adjectival sentence contains a condition, recurring with several indefinite persons or things, under which the principal verb has taken or will take place : Il. β, 391 δν δὲ κ' ἐγὼ νᾶπάνευθε μάχης ἐθέλοντα νοήσω μιμνᾷζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα ἄρκιον ἐσσεῖται φυγέειν κύνας ἢ δ' οἰωνούς, *as often as I observe, &c.* See the examples, §. 828, above.

Remarks on the position, and the omission of ἂν with the Conjunctive.

§. 830. 1. "Ἄν is so closely connected with the relative that it forms but one word with it, as in ὅταν, ἐπὶ ἂν, ἐπειδὴν, &c. (§. 428. *a.*) ; and hence it cannot be separated from it, except by little words, such as δέ. This ἂν is omitted in Homeric language very frequently, often in tragedy, sometimes in Hdt., rarely in Attic prose writers. For Homer see some of the examples given above : Soph. El. 771 οὐδὲ γὰρ κακῶς πάσχοντι μῖσος ὧν τέκη προσγίγνεται : Eur. Hec. 253 ὁρᾷς δ' οὐδὲν ἡμᾶς εὖ, κακῶς δ' ὅσον δύνῃ : Id. Iph. T. 1064 καλὸν τοι γλῶσσε', ὅταν πίστις παρῇ : Id. Med. 516 ὦ Ζεῦ, τί δὴ χρυσοῦ μὲν ὅς κ' ἐβδηλος ἢ τεκμήρι' ἀνθρώποισιν ὥσας σαφῇ : Id. Alc. 76. 978 καὶ γὰρ Ζεῦ, ὃ τι νεύσῃ, ξὺν σοὶ τοῦτο τελευτᾷ : Id. Or. 805 ἀνὴρ, ὅστις τρόποισι συντακῇ, θυραῖος ὦν, μυρίων κρείσσων (ἴστιν) ὁμαίων—φίλος : Thuc. IV. 18 οἵτινες νομίσωσι : Id. VII. 77 ἐν ᾧ ἀναγκασθῇ χωρίῳ μάχεσθαι is a doubtful reading, as are most of the few passages in Attic prose, where the relative is found with the conjunctive without ἂν.

2. The omission of *ἄν* modifies the sense as follows :

*Ο γενήσεται, *which will be* ; not supposition, but certainty.

*Ο γενήται, *which may or will probably be* ; not certainty, but supposition.

*Ο ἄν γενῆται, *whatsoever it may or will probably be.* (See §. 829.)

3. The relative with *ἄν* and conjunctive is sometimes interchanged with the indicative : when the conjunctive is used it is viewed as something which may happen to all, but it is not thought of as happening to any one in particular ; by the indicative the actual existence of the verbal notion is denoted. So Thuc. IV. 92 οὐ γὰρ τὸ προμηθεὺς, οἷς ἄν ἄλλος ἐπὶ — ἐνδέχεται λογισμὸν, καὶ ὅστις τὰ ἑαυτοῦ ἔχει κ. τ. λ., *Pagondas is thinking of the Athenian.*

Optative without ἄν.

§. 831. 1. The relative without *ἄν* is joined with the opt. after an historic, in the same way as with the conj., after a principal tense, expresses a supposed condition of some past action, and may be resolved into *εἰ τίς* with opt. : Il. κ, 20 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή, Νέστορ' ἐπὶ πρῶτον Νηληϊῶν ἐλθέμεν ἀνδρῶν, εἴ τινα οἱ σὺν μῆτιν ἀμύμονα τεκτῆναιτο, ἥτις Ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο = *εἰ τίς*—*γένοιτο*.

2. Hence after an expression of indefiniteness (§. 826. 2.) : Soph. Trach. 905 sq. ἔκλαιε δ' ὀργάνων ὅτου ψεύσειεν, *whatsoever* : Thuc. VII. 29 πάντας ἐξῆς, ὅτω ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντες : Hdt. III. 1 ἱερὸν ὀφθαλμῶν θε εἷη ἄριστος.

3. Indefinite frequency. The principal verb is either in impft. or frequentative aor., and expresses repetition or recurrence : (§. 402. 1. 2. :) Il. κ, 489 sq. ὅτινα Τυδείδης ἄορι πλήξειε παράστας, τὸν δ' Ὀδυσσεὺς μετόπισθε λαβῶν ποδὸς ἐξερύσασκεν : Il. β, 188 ὅτινα μὲν βασιλῆα καὶ ἔσχατον ἄνδρα κηχεῖν, τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς : v. 198 θε δ' αὖ δῆμον τ' ἄνδρα ἴδοι, βοόωντά τ' ἐφεύροι, τὸν σκῆπτρῳ ἐλάσασκε : Il. μ, 268 πάντοσε φοιτήτην, μένος ὀρύοντες Ἀχαιῶν ἄλλον μείλιχ' οἷς, ἄλλον στερεοῖς ἐπέεσσιν νείκεον, ὅτινα πάγχυ μάχης μεθιέντα ἴδοιεν : Il. ο, 743 ὅστις δὲ Τρώων κοίλης ἐπὶ νηυσὶ φέροιτο—, τὸν δ' Αἴας οὐτάσκει : Xen. Anab. I. 9, 20 φίλους γε μὴν ὅσους ποιήσαιο καὶ εὖνους γνοίῃ δντας, καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι, ὃ τι τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν.

4. We have seen that when an indefinite character is to be given to the relative *ἄν* is used with conjunctive ; when the indefinite character of the action is to be called out the optative is used—where it does not definitely refer to past time, the optative is used in its secondary and implied force (§. 418. 1. α.) of un-

certainly, indefinite possibility, a supposition without any notion of any particular case in which it was realised.

a. When the relational sentence expresses something uncertain, doubtful : Soph. Antig. 666 ἀλλ' ἂν πόλις στήσῃ, τοῦδε χρὴ κλύειν (εἰ τινα στήσῃ) : Id. O. R. 713 ὡς αὐτὸν ἤξει μοῖρα πρὸς παιδὸς θανεῖν, ὅστις (εἰ τις) γένοιτ' ἐμοῦ τε κάκεινον πάρα : Xen. Cyr. I. 6, 19 τοῦ μὲν αὐτὸν λέγειν, ἃ μὴ σαφῶς εἰδὲν, φεῖσθαι δεῖ, *whom perhaps he does not know them for a certainty* : Plat. Rep. p. 455 B ἄρα οὕτως ἔλεγε, τὸν μὲν εὐφυῆ πρὸς τι εἶναι, τὸν δὲ ἀφυῆ, ἐν ᾧ δ' μὲν ῥαδίως τι μανθάνοι, ὁ δὲ χαλεπῶς.

β. When the verb of the principal clause is in the optative, as being indefinite : Il. ν, 344 μάλα κεν θρασυκάρδιος εἴη, ὅς τότε γηθήσειεν ἰδὼν πόνον, οὐδ' ἀκάχοιτο, i. e. εἰ γηθήσειεν : Il. μ, 228 ὧδέ χ' ὑποκρίναίτο θεοπρόπος, ὅς σάφα θυμῷ εἰδὲν τεράων, καὶ οἱ πειθοίατο λαοί i. e. εἰ—εἰδὲν : Od. α, 47 ὡς ἀπόλοιτο καὶ ἄλλος, ὅστις τοιαυτὰ γε ῥέζοι, i. e. εἰ τις ῥέζοι : Il. γ, 299 δῆπότεροι πρότεροι ὑπὲρ ὄρκια πημήναιαν, ὧδέ σφ' ἐγκέφαλος χαμάδις ῥέοι, ὡς ὅδε οἶνος : Il. ζ, 521 οὐκ ἂν τις τοι ἀνὴρ, ὅς ἐναίσιμος εἴη, ἔργον ἀτιμήσειε μάχης.

γ. Hence when the adjectival sentence forms part of an indefinite wish ; as, Il. ξ, 107 νῦν δ' εἴη, ὅς τῆσδε γ' ἀμείνονα μῆτιν ἐτίσποι : Il. ρ, 640 εἴη δ' ὅστις ἑταῖρος ἀπαγγέλλει τάχιστα Πηλεΐδῃ : Soph. Trach. 94 εἴθ' ἀνεμόεσσά τις γένοιτ' ἐπουρος ἐστιώτης αὔρα, ἥ τις μ' ἀποικίσσειεν ἐκ τόπων : Arist. Vesp. 1431 ἔρδοι τις, ἣν ἕκαστος εἰδὲν τέχνην. But the indicative is sometimes found when it is wished to exclude the notion of indefiniteness : Eur. Med. 659 ἀχάριστος ὄλοιθ', ὅτῳ πάρεστι, "*hic enim Chorus loquitur definite, quippe Jasonem cogitans.*" So when the adjectiv. sentence is a member of a compound dependent clause, expressed as a wish, the optative is used.

Obs. Sometimes the opt. without ἂν is interchanged with the conjunct. with ἂν, but in different notions : Xen. Cyr. II. 4, 10 δοκεῖ γάρ μοι, ἔφη, πάντας μὲν, οὓς ἂν τις βούληται ἀγαθοὺς συνεργοὺς ποιῆσθαι ὅποιοντινοσούν πράγματος, ἧδιον εἶναι εὐ τε λέγοντα καὶ εὐ ποιούντα παρορμᾶν μᾶλλον, ἢ λυπούντα καὶ ἀναγκάζοντα : οὓς δὲ δὴ τῶν εἰς τὸν πόλεμον ἔργων ποιήσασθαι τις βούλοιτο συνεργοὺς προθύμους, τούτους παντάπασιν ἔμοιγε δοκεῖ ἀγαθοῖς θηράτον εἶναι καὶ λόγοις καὶ ἔργοις : οὓς ἂν βούληται, *if a person wishes* (supposition, but with a notion of its really happening every day) *to make some others, be they who they may, I know not* ; here ἂν belongs to the οὗρ (*if there be any such*) ; οὓς δὲ τις βούλοιτο, *but if a person should wish... I am not imagining that he does, but supposing he does* (without any notion of realisation) *wish to make certain others &c.* So that in the first clause the conjunctive supposes something which does really take place every day, though without any notion of its taking place in any particular case ; but

in the second clause it is not to be expressed that any one ever does really wish to do this, but only *suppose one should do so*; and therefore it is put in that indefinite form, οὓς τις βούλοιτο, instead of οὓς ἂν τις βούληται; so in the first case ποιῆσθαι, to express the reality, in present time of the action; in the second, ποιήσασθαι, because it is not supposed as present, nor yet future, but is a mere supposition, without any regard to time, and therefore in aorist, (§. 401. 1.) For some other uses of the words after relatives, see the *Oratio Obliqua*, §. 886. 3. b.

Optative with ἂν.

§. 832. The optative is used with ἂν (κέ), in the relative sentence in the same sense as in independent sentences, to express a supposition or assumption depending on certain conditions, hence a still more indefinite possibility, or merely a polite form of the future; and the ἂν belongs not to the relative, but to the verb: Il. ο, 738 οὐ μέν τι σχεδόν ἐστί πόλις πύργοις ἀραρυῖα, ἥ κ' ἀπαμυαίμεθα, 80. εἰ ἡμῖν εἴη τοιαύτη πόλις: Od. ι, 126 οὐδ' ἄνδρες νηῶν ἐνι τέκτονες, οἳ κε κάμοιεν νῆας εὖσσέλμους, αἳ κεν τελόιεν ἕκαστα: Od. ε, 142 οὐ γάρ μοι πάρα νῆες ἐπήρητοι καὶ ἐταῖροι, οἳ κεν μιν κέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης: Od. ε, 165 f. αὐτὰρ ἐγὼ σῖτον καὶ ὕδωρ καὶ οἶνον ἐρυθρὸν ἐνθήσω μενοεικέ, ἃ κεν τοι λιμὼν ἐρύκοι, *which will perhaps*: Thuc. III. 59 καὶ ὥς ἀστάβητον τὸ τῆς συμφορᾶς ὥτινι ποτ' ἂν καὶ ἀναβλήσκειν, *it will possibly fall*: Xen. M. S. I. 2, 6 τοὺς δὲ λαμβάνοντας τῆς ὁμιλίας μισθὸν ἀνδραποδιστὰς ἑαυτῶν ἀπεκάλει, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι, παρ' ὧν ἂν λάβοιεν τὸν μισθόν; Plat. Phæd. p. 89 D οὐκ ἔστιν ὅτι ἂν τις μεῖζον τούτου κακὸν πάθοι.

Obs. Some commentators have been much troubled by the optative without ἂν, where they expected the optative with ἂν; and some have laid it down that the optative without ἂν is a solecism; but there are enough instances given in the last section to set their minds at rest. By the optative without ἂν the event is represented as indefinitely possible, without dependence or connexion with any circumstances which might affect its realization: and this depends on the judgment or fancy of the writer^a. It is more commonly omitted in poetry than prose, as prose writers naturally paid more attention to the actual circumstances of the case: Il. ε, 303 μέγα ἔργον, δ οὐ δύο γ' ἄνδρες φέροιεν. A prose writer would have probably added ἂν to represent the condition, εἰ βούλοιτο: Plat. Euthyd. p. 292 Ε τίς ποτ' ἐστὶν ἡ ἐπιστήμη ἐκείνη, ἥ ἡμᾶς εὐδαίμονας ποιήσειεν (but p. 293 Α τίς ποτ' ἐστὶν ἡ ἐπιστήμη, ἥς τυγχόντες ἂν καλῶς τὸν ἐπιλοισιν βίον διαλθοίμεν). So where a negative or a perfectly indefinite clause precedes; as, Æsch. P. V. 291 οὐκ ἔστιν ὅττι μείζονα μοῖραν νείμαμι ἢ σοι. It

^a In fact, in this, as in many if not most other constructions in Greek, it seems to be unreasonable to try to bind down writers to laws for which no reason can be given, and which they evidently did not always

observe. It could hardly fail to be more profitable if, admitting the exceptional passages, we endeavour to catch the shades of meaning which are conveyed by the more or less usual construction.

being previously stated that there is no such person, makes it unnecessary to refer by *ἄν* to his existence; as, οὐκ ἔστιν ὅτι *ἄν* &c., *there is no one, to whom if he existed, (ἄν) &c.* Though the construction with *ἄν* after such a negative is admissible, as Eur. Electr. 224 οὐκ ἔσθ' ὅτου θίγοιμ' *ἄν* ἐνδικότερον: but when the negative is not indefinite we find *ἄν*: Id. Alc. 79 ἀλλ' οὐδέ φίλων τις πέλας οὐδεὶς ὅστις *ἄν* εἴποι, *who, if he were present, might &c.*

Construction of several Adjectival Sentences together.—Change from the Relative to the Demonstrative Construction.

§. 833. When there are two or more adjectival clauses in succession, depending on the same verb, or on different verbs but in the same government, the relative is generally used only once, and thereby the two sentences are united into one; as, ἀνὴρ, ὃς πολλὰ μὲν ἀγαθὰ τοὺς φίλους, πολλὰ δὲ κακὰ τοὺς πολεμίους ἐπραξεν—ἀνὴρ, ὃς παρ' ἡμῖν ἦν καὶ (ὃς) ὑπὸ πάντων ἐφιλείτο—ἀνὴρ, ὃν ἐθανμάζομεν καὶ (ὃν) πάντες ἐφίλουν. But if the verbs of the two clauses require different cases, the relative should stand with each in its proper case; as, ὁ ἀνὴρ, ὃς παρ' ἡμῖν ἦν καὶ ὃν πάντες ἐφίλουν. But the Greeks endeavoured to avoid this repetition either (*a.*) by omitting the second relative, or (*b.*) by using a demonstrative (mostly αὐτός) or a personal pronoun in the place of the relative, so that the dependent relative clause assumes the character of a demonstrative principal clause: *a.* Od. β, 114 ἀνωχθε δέ μιν γαμέσθαι τῷ, ὅτεφ' τε πατήρ κέλεται καὶ (sc. ὃς) ἀνδάνει αὐτῇ: Od. ι, 110 ἄμπελοι, αἵτε φέρουσιν οἶνον ἐριστάφυλον καὶ (sc. ἃς) σφιν (Κυκλώπεσσι) Διὸς ὄμβρος ἀέξει: Il. ν, 634 Τρωσῖν, τῶν μένος αἶεν ἀτάσθαλον, οὐδὲ δύνανται φυλόπιδος κορέσασθαι ὁμοῖον πολέμοιο for καὶ οἱ οὐ δύνανται κ. τ. λ.: Il. γ, 235 οὃς κεν ἐξ γνοίην καὶ (sc. ὧν) τοῦνομα μυθησαίμην. In prose where the clauses are opposed: Plat. Rep. p. 533 D ὃς ἐπιστήμας μὲν πολλάκις προσείπομεν διὰ τὸ ἔθος, δέονται δὲ ὀνόματος ἄλλου.—*b.* Il. α, 78 ἥ γὰρ ὀδομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων Ἀργείων κρατεῖ καὶ οἱ (for ᾧ) πείθονται Ἀχαιοί: Il. κ, 243 899. πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θεῖοιο λαβοίμην, οὐ πέρι μὲν πρόφρων κραδίη καὶ θυμὸς ἀγῆνωρ ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἐ (for ὃν δὲ φιλεῖ) Παλλὰς Ἀθήνη; Il. μ, 300 ὥστε λέων ὀρεσέτροφος, ὅστι' ἐπιδευῆς ὀρητὸν ἐξ κρειῶν, κέλεται δέ ἐ θυμὸς ἀγῆνωρ: Od. α, 70 ἀντίθεον Πολύφημον, θου κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι, Θώωσα δέ μιν τέκε Νύμφη: Od. ι, 20 ὃς πᾶσι δόλοισιν ἀνθρώποισι μέλω (curæ sunt), καὶ μεν (for καὶ οὐ) κλέος οὐρανὸν ἵκει: Hdt. III. 34 Πηγήσπεα, τὸν ἐτίμα τε μάλιστα, καὶ οἱ τὰς ἀγγελίας ἔφερε οὗτος: Plat. Rep. p. 395 D οὐ δὴ ἐπιτρέψομεν, ᾗν δ' ἐγώ, ὧν φαμεν κήδεσθαι καὶ

δεῖν αὐτοὺς ἀνδρας γενέσθαι ἀγαθοὺς (for καὶ οὗς φαμεν δεῖν ἀνδρ. ἀγ. γεν.)^a : Ibid. p. 505 E δ δὴ διώκει μὲν ἅπαντα ψυχὴ καὶ τούτου ἕνεκα πάντα πράττει : Id. Gorg. p. 452 D δ φῆς σὺ μέγιστον ἀγαθὸν εἶναι τοῖς ἀνθρώποις καὶ σε δημιουργὸν εἶναι αὐτοῦ^b : Id. Phileb. p. 12 B ἦν δδε Ἀφροδίτην μὲν λέγεσθαι φησι, τὸ δ' ἀληθέστατον αὐτῆς ὄνομα Ἦδονην εἶναι : Demosth. p. 122, 47 Λακεδαιμόνιοι, οἱ θαλάττης μὲν ἦρχον καὶ γῆς ἀπάσης, βασιλέα δὲ σύμμαχων εἶχον, ὑφίστατο δ' οὐδὲν αὐτοῦς, for οὗς οὐδὲν ὑφίστατο, *quibus nihil non cessit* : Ibid. p. 35, 24 ἐκεῖνοι τοῖσιν, οἷς οὐκ ἐχαρίζονθ' οἱ λέγοντες οὐδ' ἐφίλουν αὐτοῦς^c. So the Latin, Cic. de Orat. II. 74 *Themistocles, ad quem quidam doctus homo—accessisse dicitur, eique artem memoriae—pollicitus esse se traditurum*.

Obs. 1. So also the relative adverbs are changed into demonstr. adverbs : Hdt. V. 49, 11 *ἔνθα βασιλεὺς τε μέγας δαίταν ποίεεται, καὶ τῶν χρημάτων οἱ θησαυροὶ ἐνθαυτὰ εἰσι*.

Obs. 2. There are even some passages where, in the same sentence, we find both the relative and demonstr. : Hdt. IV. 44 *Ἰνδὸν ποταμόν, ὃς κροκοδείλους δεύτερος οὗτος ποταμῶν πάντων παρέχεται* : Eur. Andr. 650 (γυναικα βάρβαρον) *ἦν χρῆν σ' ἐλαύνειν τήνδ' ὑπὲρ Νείλου ῥόας* : Soph. Phil. 315 οἷς Ὀλύμπιοι θεοὶ δοῦναι ποτ' αὐτοῖς ἀντιποινα ἰμοῦ παθεῖν. In such passages the demonstr. points to some thought to be supplied—which—and indeed that river is one of two, &c.—which—this I mean. But sometimes if the relative is separated from its verb by some other sentence, or if the adjectival sentence is very long, the demonstrative is used for the sake of clearness : Xen. R. Lac. X. 4 *ὃς (Λυκούργος) ἐπειδὴ κατέμαθεν, ὅτι οἱ μὴ βουλόμενοι ἐπιμελεῖσθαι τῆς ἀρετῆς οὐχ ἱκανοὶ εἰσι τὰς πατρίδας αὔξειν, ἐκεῖνος ἐν τῇ Σπάρτῃ ἠγάγεσε κ. τ. λ.*

Obs. 3. Sometimes a clause, which, although it is logically dependent, yet does not stand in the form of the relative construction, is joined to the preceding clause as grammatically a principal clause : Plat. Gorg. p. 483 E *ἐπεὶ ποῖα δικαίᾳ χρώμενος ἔρξης ἐπὶ τὴν Ἑλλάδα ἐστράτευσεν ; ἢ ὁ πατὴρ αὐτοῦ ἐπὶ τοὺς Σκύθας ; ἢ ἄλλα μυρία ἂν τις ἔχοι τοιαῦτα λέγειν* (for ἢ τοιαῦτα ἄλλα μυρία ἢ ἂν τις ἔχοι λέγειν) : Id. Phæd. p. 41 B *ἐπὶ πόσῃ δ' ἂν τις—δέξαιτο ἐξετάσαι—ἢ Ὀδυσσεύς, ἢ Σίσυφον, ἢ ἄλλους μυρίους ἂν τις εἴποι καὶ ἀνδρας καὶ γυναῖκας* : Ibid. p. 94 B *λέγω δὲ τὸ τοιόνδε, ὥς εἰ καύματος ἔνοντος καὶ δίσφους ἐπὶ τούναντιον ἔλκειν, ἐπὶ τὸ μὴ πίνειν καὶ πείνης ἔνοους ἐπὶ τὸ μὴ ἐσθίειν καὶ ἄλλα μυρία πον ὁρῶμεν ἐναντιουμένην τὴν ψυχὴν τοῖς κατὰ τὸ σῶμα* : Id. Soph. p. 226 B *καὶ πρὸς γε τούτοις ἔτι ζαίνειν καὶ κατὰγειν (deducere filum) καὶ κερκίζειν καὶ μυρία ἐν ταῖς τέχναις ἄλλα τοιαῦτα ἐνόητα ἐπιστάμεθα*.

Relative in the place of Demonstrative.

§. 834. 1. The relative pronoun is not only used to connect a dependent to a principal clause, but also sentences generally, between which there is no such relation, as it stands for καὶ and a demonstrative, referring to a word in the preceding clause. This also is a very common Latin idiom,

^a Stallb. ad loc.^b Ibid.^c Bremi ad loc.

and used but seldom in Greek when compared with its very wide use in Latin—in Greek sentences very often begin, *ταῦτα δὲ εἰπόντες, ταῦτα δὲ ἀκούσαντες, μετὰ δὲ ταῦτα, ἐκ τούτου δέ, ὡς δὲ ταῦτα ἐγένετο* &c., where in Latin the relative *qui* &c. would be used.

2. We shall give some of the more unusual cases of this idiom :

a. In sentences which express the ground or reason, in place of the demonstr. with γάρ, both in poetry and prose ; as, Xen. M. S. III. 5, 15 sq. *πότε γὰρ οὕτως Ἀθηναῖοι, ὥσπερ Λακεδαιμόνιοι, ἢ πρὶς βυτίους αἰδέσονται ; —οἱ ἀπὸ τῶν πατέρων ἀρχονται καταφρονεῖν τῶν πατέρων—ἢ σωμασκήσουσιν οὕτως ; —οἱ οὐ μόνον αὐτοὶ εὐεξίας ἀμελοῦσιν, ἀλλὰ καὶ τῶν ἐπιμελουμένων καταγελοῦσι κ. τ. λ.* So Latin : Cicer. Phil. IV. 5 *virtus est una altissimis defixa radicibus : quæ (i. e. hæc enim) nunquam ullâ vi labefactari potest, nunquam demoveri loco.*

b. When the whole sentence is interrupted by one or more parentheses : generally there is joined to the relative some conjunction, as ἄρα, igitur, which denotes that the interrupted sentence is taken up again : Il. λ, 221 (*τίς δὴ πρῶτος Ἀγαμέμνωνος ἀντίος ἦλθεν ;*) *Ἰφιδάμας Ἀθηνορείδης, ἧς τε μέγας τε, δὲ τράφη ἐν Θρήκῃ κ. τ. λ. : Vers. 230 ὅς βα τότ' Ἀτρεΐδην Ἀγαμέμνωνος ἀντίος ἦλθεν.* So also in prose.

c. In addresses, questions, commands, but mostly only in poetry : Soph. C. C. 1352 *νῦν δ' ἀξιώθεις εἰσι κικούσας γ' ἐμοῦ τοιαυτῆ, ἃ μὴ τοῦδ' οὐ ποτ' εὐφρανεῖ βίον ;* *ὅς γ', ὦ κάκιστε, στήθετρα καὶ θρόνους ἔχων,—τὸν αὐτὸς αὐτοῦ πατέρα τόνδ' ἀπήλασας, for σὺ γ', ὦ κάκιστε :* Eur. Or. 746 Or. *ψῆφον ἀμφ' ἡμῶν πολίτας ἐπὶ φόνῳ θέσθαι χρεών :* Pyl. *ἢ κρινεῖ τί χρήμα ; for αὐτὴ δὲ τί χρήμα κρινεῖ :* Soph. C. T. 723 *τοιαῦτα φῆμαι μαντικαὶ διώρισαν ὧν ἐντρέπου σὺ μηδὲν for τούτων δὲ ἐντρέπου σὺ μηδέν.* So Hdt. I. 89 *οἱ λεγόντων = καὶ οὗτοι λεγόντων.* See §. 816. 2.

Obs. The proper force of the relative, being a mental repetition of the demonstrative, is naturally used for the demonstrative and copula.

Especial peculiarities.—Relative with the principal Verb repeated.—

Relative joined to an explanatory Infinitive or whole Sentence.

§. 835. 1. Sometimes the relative pronouns are joined in poetry with the principal verb repeated, to avoid by an indefinite expression the direct assertion of something disagreeable : Eur. Med. 889 *ἀλλ' ἐσμέν, οἷόν ἐσμεν, οὐκ ἐρῶ κακὸν, γυναῖκες :* Ibid. 1011 *ἤγγειλας οἱ' ἤγγειλας, σὺ σε μέμφομαι.* So with relative adverbs : Soph. C. C. 273 *ἐκὼμην ἰν' ἐκὼμην ; so ὅπη Æsch. Ag. 67 ἔστι δ' ὅπη νῦν ἐστί :* especially *ὥς* and *ὅπως* Eur. Or. 78 sq. *ἐπεὶ πρὸς ἴλιον ἔπλευσ' ὅπως ἔπλευσα θεομανεῖ πότμῳ :* Id. Hec. 873 *πάσχοντος ἀνδρὸς Θρηκεὸς οἷα πείσεται :* *Ita loquuntur, qui rei gravis aut male ominatæ mentionem declinant*^a. So to express indefiniteness : Hdt. IV. 50 *ἐστὶν ὅπως πέρ ἐστι.*

2. As a substant. is taken into an adjectiv. sentence as an explanation or illustration of the notion signified by it (§. 824. II. Obs. 4.), so the relative is sometimes explained in an analogous manner by an infinitive, or a whole sentence, which repeats as it were, but in a more definite way, that to which the relative refers : Thuc. V. 6 *ὥστε οὐκ ἂν ἔλαθεν αὐτόθεν ὁρμώμενος ὁ Κλέων*

^a Pflugk ad loc.

τῷ στρατῷ· ὅπερ προσεδίχετο ποιήσειν αὐτὸν, ἐπὶ τὴν Ἀμφίπολιν, ὑπεριδόντα σφῶν τὸ πλῆθος, ἀναβήσεσθαι. So Cicero de Offic. III. 31, 112 *criminator etiam, quod Titum filium ab hominibus relegasset, et ruri habitare jussisset. Quod cum audivisset adolescens filius, negotium exhiberi patri, accurrisse Romam—dicitur.* So Xen. Hier. VI. 12 δ δ' ἐξήλωσας ἡμᾶς, ὡς τοὺς μὲν φίλους μάλιστα εὖ ποιεῖν δυνάμεθα, τοὺς δ' ἐχθροὺς πάντων μάλιστα χειρούμεθα, οὐδὲ ταῦτ' οὕτως ἔχει, as in Latin, *quod for quod attinet ad id, quod.* Sometimes in plur.: Xen. Hell. II. 3.45 ἃ δ' αὖ εἶπεν, ὥς ἐγὼ εἰμι οἷος δαί ποτε μεταβάλλεσθαι, κατανοήσαιτε καὶ ταῦτα: Eur. Or. 564 ἐφ' οἷς δ' ἀπειλεῖς, ὥς πετρωθῆναι με δεῖ, ἀκουσον.

The Adjectival Sentence used for the other Dependent Sentences.

§. 836. 1. Adjectival sentences have the force of substantival sentences, when they represent an adj. or partic. used as a substantive; as, ἦλθον οἱ ἄριστοι ἦσαν, for ἦλθον οἱ ἄριστοι (sc. ἄνδρες). These we call Substantival Adjective Sentences. The relative which introduces such adjct. sentences is not an adjectival, but a substantival pronoun. In English we use the demonstrative, "*they who were the bravest came.*" This use of the adj. sentence is mostly Epic.—See examples above. So Il. η, 50 αὐτὸς δὲ προκαλίσσαι Ἀχαιῶν ὅστις ἄριστος (= Ἀχαιῶν τὸν ἄριστον): Plat. Rep. p. 466 Ε ἄξουνσι τῶν παιδῶν εἰς τὸν πόλεμον ὅσοι ἄδρῳι, ex *liberis quotquot adoleverunt* (= omnes adolescentes): Demosth. p. 231, 4 οἷς γὰρ εὐτυχήκεσαν ἐν Διεύκτροις, οὐ μετρίως ἐκέκρηντο (= τοῖς εὐτυχήμασιν).

2. The relative clause which refers not to a single subst., but to the substantival notion expressed by the whole sentence, is also to be looked upon as a substantival adjective sentence: Plat. Symp. p. 193 Β φίλοι γὰρ γενόμενοι καὶ διαλλαγόντες τῷ θεῷ ἐξευρήσομεν τε καὶ ἐντευξόμεθα τοῖς παιδικοῖς τοῖς ἡμετέροις αὐτῶν, δ τῶν νῦν ὀλίγοι ποιοῦσι. In Latin we generally find "*id quod.*" So sometimes in Greek, especially in Plato: Theæt. p. 172 D: Gorg. p. 461 C ἐκ ταύτης ἰσως τῆς ὁμολογίας ἐναντίον τι συνίβη ἐν τοῖς λόγοις, τοῦθ' δ δὴ ἀγαπᾷς, αὐτὸς ἄγων ἐπὶ τοιαῦτα ἐρωτήματα. Here also an attraction occurs, as we have seen above (§. 821.): Demosth. p. 205, 13 προσήκει δήπου πλείω χάριν αὐτοὺς ἔχειν ὣν ἐσώθησαν ὑφ' ἡμῶν,—ἣ ὣν ἀδικεῖν κωλύονται νῦν ὀργίζεσθαι, for ἐκείνων, ὅτι. Even a real substantival sentence introduced by ὅτι assumes sometimes the form of a (substantival) adjective sentence, as ἀπὶ τούτου, ὅτι may be resolved into ἀπὶ τούτου οὐ or ἀνθ' οὗτου.

Obs. 1. On οἷος, ὅσος &c., for ὅτι τοιοῦτος, τόσος &c., see §. 804. 9.

3. The adjectival sentence frequently supplies the place of an adverbial sentence introduced by ὅτι, because: Hdt. I. 33 (Κροίσος Σόλωνα) ἀποπέμπεται, κάρτα δόξας ἀμαθία εἶναι, ὅς, τὰ παρεόντα ἀγαθὰ μετείς, τὴν τελευτὴν παντὸς χρήματος ὁρᾷ ἐκέλευε (= κελύσαντα): Xen. M. S. II. 7, 13 θανμαστὸν ποιεῖς, ὅς ἡμῖν μὲν οὐδὲν δίδως (= θ. π. ἡμῖν—διδούς).

4. The adjectiv. sentence can also be used for a substant. final sentence. The moods follow the usual rules of this construction (§. 805. sq.): Eur. Iph. T. 1208 καὶ πόλει πέμψον τίν', ὅστις σημανεῖ: Xen. M. S. II. 1, 14 ἐπ' ἅλα κτάνται, οἷς ἀμνοῦνται τοὺς ἀδικούντας: Plat. Men. p. 89 Ε εἰς καλὸν ἡμῖν αὐτὸς εἶδε παρακαθίζετο, ᾧ μεταθῶμεν τῆς σκέψεως, quem (*ul eum*) *participiæm facere possimus*: Thuc. VII. 25 καὶ τῶν νεῶν μία εἰς Πελοπόννησον ᾤχετο, πρέσβεις ἄγουσα, οἷπερ τὰ σφέτερα φράσωσιν: Il. ι, 165 κλητοὺς ἐτρύνουμι, οἷ

κε ἔλθωσ' εἰς κλισίην Πηληϊάδεω Ἀχιλῆος : Od. ο, 457 καὶ τότε ἄρ' ἄγγελον ἦκαν, δὲ ἀγγεῖλε γυναικί.

5. The *adjct. sentence* is very often used for an *adverb. sentence* introduced by ὥστε :

a. After οὕτως or ὥδε : Soph. Antig. 220 οὐκ ἔστιν οὕτω μῶρος, δὲ θανεῖν ἐρῶ : Demosth. p. 13, 15 τίς οὕτως εὐθὺς ἐστὶν ὑμῶν, ὅστις ἀγνοεῖ τὸν ἐκείθεν πόλεμον δεῦρο ἦξοντα^a : Id. p. 100, 44 οὐ γὰρ οὕτω γ' εὐθὺς ἐστὶν ὑμῶν οὐδεὶς, δὲ ὑπολαμβάνει.

b. After τοιοῦτος, τηλικούτος, τοσοῦτος : Isocr. Epist. p. 408 D χρὴ ἐπιθυμῆν δόξης—τηλικαύτης τὸ μέγεθος, ἦν μόνος ἂν σὺ τῶν νῦν ὄντων κτήσασθαι δυναθεῖς. Generally the demonstratives are followed by their proper relatives, οἷος, ὅσος : Eur. Heracl. 742 σύμμαχος γένοιό μοι τοιοῦτος, οἷος ἂν τροπὴν Εὐρυσθέως θείην. And generally the verb is in the infin. (as after ὥστε), as the *adjctv. sentence* expresses the consequence or result of the principal clause : Thuc. III. 49 ἡ μὲν ἔφθασεν τοσοῦτον ὅσον Πάχτητα ἀνεγκνέαι : Plat. Symp. p. 211 B τὰ δὲ ἅλλα πάντα καλὰ ἐκείνου μετέχοντα τρόπον τινὰ τοιοῦτον, οἷον—μήτε τι πλέον μήτε ἑλαττον γίνεσθαι μηδὲ πάσχειν μηδὲν : Id. Apol. c. 18 ἐγὼ τυγχάνω ὦν τοιοῦτος, οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδοσθαι : Soph. OE. T. 1295 θέαμα δ' εἰσόψει τάχα τοιοῦτον, οἷον καὶ στυγούνη^a ἐποικτίσαι : Xen. Anab. IV. 8, 12 δοκεῖ—τοσοῦτον χωρίον κατασχεῖν διαλιπόντας τοὺς λόχους, ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων κεράτων. This illustrates the derivation of ὥς from ὅς.

Obs. 2. So the phrases ὅσον γ' ἔμ' εἰδέναι, *quantum equidem sciam*, must be explained, *in so far as (or that) I can know*. Also οὐδὲν οἷον with infin. (*in n'y a rien de tel*) ; as, Arist. Aves 966 οὐδὲν οἷον ἀκοῦσαι τῶν ἐπῶν αὐτοῦ, properly “*nothing is of such a nature as—nothing is better than to hear his words=it is best*” &c.

Obs. 3. When οὕτως or ὥδε is followed by the relative δὲ, ὅστις for ὥστε, there is something contrary to the general character of the Greek construction, which aims at connecting the principal and dependent clauses together by the use of the forms corresponding to each other ; as, ὁ or οὗτος—ὅς ; τοσοῦτος—ὅσος ; τοιοῦτος—οἷος ; οὕτως—ὥστε. On the contrary, the construction in which τοιοῦτος, τοσοῦτος, is followed by οἷος, ὅσος instead of ὥστε, is in harmony with this general principle of the language.

c. This takes place in the forms ἐπὶ τούτῳ, ἐπὶ τοῖσδε—ἐφ' ᾧ, or (the demonstrative being merged in the relative) ἐφ' ᾧ alone, *on condition that*, with the ind. fut., or usually with the infin., for ἐπὶ τούτῳ, ἐπὶ τοῖσδε, ὥστε, as often in Thuc. ; as, III. 114 σπονδὰς καὶ ξυμμαχίαν ἐποίησαντο—ἐπὶ τοῖσδε, ὥστε μήτε Ἀμπρακιώτας—στρατεύειν ἐπὶ Πελοποννησίους, μήτε κ. τ. λ.

6. On ὅς, δὲ ἂν, ὅστις ἂν, with conjunct. for an hypothetical adverbial sentence with εἰ, see §. 828. 1. So after general sentences or affirmations which are true under certain circumstances or conditions, to explain and give these circumstances ; as, βέλτερον ὅς,=*it is better for one, if he* &c. : see §. 817. 7 : Il. ξ, 81 βέλτερον δὲ φεύγων προφύγη κακὸν ἢ ἐλθὼν : Hesiod. Oper. 327 ἴσον δ' ὅς θ' ἰκέτην ὥστε ξείνον κακὸν ἔρξῃ, ὅς τε κασιγνήτοιο ἐοῦ ἀνὰ δέμνια βαίνει—, ὅς τε τευ ἀφραδίῃς ἀλιταίνεται ὀρφανὰ τέκνα, ὅς τε γοῇ γέροντα—νείκεϊν^a τῷ δ' ἦτοι Ζεὺς αὐτὸς ἀγαίεται : Eur. Fragm. inc. 49 συμφορὰ δ', ὅς ἂν τύχη κακῆς γυναικός : Thuc. VI. 16 οὐκ ἄχρηστος ἦδ' ἡ ἀνοία, δὲ ἂν—τὴν πόλιν

^a Bremi ad loc.

ὡφελῇ : Id. II. 44 τὸ δ' εὐτυχές, οἱ δὲ τῆς εὐπρεπεστάτης λάχουσιν, ὥσπερ οἶδε νῦν τελευτῆς, ὑμεῖς δὲ λύπης : Xen. Hell. II. 3, 51 νομίζω, προστάτου ἔργον εἶναι οἶον δεῖ, δεῖ δὲ ὁρῶν τοὺς φίλους ἐξαπατωμένους μὴ ἐπιτρίπῃ : Id. Anab. II. 6, 6 ταῦτα οὖν φιλοπολέμου δοκεῖ ἀνθρώποις ἔργα εἶναι, ὅστις, ἐξόν—εἰρήνην ἀγαυὴν ἀνευ αἰσχύνης καὶ βλάβης, αἰρεῖται πολεμεῖν.

ADVERBIAL SENTENCES.

§. 837. An adverbial sentence is the resolution of an adverb or gerundial participle, and expresses therefore the *accidents*, or *circumstances* attending on the action of the verb ; as, ὅτε τὸ ξαρ ἦλθε, τὰ ἀνθη θάλλει (= τοῦ ξαρος ἐλθόντος). The adverbial is joined to the principal clause by the relative adverbs, such as οὗ, ὅθι, ὡς, ὅτε &c. These relatives refer back to a demonstr. adverb (expressed or supplied) in the principal clause, whereby the two clauses are joined into one (§. 795. 3.) ; as, ὅτε τὸ ξαρ ἦλθε, τότε τὰ ἀνθη θάλλει—ὡς ἔλεξας, οὕτως ἔπραξας. The demonstrative adverbs (local, temporal, &c.) signify the notion (local, temporal, &c.) which the adverbial clause represents.—Local ; as, ἐνταῦθα, ἐκεῖ.—Temporal ; as, τότε.—Mode and Manner ; as, οὕτως.—Causality ; as, ἐκ τούτου, ἐπὶ τούτῳ.—Comparison ; as, οὕτως, τοσοῦτον, τοσοῦτον. As one or other of these demonstr. adverbs stands in the principal clause, the adverbial sentence is local, temporal, &c.

Local Adverbial Sentences.

§. 838. 1. A local adverb. sentence is the resolution of a local adverb, or of the case of a subst. which, either with or without a preposition, expresses an adverbial notion of *place*. These sentences are introduced by the relative local adverbs, οὗ, ἧ, ὅπη, ὅπου, ἐνθα, ἐνα—*ubi*—; ὅθεν, ἐνθεν—*unde*—; οἱ, ὅπου, ἧ, ὅπη—*quo*—and like the local adverbs express either *where*, *whence*, *whither*. The principal clause contains a corresponding demonstrative adverb, either expressed or implied ; as, ἐνταῦθα, ἐκεῖ, ἐκεῖσε, ταύτῃ &c.

2. The use of the moods in the adverbial is exactly the same as in the adjunct. sentence : so when δὲ is joined to the adverb and conjunctive it signifies *wheresoever* : Il. μ. 48 ὅπη τ' ἰθῦσαι, τῇ τ' εἰκονοῖ στίχες ἀνδρῶν, *where—there* : Hesiod. Opp. 206 τῇ δ' εἰς, ἧ σ' δὲ ἐγὼ περ ἄγω, *wheresoever* : Hdt. I. 11 ἐκ τοῦ αὐτοῦ μὲν χωρίου ἡ ὁρμὴ ἔσται, ὅθεν περ καὶ ἐκείνος ἐμὲ ἐπεδέξατο γυμνὴν : Id. III. 39 ὅκου γὰρ ἰθῦσαι στρατεύεσθαι, πάντα οἱ ἐχώρει εὐτυχέως (*indefinite frequency*) : so Soph. 773 ἄγων ἔρμος ἐνθ' ἂν ἡ (*whereso-*

σοῦ), βροτῶν στίβος : Thuc. II. 11 ἐπεσθε (ἐκεῖσε), ὅποι ἄν (*whithersoever*) τις ἡγήται : Hdt. VII. 25 ἵνα ἐπιτηδεώτατον εἴη : Xen. Anab. IV. 2, 24 μαχόμενοι δὲ οἱ πολέμοι καὶ ὅπη εἴη στενὸν χωρίον προκαταλαμβάνοντες ἐκώλουν τὰς παρόδους (*optative on account of the historic tense, ἐκώλουν*) : Id. Cyr. III. 3, 5 ἐθῆρα δπουπερ ἐπιτυγχάνοιεν θηρίοις, *anywhere where* : Plat. Apol. p. 28 D οὐ ἄν τις ἑαυτὸν τάξῃ—ἐνταῦθα δεῖ—μένοντα κινδυνεύειν.

Obs. 1. On the attraction of local adverbs, see §. 822. *Obs. 6.* §. 824. *Obs. 2* ; on their pregnant construction §. 646. *Obs. 1* ; and change of relative into demonstrat. construction, §. 833. *Obs. 1.*

Obs. 2. The local adverbial clauses sometimes express the aim of a motion ; as, Soph. CE. R. 796 ἴφρυγον ἔνθα μήποτ' ὀφείμην κακῶν χρησμῶν ὀνειδῆ.

Temporal Adverbial Sentences.

§. 839. 1. A temporal adverb. sentence is the resolution of a temporal adverb or gerundial participle, or the case of a subst. with or without a preposition, expressing a notion of *time*. Thus the sentence ὅτε ἡ νῦξ ἐγένετο may be a resolution either of *νύκτωρ*, or a partic. (§. 696.), *νυκτὸς γενομένης* ; or a subst. with a preposition, *ἐν τῇ νυκτί* ; or the dative alone, *τῇ νυκτί* ; or the genit. alone, *τῆς νυκτός*. The adverbial sentence is less used in Greek than in modern languages in consequence of the powers of the participle ; as, *when he had done this he went away*, ταῦτα ποιήσας, ἀπέβη (§. 696.)

2. The time in which the dependent verb stands in relation to the principal verb is either coincident, *ἐν ᾧ σὺ γράφεις, ὁ ἑταῖρος ἐπιγίγνεται—ὅτε σὺ ἔγραφες, ὁ ἑταῖρος ἐπεγίγνετο* &c. ; or antecedent, *ἐπειδὴ ὁ Κῦρος ἐπεληλύθει (ἐπῆλθεν), οἱ πολέμοι ἀπέφυγον* ; or consequent, *πρὶν ὁ Κῦρος ἐπῆλθεν, οἱ πολέμοι ἀπέφυγον*.

3. The conjunctions whereby these adverb. sentences are introduced are,

a. For adverbial sentences—coincident in time with the principal clause, ὅτε, (εὐτε Epic, formed by a resolution of the aspirate form ὅτε,) ὁπότε, ὥς (ὥσπερ Hdt. ; ὅπως in Attic poetry, ὅκως Hdt.), ἡνίκα, which expresses a point, and ἐν ᾧ, ἕως, *while*, (ὅσπρα, *as long as*,) which express a space of time.

b. Antecedent to the principal clause, ἐπεὶ ἐπεί (ἐπειχ poet. ; ἐπεὶ τε Hdt.), ἐπειδὴ, *postquam* ; ἐξ οὗ, ἐξ οὗτου, also ἐξ ὧν, *ex quo* ; and ἀφ' οὗ, *since*.

c. Consequent, πρὶν, *before* ; πρὶν ἢ, *before that, priusquam* ; ἕως, ἕως οὗ (τέως in Post-Homeric Epic writers, and even now and then

in Attic prose), εἰς ὃ, ἕως, μέχρις or ἄρχις οὗ, μέχρις οὗτου, μέχρι, (ἄχρι poet.) (ὅφρα poet.).

Obs. Ὅτε, ὁπότε, ὥς, ἐπεὶ, ἐπειδὴ, have also very often a causal force—since.

4. These relative adverbs refer to a demonstr. adverb, either expressed or implied in the principal clause; as, ὅτε—τότε; ἕως—τέως (poet.); ἤμος—τῆμος poet.; ὅφρα—τόφρα poet.; ἡνίκα—τηνίκα (poet.); πρὶν (sc. τοῦτου), prius, —ἢ, quam; ὥς—ὡς; and frequently, especially in Hdt., ὥς, ὅτε—ἐνταῦθα; οὕτω δὴ, often stands in the principal clause when it is placed after the subordinate clause, and the result thereof. Sometimes the demonstrative adverb is supplied by a pronoun or adjective agreeing with a suppressed substantive; as, Il. 4, 21 ἐξέτι τοῦ (χρόνου) ὅτε: Soph. Phil. 493 παλαῖ ἂν ἐξότου δέδοικα.

Use of the Moods in Temporal Adverbial Sentences.

Indicative.

§. 840. The indic. is used when what is said is to be represented as a fact—past, present or future: Il. δ, 221 ὅφρα τοι ἀμφεπίνοντο βοὴν ἀγαθὸν Μενέλαον, τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον: Il. λ, 90 ἤμος δὲ θρυτόμος περ ἀνὴρ ὠπλίσσατο δόρπον, —τῆμος σφῇ ἀρετῇ Δαναοὶ ῥήξαντο φάλαγγας: Il. ω, 31 ἀλλ' ὅτε δὴ ῥ' ἐκ τοῦ δυωδεκάτῃ γένετ' ἡώς, καὶ τότ' ἄρ' ἀθανάτοισι μετηύδα Φοῖβος Ἀπόλλων: Il. α, 432 οἱ δ' ὅτε δὴ λιμένος πολυβευθέος ἐντὸς ἱκοντο, ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηϊ μελαίνῃ: Od. ι, 233 μένομέν τε μιν ἔνδον ἡμενοι, ἕως ἐπῆλθε νέμων: Il. ν, 495 Αἰνεία θυμὸς ἐνὶ στήθεσσι γεγῆθει, ὥς ἴδε λαῶν ἔθνος ἐπισκόμενον ἐοῖ αὐτῷ: Od. α, 363 κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὅφρα οἱ ὕπνῳ ἤδυν ἐπὶ βλεφάροισι βάλε γλανκῶπις Ἀθήνη: Hdt. VI. 41 καὶ ὡς περ ὠρμήθη ἐκ Καρδίας πόλιος, ἔπλεε διὰ τοῦ Μέλανος κόλπον: Ibid. 83 οἱ δοῦλοι—ἔσχον πάντα τὰ πρήγματα—, ἐς δ' ἐπήβησαν οἱ τῶν ἀπολομένων παῖδες: Id. VII. 7 ὥς δὲ ἀνεγνώσθη Ξέρξης στρατεῦσθαι ἐπὶ τὴν Ἑλλάδα, ἐνθαῦτα—στρατηγὴν ποιεῖται: Id. IX. 6 ἐπεὶ δὲ—σχολαίτερα ἐποίησαν—, οὕτω δὴ ὑπεφεκομίσαντο—πάντα: Id. I. 11 ὥς δὲ ἡμέρῃ τάχιστα ἐγεγόνει (ὥς τάχιστα, *quum primum*, as soon as): Thuc. I. 8 οἱ γὰρ ἐκ τῶν νήσων κακοῦργοι ἀνέστησαν ὑπ' αὐτοῦ, ὅτε περ (*just when*) καὶ τὰς πολλὰς αὐτῶν κατέκλιε: Isocr. p. 348 B οὐ πρότερον ἐπαύσαντο, πρὶν τὸν τε πατέρα ἐκ τοῦ στρατοπέδου μετεπέμψαντο, καὶ τῶν φίλων αὐτοῦ τοὺς μὲν ἀπέκτειναν, τοὺς δ' ἐκ τῆς πόλεως ἐξέβαλον: Xen. Hell. I. 1, 3 ἐμάχοντο, μέχρις οἱ Ἀθηναῖοι ἀνέπλευσαν: Xen. Cyr. VII. 5, 39 ὁ δὲ ὄχλος πλείων καὶ πλείων ἐπέρρει, ὡς περ ἔφθασεν

ἰσπέρα γερομένη, *until that* : Ibid. VIII. 8, 9 ἀρχόμενοι δὲ τοῦ σίτου ἡνίκα περ οἱ πρωϊαίτατα ἀριστῶντες, μέχρι τούτου ἐσθλότες καὶ πίνοντες διάγουσιν, ἔστε περ οἱ ὀψιαίτατα κοιμώμενοι, *until that*.

Obs. The perfect coincidence of two clauses is also signified by making the logically dependent clause grammatically independent, and joining it with the other clause by καί, or generally τέ—καί, also δέ. Compare the examples given (§. 754.), and the following : Il. τ, 241 αὐτίκ' ἐπειθ' ἄμα μῦθος ἦν, τετέλεστο δὲ ἔργον : Hdt. III. 135 καὶ ἄμα ἔπος τε (ἔφατο) καὶ ἔργον ἐποίησεν. Hence the proverbial phrases, ἄμ' ἔπος καὶ ἄμ' ἔργον, ἄμ' ἔπος τε καὶ ἔργον, *dictum factum, no sooner said than done* : Demosth. I. p. 50, 36 τοιγαροῦν ἄμα ἀκηκόαμεν τε καὶ τρηπάρχους καθίσταμεν.

Conjunctive.

§. 841. 1. The conjunctive is used after temporal relative adverbs or conjunctions, when what is said is not considered as an actual fact, but only as something imagined or thought of, and the verb of the principal clause is in a principal tense. These conjunctions most frequently take the particle ἄν,—ὅταν, ὅτανπερ, (εὐτ' ἄν epic), ὁπόταν, ἡνίκ' ἄν, ἐπὶ ἄν, ἐπὶ ἄν (ἐπὶ ἄν, ἐπὶ ἄν), ἐπειδάν, πρὶν ἄν, ἕως ἄν, μέχρις ἄν (ἄχρις ἄν poet.), ἕστ' ἄν (εἰσόκε epic, ὅφρ' ἄν poet.),—which ἄν points to certain circumstances on which the time of the conjunction, or action of the conjunctive depends.

2. With those relative conjunctions which express a *point of time*, such as those from ὅταν down to ἐπειδάν, the ἄν belongs to the time of the conjunction, and consequently to the time of the action, and gives an indefinite and uncertain sense to the conjunction, by shewing that it depends on certain conditions—that it is uncertain and future^a : thus while ὅτε would express *when*, ὅταν &c. signify *whenever* : hence as the conjunctive is the proper expression of future uncertainty, these conjunctions, compounded or joined with ἄν, take the conjunctive, except sometimes in the *oratio obliqua*. And thus they frequently mark that the principal clause depends on an action taking place at some uncertain indefinite time, which it represents as the condition, cause, or reason of the principal clause ; *then, when, or if, soever you do what is right* : τότε δὲ, ὅταν, ἃ χρὴ, ποιῆς, εὐτυχεῖς, or εὐτυχήσεις. Thus also πρὶν ἄν introduces the condition of the principal verb, so that the dependent verb taking effect is the condition of the principal action.

3. But with the other conjunctions (coming after πρὶν ἄν in the

^a Ellendt, Lex. Soph. ad voc. ὅταν et ἡνίκα.

above list) expressing a space of time, *until, whilst*, the conjunctive expresses some future uncertain event up to or during which the principal action continues; and thus often represents the final cause, the aim or intent of the principal verb, so that these conjunctions come very near to the final conjunctions, and indeed *ὅφρα* is often used as such in poetry: *ἄν*, if used, generally adds to the uncertainty of the point or duration of time, thus making the conjunction less definite.

Remarks on the Conjunctive Construction.

4. When an historic tense in the principal clause is followed by a conjunctive in the dependent clause, this is a change from the *ratio obliqua* to the *recta*.

5. We find some of the above conjunctions with the conjunctive without *ἄν* in the more definite sense of *when*, as distinguished from *whenever*, frequently in Epic, sometimes in Ionic prose, as, *ὥς*, Hdt. V. 172: *ἐς οὗ*, Id. III. 31 οἱ δὲ βασιλῆῖοι δικασταὶ κεκριμένοι ἄνδρες γίνονται Περσέων, *ἐς οὗ* ἀποθάνωσι, ἢ σφι παρευρεθῇ τι ἄδικον, *μέχρι* τούτου: *πρίν*, Id. VI. 82 *πρίν* γε δὴ ἱροῖσι χρήσεται καὶ μάθῃ: *πρίν* ἦ, Id. I. 19. IV. 196: *μέχρι*, IV. 119 *μέχρι* δὲ τοῦτο ἴδωμεν, *μενέομεν* παρ' ἡμῖν, &c. Some are thus used, though but seldom, in Attic; as, *ἤνικα*, *πρίν* in Attic poets and prose writers; as, Eur. Or. 1343 *πρίν* ἐτύμως ἴδω τὸν Ἑλένας φόνον: Thuc. VIII. 9 οἱ δὲ Κορίνθιοι—οὐ προεθυμήθησαν ξυμπλεῖν, *πρίν* τὰ Ἴσθμια—διορτάσωσιν: Ibid. οὐ βουλόμενοί πω πολέμιον ἔχειν, *πρίν* τι καὶ ἰσχυρὸν λάβωσι: Plat. Tim. p. 57 B λυόμενα οὐ παύεται, *πρίν* ἢ—διαλυτὰ ὄντα ἐκφύγῃ—ἢ νικηθέντα—μείνῃ: Id. Legg. p. 873 A. Æschin. §. 60. ed. Bremi μήτ' ἀπογνώτω μηδὲν μήτε καταγνώτω, *πρίν* ἀκούσῃ: Antiphon. ad Pharm. p. 619 *πρίν* ἐν αὐτῷ ὥσι τῷ κακῷ γ' ἦδη καὶ γινώσκωσι τὸν ὄλεθρον, ἐν ᾧ εἰσι: *μέχρι*, *ἄχρι*, *ἕως*, *until*, in poetry; Soph. Aj. 571 *μέχρις* μυχοῦς κίχῳσι νερτέρου θεοῦ; and Thuc. I. 137 *μέχρι* πλοῦς γένεται: Soph. Aj. 555 *ἕως* τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθῃς.—*μέχρις* οὐ often Thucyd.: *ἐπεὶ* Soph. Cē. C. 1226. Ant. 1025.

6. Homer joins *ὅτε* *κε*, *εἰσόκε* sometimes with ind. fut.: Il. v. 335 ἀλλ' ἀναχωρῆσαι, *ὅτε* κεν ξυμβλήσεται αὐτῷ: Od. θ. 317 ἀλλὰ σφῶε δόλος καὶ δεσμός ἐρύξει, *εἰσόκε* μοι μάλα πάντα πατὴρ ἀποδώσει ἔδνα. This may be accounted for by the near affinity of the conjunct. to the fut. (§. 415. 2.)

Ὅτε &c.—Ὅταν &c.

§. 842. 1. Hence *first*, the conjunctive with conjunctions compounded with *ἄν* expresses an indefinite frequency. The principal clause expresses an action repeated at different times, or places, or by different persons; the adverbial clause gives the time in which, and at the same time the condition under which the action of the principal verb is thus repeated: Od. α, 192 (Λαέρτη) βρώσιν τε πόσιν τε παρτιθεί, εὐτ' ἄν μιν κάματος κατὰ γνῖα λάβῃσιν: Xen. Cyr. III. 3, 26 ὅπερ καὶ νῦν ἔτι ποιοῦσιν οἱ βάρβαροι βασιλεῖς ὁπόταν στρατοπεδεύωνται, τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχειρίαν: Soph. Elect. 696 ὅταν, *whensoever*, τις θεῶν βλάβῃ, δύναιτ' ἄν οὐθ' ἄν ἰσχύων φυγεῖν.

2. The conjunctive without *ἄν* is sometimes found when the principal clause gives some general statement which does not depend for its realisation on the action of the temporal clause, but merely happens at some definite time signified by that action: Od. η, 202 θεοὶ φαίνονται ἐναργεῖς ἡμῖν, εὐτ' (*when*) ἔρδωμεν ἀγακλειτὰς ἐκατόμβας: Od. ζ, 183 οὐ μὲν γὰρ τοῦγε κρείσσον καὶ ἄρειον, ἢ 38' ὁμοφρονέοντε νοήμασιν οἶκον ἔχῃτον ἀνὴρ ἠδὲ γυνή. Seldom ὥς: Hdt. IV. 172 τῶν δὲ ὥς ἕκαστός οἱ μυχθῇ, διδοῖ δῶρον, τὸ ἄν ἔχῃ φερόμενος ἐξ οἴκου.

3. *Secondly*, the conjunctive with *ἄν* is used when there is some connexion of cause and effect between the clauses, when some particular fact is spoken of, not only as taking place when the action of the temporal clause takes place, but depending for its realization on the event to take place at the *indefinite time* so signified, *whensoever this takes place, so does the other*; whatever may be the other circumstances, the arrival of that time is the definite condition on which it depends (see §. 829. 4.): Od. θ, 444 μήτις τοι καθ' ὁδὸν δηλήσεται, ὁππότ' ἄν αὐτε εὐδῃσθα γλυκὺν ὕπνον: Od. α, 41 ἐκ γὰρ Ὀρέσταιο τίσις ἔσσεται Ἀτρεΐδαο, ὁππότ' ἄν ἡβήσῃ τε καὶ ἥς ἡμεῖρεται (for ἡμεῖρηται) αἴης: Il. ο, 232 τόφρα γὰρ οὖν οἱ ἔγειρε μένος μέγα, ὅφρ' ἄν Ἀχαιοὶ φεύγοντες νῆάς τε καὶ Ἑλλήσποντον ἰκῶνται: Il. α, 509 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ' ἄν Ἀχαιοὶ υἷδν ἐμόν τίσωσιν: Plat. Prot. p. 335 B ἐπειδὰν σὺ βούλῃ διαλέγεσθαι, ὥς ἐγὼ δύναμαι ἔπεσθαι, τότε σοι διαλέξομαι; Il. ι, 702 μαχήσεται, ὁππότε κέν μιν θυμὸς ἐνὶ στήθεσσιν ἀνώγῃ καὶ θεὸς ὄρησῃ: Od. ι. 138 ἀλλ' ἐπικέλσαντας μείναι χρόνον, εἰσέκε ναυτέων θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀήται.

4. It is used in Epic with or without *άν*, as it is wished to give the sense of *when* or *whensoever*, when the adverbial clause forms part of a simile, expressing the condition under which the simile holds good, as this is not an actual fact, but only something imagined: Il. ν, 334 *ώς δ' (έστιν) θθ' ύπό λιγέων ανέμων σπέρχωνιν άελλαι ήματι τῷ, ότε τε πλείστη κόνις άμφι κελεύθους* — *ώς άρα τών όμός' ήλθε μάχη*: ('Εστιν, as it actually takes place; *ότε σπέρχωνιν*, supposing that at some time &c.:) Il. ξ, 16 *ώς δ' ότε πορφύρη πέλαγος* — *ώς κ. τ. λ.*: Ibid. 605. 624 *έν δ' έπεσ', ως ότε κύμα βοή έν νηϊ πέσησιν*: Il. π, 212. 297. Od. ι, 392 *ώς δ' ότ' άνήρ χαλκεύς πέλεκυν μέγαν ήέ σκέπαρνον έν ύδατι ψυχρῷ βάπτη μεγάλα ίάχοντα, φαρμάσσων* — *ώς του (Κύκλωπος) σίξ' όφθαλμός έλαϊνέφ περι μοχλῷ*: Soph. Ant. 587 *όμοίον ώστε ποντίαις ούδμα όταν έπιδραμῇ*: Eur. Hec. 1026, we must read *έκπεσεί* for *έκπέση*.

5. The difference then between *ότε* &c., with the conjunctive, and *όταν* &c. is twofold.

1. "Ότε, *when*, and *όταν*, *whensoever*.

2. "Ότε, *when*, as a mere point of time: *ότε τούτο ποιῇ, άμαρτάνει*, *he is wrong when he does this*. "Όταν, *whensoever*, time as a condition of the action: *όταν τούτο ποιῇ, άμαρτήσεται*, *when the time comes that he does this, he will be wrong*.

6. The aorist conjunctive expresses something which it is conceived will be complete at some future time, and is translated into Latin by the *fut. exactum*: as, *τότε δῆ, όταν, ά χρῆ, ποιήσης, εύτυχήσεις, tum demum, quum officia tua expleveris, felix eris*.

Optative.

§. 843. 1. The optative is used with the uncompounded conjunctions *ότε* &c., not *όταν* &c. (see §. 844. *Obs.*), after historic tenses (besides the *oratio obliqua*, §. 885. 3.) in the same constructions as the conjunctive after principal tenses (§. 414.).

2. Very frequently to express *indefinite frequency* (§. 842. 1.). After the impft. or frequentative aorist, in the principal clause: Od. θ, 69 sq. *παρ δ' έτίθει κάνεον καλήν τε τράπεζαν, παρ δέ δέπας οῖνοιο, πειν, ότε θυμός ανώγοι, when, or as often as he might have a mind*: Il. κ, 14 *άνταρ ότ' ές νῆάς τε τῶοι και λαδν 'Αχαιών, πολλάς έκ κεφαλῆς προθελύμνους έλκετο χαίτας*: Od. η, 136 *εύρε δέ Φαιήκων ήγήτορας ήδέ μέδοντας σπενδόντας δεπάεσσιν έυσκόφ 'Αργειφόντη, ῶ*

πυμάτῳ σπένδεσκον, ὅτε μνησαίατο κοίτου : Od. λ, 510 εἰποι δὲ ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλὰς, αἰεὶ πρῶτος ἔβαλε καὶ οὐχ ἡμάρτανε μύθων.—αὐτὰρ δὲ ἐν πεδίῳ Τρώων μαρνοίμεθα χαλκῷ, οὐποτ' ἐνὶ πληθυὶ μένεν ἀνδρῶν,—ἀλλὰ πολὺν προθέσκε : Il. ν, 711 λαοὶ ἔπονθ' ἔταροι, οἳ οἱ σάκος ἐξεδέχοντο, ὅπποτε μιν κάματός τε καὶ ἰδρὼς γούναθ' ἴκοιτο : Hdt. VI. 61 ὅκως δὲ ἐνείκειε ἡ τροφὸς (τὸ παιδίον), πρὸς τε τῷ γαλμαῖσιν καὶ ἐλίσσετο τὴν θεὸν ἀπαλλάξαι τῆς δυσμορφίης τὸ παιδίον : Ibid. 75 ὅκως γάρ τε φ' ἐντόχοι Σπαρτιητέων, ἐνέχραυε ἐς τὸ πρόσωπον τὸ σκήπτρον : Id. VII. 119 ὅκως δὲ ἀπύκοιτο ἡ στρατιή, σκηνὴ μὲν ἔσκε πεπηγυῖα ἐτοίμη, ἐς τὴν αὐτὸς σταθμὸν ποιεέσκετο Ξέρξης· ἡ δὲ ἄλλη στρατιὴ ἔσκε ὑπαίθριος· ὥς δὲ δειπνοῦν γένοιτο ὥρῃ, οἱ μὲν δεκόμενοι ἔχασκον πόνον· οἱ δὲ, ὅκως πλησθέντες νύκτα αὐτοῦ ἀγάγοιεν (*transgressant*), τῇ ὑστεραίῃ τὴν τε σκηνὴν ἀνασπᾶσαντες καὶ τὰ ἐπιπλα πάντα λαβόντες, οὕτω ἀπελαύνεσκον : Id. I. 17 ὥς δὲ ἐς τὴν Μιλησίην ἀπύκοιτο, so often.

Obs. Sometimes in this construction *ἂν* is joined to the impft. (seldom the aorist) in the principal clause (§. 424. β.) : Hdt. III. 51 ὁ δὲ, ὅκως ἀπελανόμενος ἔλθοι ἐς ἄλλην οἰκίην, ἀπελαύνετ' ἂν καὶ ἀπὸ ταύτης—, ἀπελανόμενος δ' ἂν ἦτε ἐν' ἐτέρῃν τῶν ἱταίων : Xen. Cyr. VII. 1, 10 ὁπότε προσβλέψαι τις τῶν ἐν ταῖς τάξεσι, τότε μὲν εἶπεν ἂν κ. τ. λ. ; Id. Anab. I. 5, 2 οἱ μὲν οὔνοι, ἐπεὶ τις διώκοι, προδραμόντες ἂν εἰστήκεσαν (the plpft. has the force of impft.). See *Hypothetical Sentences*.

§. 844. Secondly, the opt. is used, when the time is not past, in its secondary force (§. 418.) of an *indefinite possibility—uncertainty*.

a. When the adverbial clause contains an uncertain doubtful condition, or circumstances under which the verb of the principal clause would take effect : Od. β, 31 ἢ ἐτιν' ἀγγελίην στρατοῦ ἔκλυεν ἐρχομένοιο, ἦν χ' ἡμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιτο ; *if perhaps he has heard it* : Thuc. I. 91 μὴ οἱ Λακεδαιμόνιοι σφᾶς ὅποτε σαφῶς ἀκούσειαν, οὐκέτι ἀφώσιν : Xen. M. S. II. 1, 18 ὁ μὲν ἐκὼν πεινῶν φάγοι ἂν, ὅποτε βούλοιτο (but directly afterwards, τῷ δ' ἐξ ἀνάγκης ταῦτα πάσχοντι οὐκ ἔξεστιν, ὅπῃ βούληται, παύεσθαι) : Plat. Amat. p. 133 A ὁπότε γάρ τοι τὸ φιλοσοφεῖν αἰσχροὺν ἡγησαίμην εἶναι, οὐδ' ἂν ἄνθρωπον νομίσαιμι ἐμάντον εἶναι. So also ὅτε μή, *nisi* ; often in Homer with optative.

b. When the temporal clause forms part of a wish : Il. φ, 429 τοιοῦτοι νῦν πάντες ὅσοι Τρώεσσιν ἀρωγοί,—εἴεν, ὅτ' Ἀργείοισι μαχοίετο θωρηκτῆσιν : Il. σ, 465 αἱ γάρ μιν θανάτῳ δυσχερές ὥδε δυνάμην ἀποκρίναι, ὅτε μιν μόρος αἰνὸς ἰκάνοι.

c. When the dependent clause is a continuation of an optative construction ; as, Soph. Cē. C. 776 ὥσπερ τις εἴ σοι λιπαροῦντι μὲν

τυχεῖν μηδὲν διδοίη μηδ' ἐπαρκέσαι θέλοι, πλήρη δ' ἔχουσι θυμὸν ὧν χρή-
ζοις, τότε δωροῖθ', δτ' οὐδὲν ἢ χάρις χάριν φέροι.

Obs. Sometimes instead of the simple conjunctions ὅτε, ἐπεὶ &c. the forms compounded with ἄν, ὅταν, ἐπὶ ἄν, are used with the opt. both in its primary and secondary force. In prose this seems only to happen, either in the *oratio obliqua* when the notion is borrowed from another person and not the original creation of the speaker's own mind, or when the principal verb is in the opt. with or without ἄν: Od. β. 105 εὐθα καὶ ἡματιή μὲν ὑφαίνεσκεν μέγαν ἱστόν, νύκτας δ' ἀλλύεσκεν, ἐπὶ ἡν δαΐδας παραθεῖτο (indefinite frequency): Il. ω. 226 αὐτίκα γάρ με κατακτείνεειν Ἀχιλλεύς—, ἐπὶ ἡν γόου ἐξ ἔρον εἶην (continuation of a wish): Il. τ. 205 εἰ γὰρ ἄν ἔγωγε νῦν μὲν ἀνώγοιμι πτολεμίζειν νῆας Ἀχαιῶν— ἅμα δ' ἡελίφ καταδύντι τεύξεσθαι μέγα δόρπον, ἐπὶ ἡν τισαίμεθα λώβην (*oratio obliqua*): Æsch. Pers. 450 ἐνταῦθα πέμπει (Præs. histor.) τοῦσδ', ὅπως, ὅταν νεῶν φθαρύντες ἐχθροὶ νῆσον ἐκσω-
ζοίαιτο, κτείνεειν εὐχειρότων Ἑλλήνων στρατόν (*oratio obliqua*): Xen. Cyr. I. 3, 11 ἐπειδὴν δὲ πάνν σπουδάζοι φαγεῖν, εἰποίμ' ἄν, ὅτι παρὰ ταῖς γυναιξίν ἐστιν: Demosth. p. 865, 6 οὐκ ἔσθ' ὅστις οὐχ ἡγείτο τῶν εἰδότες δίκην με λήψεσθαι παρ' αὐτῶν, ἐπειδὴν τάχιστα ἀνὴρ εἶναι δοκιμασθεῖν. In many passages the reading varies^b.

Optative with ἄν (κί).

§. 845. The opt. is used with ἄν, as in independent sentences, when the adverbial sentence expresses an assumption, supposition, conjecture, of something happening at some time or season, depending on some condition to be supposed or expressed (§. 418.): Demosth. p. 48, 31 φυλάξας (Φίλιππος) τοὺς ἐτησίας ἢ τὸν χειμῶνα ἐπιχειρεῖ (ἡμῖν), ἥνικ' ἄν ἡμεῖς μὴ δυναίμεθα ἐκεῖσε (εἰς τὴν τοῦ Φιλίππου χώραν) ἀφικέσθαι, *when though we wished it ever so much, at any rate, we could not come.*

Remarks on the use of ἕως.

§. 846. ἕως, *until*, expresses a point of time up to which the principal action did or is to continue, or up to which it did or will not take place; so that the dependent clause frequently denotes the aim or intent of the principal verb. When this point of time is past, the indicative is used; when present or future, the conjunctive.

1. With the historic tenses of the indicative, after an historic tense in the principal clause: Od. η. 280 νῆχον πάλιν ἕως ἐπὶ ἄλκον εἰς ποταμὸν: Æsch. Pers. 426 οἰμωγὴ κατεῖχεν ἄλκα, ἕως κελαινῆς νυκτὸς ὁμῶ' ἀφείλετο. Or where it is said in the principal clause, "that an action might continue, or have continued, until another action took place:" Plat. Gorg. p. 506 B ἡδὲως ἄν διελεγόμην ἕως τὴν τοῦ Ἀμφίπονος ἀπέδωκα ῥῆσιν.

Obs. Sometimes we find ἕως with an historic tense after the historic present: Eur. Alc. 757 πίνει ἕως ἐθέρμην' αὐτὸν ἀμφιβᾶσα φλόξ.

2. With the conjunctive, of a present or future point of time—ex-

^a Stallb. Plat. Phæd. p. 101 D.

^b Bernhardt, Synt. p. 413.

pressing the event which determines the action (whether positive or negative) of the principal clause as something future and possible, not as a fact. It is used both with *ἄν* and without, but in prose writers it generally takes it^a. α. With *ἄν* : 1. *ἄν* adds to the uncertainty of the event by making the conjunction more indefinite—*until whensoever it may* : Soph. Œ. R. 834 *ἕως δ' ἄν ἐκμάθῃς, ἔχ' ἐλπίδα*. 2. With *ἄν* the clause frequently denotes the aim of the principal clause, as being that on the gaining of which the action will cease : Soph. Œ. C. 77 *σιγήσομαι—ἕως ἂν ἐκμάθω*. See *ὅτε* and *ὅταν* §. 842. β. Without *ἄν* it gives a point of time up to which the action of the principal clause will take place, or before which it will not take place : Soph. Phil. 764 *ἕως ἀνῆ τὸ πῆμα, σῶζ' αὐτά*. Without *ἄν* in prose : Xen. Cyr. VII. 5, 39 *περιμένετε ἕως τὸν δῖον διωσώμεθα*.

3. With the optative (α) in the same sense as the conjunctive, but depending on an historic tense : Od. ε, 385 *ἄρσῃ δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κύματ' ἔαζεν, ἕως ὅγε Φαιήκεσσι φιληρέτμοισι μυγείη*. So in the *oratio obliqua* : Soph. Trach. 684 *σώζειν (ἐκίλευε) ἕως ἂν ἀρτίχριστον ἀρμόσαιμι πον* : Arist. Ran. 766 *ἕως ἀφίκοιτο τὴν τέχνην σοφώτερος* : cf. Arist. Eq. 135. In this construction *ἄν* is generally omitted^b ; if it is used, it has the same force of indefinite time (*until whensoever*) as with the conjunctive. So after a clause expressing an indefinitely repeated past action : Plat. Phæd. p. 59 D *περιμένονεν ἐκάστοτε ἕως ἀνοιχθείη τὸ δεσμοτήριον*. (β) When the adverbial clause is a continuation of a principal clause in the opt., as of a wish, &c. : Plat. Rep. p. 501 C *καὶ τὸ μὲν ἄν, οἶμαι, ἐξαλειφοῖεν, τὸ δὲ ἐγγραφοῖεν ἕως ὅτι μάλιστα ποιήσειαν κ. τ. λ.* : Id. Phæd. p. 101 D *οὐκ ἀποκρίναιο ἕως ἂν τὰ ἀπ' ἐκείνης ὁρμηθέντα σκέψαιο*.

§. 847. *Ἔως, as long as—whilst*, denotes a space of time during which some action did, does, or will continue.

1. With the historic tenses of the indicative, when a past action is spoken of : Od. ν, 314 *πάρος ἡπίη ἦσθα, ἕως ἐνὶ Τροίῃ πολεμίζομεν*.

2. With the pres. ind., when a present space of time is spoken of, in which something is doing or to be done—*whilst* : Plat. Apol. Socr. p. 39 *οὐδὲν γὰρ κωλύει διαμυθολογῆσαι—ἕως ἔξεστι*.

3. With the conjunctive, when a present action is conceived as possibly continuing during another action, over an indefinite space of time, *as long as*. In this construction the conjunctive always takes *ἄν*, which marks a connexion between the two clauses, in that it represents the indefinite duration of the action of the temporal clause as the sole condition of the principal clause—*as long as*, however long it may be : Æsch. Ag. 1435 *ἕως ἂν αἰθῇ πῦρ ἐπ' ἐσχαρῆς ἐμῆς Αἰγισθοῦ*. In the *oratio obliqua* it is used with the optative : Plat. Theæt. p. 155 A *φῆσομεν μηδὲν ἂν μείζον μῆτε ἔλαττον γινέσθαι ἕως ἴσον εἴη αὐτὸ ἰαντῶ*.

Obs. The difference between the ind. and conj. with *ἕως* in this sense is, that the conjunctive implies that the principal action is to continue to the end of the dependent action ; the indic., that the principal action is to be done, while the other is taking place, but not that it is necessarily to be coextensive with it : Arist. Eq. 110 *χρησμοὺς ἐνεγκε ἕως καθεύδει*, do it while he is sleeping ; *ἕως ἂν καθεύδῃ* would be, continue to do so as long as he sleeps.

^a Elms. Heracl. 959.

^b Ibid. Stallb. Rep. p. 501 C.

Remarks on the use of *πρίν*.

§. 848. 1. *Πρίν*, before, before that, until, is used with the indic., conjunctive, optative and infinitive. The clause in which it stands defines and limits the preceding clause, by giving the event whereupon it will begin, or whereupon it will end, or up to which it did or will continue, or before which it did or will happen.

2. It is used with conjunctive and optative only when a negative clause precedes; with the indicative and infinitive after both negative and affirmative clauses.

3. Indicative, until; when the action which is defined, and the event which limits it are both past, and are represented as past facts. Hence in narrations; as, *Æsch. P. V. 479 οὐκ ἦν ἀλέγμ' οὐδέν*—*πρίν ἐγὼ σφίσιν ἔδειξα κράσεις*. So with an historic present: *Thuc. I. 132 οὐδέ—ἤξίωσαν νεώτερόν τι ποιεῖν εἰς αὐτόν—πρίν γε δὴ—ὁ μέλλων—τὰς ἐπιστολάς κομεῖν μηνότης γίγνεται*.

Obs. 1. The ind. fut. is sometimes used seemingly in expressions of future events, after negative clauses: as, *Il. a, 29 τὴν δ' ἐγὼ οὐ λύσω—πρίν μιν καὶ γῆρας ἰκάνει*—but *πρίν* is in these passages to be translated sooner.

4. Conjunctive^a of something future — and only after negative clauses and principal tenses. The reason of this is founded on the logical relations of the two sentences: the temporal clause expresses by *πρίν ἄν* and conjunctive the event or condition on which the principal clause takes effect: so that it is implied, that if the principal clause has taken place, the event of the temporal clause has preceded it. Now if the principal clause were affirmative, as *ποιήσω πρίν ἄν ἔλθῃ*, it would imply that the person had come before the action took place, whereas the action is said to take place before the person comes, and he may never come at all: so that *πρίν ἄν* after an affirmative sentence would express a degree of connection between the two clauses which does not exist; but *οὐ ποιήσω πρίν ἄν ἔλθῃ* contains no such contradiction, as, if the action is done, the person must have come, for the action was not to be done unless or until he came; so that *πρίν ἄν* with conjunctive = *ἐὰν μὴ*, and may be translated until: *ἄν* is sometimes omitted^b; with *ἄν*, *Soph. OE. C. 1040 οὐχὶ παύσομαι πρίν ἄν σε τῶν σῶν κύριον στήσω τέκνων*: without *ἄν*, *Id. Philoct. 917 μὴ στίναζε πρίν μάθης*: *Hdt. I. 136*.

Obs. 1. The difference between *πρίν* and *πρίν ἄν* seems to be that the latter marks that the action of the temporal clause is viewed as something which will probably take place, = *ἐὰν μὴ*: *πρίν* alone leaves it uncertain.

5. The optative is used in the same sense, but not so frequently as the subjunctive, in the *oratio obliqua*, after historic tenses, or an opt. preceding, (and only after negative clauses, for the same reason as given above;) *a.* Where the event on which the principal clause depends as its condition is quoted from the original assertion of another person, and adopted by the writer into his own sentence (§. 884.): *Soph. Phil. 199 τοῦ μὴ πρότερον*

^a Elmsley Med. 215. Herm. on Elmsley Med.

^b R. P. Med. 222.

τόνδ' ἐπὶ Τροίᾳ τεῖναι τὰ θεῶν ἀμάχητα βέλη, πρὶν ὅδ' ἐξήκοι χρόνος : πρὶν ὅδ' ἐξήκοι χρόνος is a quotation from the supposed original decree of the gods, in which it would have been ἐξήκη : cf. Arist. Pax, 1076 : so Xen. Cyr. I. 4, 14 ἀπηγόρευε μηδὲνα βάλλειν πρὶν Κύρος ἐμπληθεῖν : Isocr. Evag. p. 201 D εἰσισμένων—μὴ διαλλάττεσθαι τοῖς ἀποστάσι πρὶν κύριοι γένοντο τῶν σωμάτων : Xen. Anab. VII. 7, 57 εἰδόντο μὴ ἀπελθεῖν πρὶν ἂν ἀπάγαγοι, the original words of entreaty, adopted by the writer.

β. After an optative or some word introducing some past *opinion*, *mental determination*, *will*, &c., which either is or might be in the optative, and of which the condition expressed by the optative is a continuation ; so Soph. Phil. 551 ἴδοξέ μοι μὴ σίγα πρὶν φράσαιμί σοι τὸν πλοῦν ποιέεισθαι : *wish*, Soph. Phil. 961 ὁλοιο μὴ πω, πρὶν μάθοιμ' εἰ καὶ κ. τ. λ. : cf. Ibid. 656 : after καταφαίην, C. R. 505 : ἔδειλε, Il. φ, 581 : ἡγούνη, Isocr. p. 347 E : νομίσαντες, Thuc. IV. 117 : οἶεσθαι, Xen. Hell. II. 3, 48 ; or when the opinion is implied in the context : so Plat. Rep. p. 402 B προθυμούμεθα διαγινώσκειν ὥς οὐ πρότερον ἐσόμενοι γραμματικοὶ (as we thought we should not) πρὶν οὕτως ἔχοιμεν.

Obs. 2. Πρὶν is very seldom indeed found with the conjunctive after an affirmative clause : Simonid. in Brunck. Gnom. n. 4. v. 11. Gaisf. poet. Gr. min. n. 231 φθάει δὲ τὸν μὲν γῆρας ἄζηλον λαβὼν, πρὶν τέρμ' ἔκηται. So in Hdt. VII. 10 ἀναπειθόμενος πρὶν ἢ ἀτρεκέως ἐκμαθῇ, the conjunctive seems to stand here from this combination being an almost proverbial form.

Obs. 3. There are some passages where an affirmative clause seems to precede the conjunct., but in reality the negative is implied in some part of the principal clause^a : as, Soph. Ant. 175 ἀμήχανον = οὐκ ἂν μάθοις : Eur. Or. 1218 φύλασσε δ' ἦν τις = μὴ τις : so τίς interrog. (Id. Her. 180) —οὐδεῖς.

Obs. 4. There are passages where the optative seems to follow a principal tense, and a conjunct. an historic tense ; as, Soph. Aj. 741 τὸν ἄνδρ' ἀπύρῳ—μὴ ἔω παρήκειν, πρὶν παρὼν αὐτὸς τύχη^b : but when an infin. pres. or fut. follows the past verb, the conjunctive depends upon that, and not on the verb, which accounts for the optative. In Soph. Phil. 199 οὐκ ἔσθ' ὥς οὐ θεῶν του μελέτη = οὐκ ἔσθ' ὅπως οὐ θεός τις ἐμελέτησε^c : and Id. Trach. 2 λόγος μὲν ἔστ' ἀρχαῖος = ἦν λόγος.

6. When the temporal clause does not signify the condition of the principal clause, but only a *point of time* up to which the principal action (whether positive, *I will*,—or negative, *I will not*,) will last, or before which it will happen, so that the action of the temporal clause is posterior to, and in some sort a result of the principal, πρὶν is used with the infinitive after the analogy of ὥστε with infin. which expresses the result : (§. 665. Obs.) Il. ε, 387 οὐδέ κεν ὥς ἔτι θυμὸν ἐμὸν πείσει Ἀγαμέμνων, πρὶν γ' ἀπὸ πᾶσαν ἐμὸν δόμεναι θυμολαγία λάβην = *I will continue unpersuaded by Agamemnon till in consequence thereof* ; οὐ πείσει is prior and continues till δόμεναι : Od. κ, 385 τίς γάρ κεν ἀνὴρ πρὶν γλαίῃ πάσσασθαι ἰδητύος ἡδὲ ποτήτος, πρὶν λύσασθ' ἐτάρους : Il. α, 98 οὐδ' ὅγε πρὶν λοίμωιο βαρείας Κῆρας ἀφέξει, πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι (sc. Ἀγαμέμνονα) εὐκωπίδα κούρην ἀπριάτην, ἀνάποιον, ἄγειν δ' ἱερὴν ἑκατόμβην : Hdt. VI. 119 Δαρείος, πρὶν μὲν αἰχμαλώτους γενέσθαι τοὺς

^a Elmsley Med. 215. Ellendt Lex. Soph. πρὶν.

^b τύχης Dindorf. Herm. ad loc. "Omnes libri τύχη."

^c Ellendt Lex. Soph. πρὶν.

Ἑρετρίας, ἐνείχῃ σφί δεινὸν χόλον—ἐνείχε χόλον is prior, and continues till αἰχμαλώτους γενέσθαι τοὺς Ἑρετρίας: Eur. Med. 78 ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν νέον παλαιῷ, πρὶν τὸδ' ἐξηγνηκέναι. So sometimes πρότερον ἤ: Hdt. VII. 2 ἔσαν γὰρ Δαρεῖω, καὶ πρότερον ἢ βασιλεύσαι, γεγονότες τρεῖς παῖδες.

Obs. 5. Πρὶν with the inf. pres. expresses that something happened up to the beginning of an action; perfect inf. up to the time following it; aor. infin. up to the perfection or end: so πρὶν δειπνῆν, priusquam cœnem^a; or cœnatum eo^b: δειπνήσαι, priusquam cœnavero: δεδειπνηκέναι, priusquam a cœnd surrexero.

Obs. 6. When the principal and dependent clauses have a common subject, it is not repeated in the latter: when the subject is different, it stands in the dependent clause in acc. before the infin., but sometimes it is wanting, as in Il. α. 98 given above; but Il. ζ. 82 στήν' αὐτοῦ,—πρὶν αὐτ' ἐν χερσὶ γυναικῶν φεύγοντας πεσείν, δηλοῖσι δὲ χάσμα γενέσθαι—φεύγοντας refers to λαόν in the former part of the sentence.

Obs. 7. The Homeric πάρος, when it is used as a conjunction, as πρὶν, always has the infinitive; as, Il. σ. 245 ἐς δ' ἀγορὴν ἀγέροντο, πάρος δάρποιο μῆδεσθαι: Il. ψ. 764 αὐτὰρ ὅπισθεν ἵχνια τύπτε πόδεσσι, πάρος κόνιν ἀμφιχυθῆναι.

Obs. 8. In some passages we find the infinitive and conjunctive (or optative) construction, with πρὶν in successive sentences, joined together by ἤ, or: Il. ρ. 504 οὐ γὰρ ἔγωγε Ἑκτορα Πριαμίδην μένος σχήσεσθαι οἶω, πρὶν γ' ἐπ' Ἀχιλλῆος καλλίτριχε βῆμηναι ἔπω, νῶϊ κατακτείναντα, φοβήσῃαι τε στίχας ἀνδρῶν Ἀργείων, ἢ κ' αὐτὸς ἐνὶ πρῶτοισιν ἀλώῃ.

Obs. 9. Πρὶν ἂν is found with the infinitive in Hdt. I. 140: ὥς οὐ πρότερον θάπτεται ἀνδρὸς Περσέω ὁ νέκυς πρὶν ἂν ὅπ' ὄρνιθος ἢ κυνὸς ἐλκυσθῆναι.

Causal Adverbial Sentences.

§. 849. A causal adverbial sentence is a resolution of a gerundial participle; as, ἐπεὶ ταῦτα λέγεις, ἀμαρτάνεις (ταῦτα λέγων ἀμαρτάνεις), or a substantive, or infin. used as a substantive, joined with a causal preposition, or subat. in the local dat.; as, διὰ τούτου, ὅτι πολλὰ τε καὶ καλὰ ἔργα ἀπεδείξατο, μεγάλην δόξαν ἐκτήσατο (διὰ τὴν πολλῶν τε καὶ καλῶν ἔργων ἀπόδειξιν οὐ πολλὰ τε καὶ καλὰ ἔργα ἀποδειξάμενος μεγάλην δόξαν ἐκτήσατο.) The substantive is considered as an adverb, as defining merely the accidents or circumstances of the verb; so σὺν σπουδῇ (=σπουδαίως) ἀπήλθεν.

^a Herm. Med. 78.

^b Elm. Med. 78.

Adverbial sentences expressing the reason of the principal clause.

1. The reason or cause of what is said in the principal clause is expressed by a temporal adverbial sentence introduced by the temporal conjunctions *ὅτε, ὁπότε, ὥς, ἐπεὶ* *since*, (perhaps connected with *ἐπομαι, sequor*.) (*ἐπεὶ τε* Hdt., *ἐπειὴ* epic.) *quoniam, puisque, ἐπειδὴ, quoniam, ἐπεὶ, ἐπείπερ, ἐπειδήπερ*, and by the conjunctions of place, applied to notions of time; as, *ὅπου, quandoquidem*. The reason is conceived as coincident with the principal verb (*ὅτε, ὁπότε, ὥς*) or antecedent to it, (*ἐπεὶ, ἐπειδὴ*.)

2. In these sentences the ind. is the most usual mood, but sometimes, as in the temporal dependent clauses, (§. 845.) the opt. with *ἄν*, and also the ind. of historic tenses with *ἄν*, when it is to be signified that the event of the adverbial sentence (that is, the reason) would have taken or would take place, under certain conditions—the possibility of its happening being conceived of as the reason of the principal clause: *a.* Indicative: Il. φ, 95 *μή με κτεῖν', ἐπεὶ οὐχ ὁμογαστριος Ἑκτορός εἰμι, quoniam—sum*: Hdt. I. 68 *ἢ κου ἄν, ὦ ξεῖνε Λάκων, εἴπερ εἶδες, τόπερ ἐγώ, κάρτα ἂν ἐθωμάζες, δκου νῦν οὕτω τυγχάνεις θώῳμα ποιούμενος*: Æsch. Ag. 827 *νίκη δ', ἐπείπερ ἔσπετ', ἐμπέδως μένοι!* Demosth. p. 9, 4 *ὅτε τοῖνυν ταῦθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν*.—*b.* Optative with *ἄν*: Il. ι, 304 *νῦν γάρ χ' Ἑκτορ' ἔλοισ, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθοι, since he might come near enough to you*: Plat. Prot. p. 335 D *δέομαι οὖν σοῦ παραμεῖναι ἡμῖν, ὥς ἐγὼ οὐδ' ἂν ἐνὸς ἡδίων ἀκούσαιμι ἢ σοῦ*.—*c.* Ind. of historic tenses with *ἄν*.—(Some such clause as *if he had not*, must be supplied: Il. ο, 228 *ὑπόειξεν χεῖρας ἐμὰς, ἐπεὶ οὐ κεν ἀνιδρωτί γ' ἐτελέσθη, he retreated, since, if he had not, it &c.*

Obs. 1. The clause of which the reason is so given must sometimes be supplied from the context, when *ὥς* (and also *γάρ*) is used: so in an answer: Soph. Aj. 38 *ἢ καὶ, φίλη δέσποινα, πρὸς καιρὸν ποῶ; Minerva: ὥς ἔστιν ἀνδρὸς τοῦδε τάργα ταῦτά σοι: yes, since &c.* So often in the dialogues of tragedy.

Obs. 2. *Ἐπεὶ* introduces questions and commands, where it must be translated “*then*.” See below under *ὥστε*.

3. The reason or cause may be expressed by a subst. sentence, introduced by *ὅτι, διότι* (formed from *διὰ τοῦτο, ὅτι*) *διόπερ, διότι περ*, *from exactly the same reason that*, and the two poetic words *οὐνεκα* (τούτου ἕνεκα, *δ*) or *ὁθούνεκα* (ὅτου ἕνεκα, as *οὐνεκα* for *οὐ ἕνεκα*.)

The relative *ὅτι*, *quod*, refers to a demonstr. in the principal clause, expressed or supplied ; as, *τούτω, διὰ τοῦτο, ἐκ τούτου* &c.

4. Here also when there is no condition to be expressed, the ind. is the prevailing mood : *Od. ψ, 224 αὐτὰρ μὴ νυν μοι τόδε* (i. e. *ἐνεκα τούτου*) *χάω, μηδὲ νεμέσσα, οὐνεκά σ' οὐ τὸ πρῶτον, ἐπεὶ ἴδον, ὦδ' ἀγάπησα* : *Plat. Euthyphr. p. 9 sq. ἄρα τὸ ὅσιον, ὅτι ὅσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ, ὅτι φιλεῖται, ὅσιόν ἐστι* : *Soph. Aj. 123 ἐποικτέρω δέ νιν—, ὁδοῦνέκ' ἄτη συγκατέζευκται κακῇ*.

Conditional Adverbial Sentences.

§. 850. 1. A conditional or hypothetical sentence expresses a condition, and is introduced by the hypothetical conjunctions *εἰ* and *ἐάν* (*ἤν, ἄν*). It is a resolution of an adverb, as *εἰ οὕτω ποιήης, ἀμαρτάνοις ἄν* (= *οὕτω γ' ἄν ἀμαρτάνοις*) : or a gerundial participle, as *εἰ ταῦτα λέξεις, ἀμάρτοις ἄν* (= *ταῦτα λέξας ἀμάρτοις ἄν*) : or a substantive, (or infin. used as a subst.,) with a preposition, (*ἐπὶ* with dat., *ἀνεύ* with gen. :) *εἰ τὰ πράγματα οὕτως ἔχει* (= *ἐπὶ τῇ τὰ πράγματα οὕτως ἔχειν*)—*εἰ μὴ τοῦτο ἐγένετο, καὶ ἐκεῖνο οὐκ ἄν ἐγένετο* (= *ἀνευ τούτου καὶ ἐκεῖνο οὐκ ἄν ἐγένετο*). See below. The conjunction *εἰ* (*ἐάν*) refers to a demonstrative in the principal clause, generally supplied, but sometimes expressed, *τότε, τότε δὴ, οὕτως* : *Xen. Cyr. VIII. 1, 3 εἰ τοίνυν μέγιστον ἀγαθὸν τὸ πειθαρχεῖν φαίνεται εἰς τὸ καταπράττειν τὰ ἀγαθὰ, οὕτως ἴστε, ὅτι κ. τ. λ.* The principal clause expresses something which depends on the other clause as its condition, or as some consequence or effect resulting from it : as the condition precedes that to which it is the condition, the cause the effect, the dependent is termed *protasis*, the principal clause *apodosis*.

2. The conditional construction appears, in the Greek language, in a variety of different forms, whereby the nicest relations between the *protasis* and *apodosis* are accurately distinguished ; and therefore it will be advisable to treat separately of the different forms of *protasis* and *apodosis*.

Obs. *Εἰ* is both in form and meaning the same as the Lat. *si* : *εἰ, si*, *si* French, *if* Engl., *ob* German, are used as expressions of deliberation, as well as of condition. See below, *Interr. Sentences*.

Different forms of the Protasis.

§. 851. 1. The condition stands to that whereof it is the condition, as the cause to the effect. The condition is an assumed

or supposed cause. When therefore the speaker states the condition, he does not know whether it will be viewed by others as really the cause of the apodosis, or not. Wherefore as it is merely a possibility or supposition, we might expect that the subjunctive moods would be used—but the notion of its only being a possibility is given in this construction, not by the moods of the verb only, but by the conjunctions *εἰ*, *ἐάν*; and the view which others might take of it is not regarded, but only the degree of persuasion in the speaker's mind, as to the existence or non-existence of the condition.

2. The condition then may be viewed in a threefold way :

I. The condition, though only a supposition, is viewed by the speaker, as if it were before his eyes as a fact in its nature and results. It represents itself vividly to him in its past, present, or future reality, whether it may, or may not ever, have been or be in existence; in which case *εἰ* with any tense of the indicative is used; as, *εἰ τοῦτο λέγεις—εἰ τοῦτο ἔλεγες—εἰ τοῦτο πεποίηκας—εἰ τοῦτο ἐπεποιήκεις (ἐποίησας)—εἰ τοῦτο λέξεις*.

II. The condition is laid down more in its true character as a possibility: in this case either the conjunctive with *ἐάν* is used, as *ἐάν τοῦτο λέγῃς*, or the optative with *εἰ*, as *εἰ τοῦτο λέγοις*.

a. Conjunctive in its secondary sense (§. 411. 1.), with *ἐάν*:—when the speaker regards the condition as a supposition of which he is not certain, but yet has some expectation that it will be realized; as, *ἐάν τοῦτο λέγῃς*, *I know not whether you will say it, I only suppose you may, but from the present posture of affairs, I rather expect you will*.

b. Optative in its secondary sense (§. 411. 1.), with *εἰ*:—when the speaker regards the condition as a mere supposition, without any notion of its realization, so that the notion of doubt, uncertainty, indefiniteness is implied thereby; as, *εἰ τοῦτο λέγοις*, *supposing you were to say this*.

Obs. 1. The Latin generally uses the present conjunct. for both these forms, *si hoc dicas=ἐάν τοῦτο λέγῃς* and *εἰ τοῦτο λέγοις*; but sometimes the optative, as in Greek; as, *si hoc diceretur, vere diceretur*.

III. The condition is regarded by the speaker as a supposition, of the non-existence or impossibility of which he has a conviction. In this case the indicative of the historic tenses

is used ; as, *εἰ τοῦτο εἶπες, σὶ hoc diceres, if you said this ; εἰ τοῦτο εἶπας, σὶ hoc dixisses, if you had said this, but I know you did not.* In French the indicative is used as in Greek : as, *s'il avait, il donnerait.*

Obs. 2. The forms of the hypothetical conjunction *ἤν, ἄν*, come from *ἴαν*, but the shortened form *ἄν* is not used in tragedy. The Æolic and Doric used *αι* for *εἰ*, which is also found in Epic, but only in combinations with *γάρ* and *θε*, *αι γάρ—αἶθε* for the Attic *εἰ γάρ, εἴθε*, in wishes or addresses ; and with *κε* (*αἰ κε* for the Attic *ἴαν*) both in indirect questions, after verbs of seeking, trying, and in real hypothetical sentences, when the expectation implies a hope, or wish, or anxiety for.

Obs. 3. Of course the first form is the one which is used where the speaker or writer means to imply that the condition is not only supposed to be true, but actually is true ; hence in all constructive conditional syllogisms, whether in matter purely logical or physical, as *εἰ θεὸς ἔστι σοφός ἐστι—εἰ ἐβρόντησεν καὶ ἥστραψεν.*

Different Forms of the Apodosis.

§. 852. 1. The relation between that which depends on the condition, and the condition itself, is also threefold :

a. It is either a necessary, certain, undoubted result from the protasis ; in which case the indic. is used ; as, *εἰ τοῦτο λέγεις, ἀμαρτάνεις—εἴ τι ἔχει, καὶ δίδωσιν—εἰ εἰσὶ βωμοὶ, εἰσὶ καὶ θεοί—ἔαν τοῦτο λέγῃς, ἀμαρτάνεις ;*

b. Or only a supposed, uncertain, indefinite, possible result ; in this case the opt. is used with *ἄν* ; as, *εἰ τοῦτο λέγοις, ἀμαρτάνοις ἄν, erraveris, εἴ τι ἔχοι, δοίη ἄν ;*

c. Or it depends on a condition which is conceived not to take place (§. 424. 3. a.), and therefore is itself certain not to take place ; in which case the indic. of historic tenses is used with *ἄν* ; as, *εἰ τοῦτο εἶπες, ἡμάρτανες ἄν, σὶ hoc diceres, errares (at, ut scio, hoc non dicis ; ergo non erras) ; εἰ τι εἶχεν, ἐδίδου ἄν, σὶ quid haberet, daret, s'il avait quelque chose, il donnerait ; εἰ τοῦτο εἶπας, ἡμαρτες ἄν, σὶ hoc dixisses, errasses (at, ut scio, hoc non dixisti ; ergo non errasti) ; εἰ τι ἔσχεν, ἔδωκεν ἄν, σὶ quid habuisset, dedisset.*

Obs. The protasis in which the conjunctive with *ἄν* is used has no corresponding conjunct. for the apodosis in the common dialects, as for it the fut. ind. is used ; the supposed certainty and reality of the conjunct. being expressed in the form of an actual certainty and reality by the fut. But in Homer we find a good many passages when the conjunct. with *ἄν*, with or without *κέ*, stands in the apodosis ; as, Il. α., 137 *εἰ δέ κε μὴ δώσω, ἐγὼ δέ κεν αὐτὸς ἔλωμαι.* See §. 855. *Obs. 3.*

2. The character of the protasis would naturally determine that of the apodosis as in the above instances. A condition which is known to be certain (*εἰ* with ind.) admits of the result being expressed with certainty ; as, *εἰ τοῦτο λέγεις, ἀμαρτάνεις*. So a condition which, though only supposed, yet conveys a notion of its realization (conj. with *ἐάν*) ; as, *ἐὰν τοῦτο λέγῃς (λέξης), ἀμαρτήσῃ, errabis, or ἀμαρτάνεις, erras*. A condition which is a mere supposition—a possibility (*εἰ* with opt.), of course admits of no result more certain than itself—a mere supposition or possibility ; as, *εἰ τοῦτο λέγεις, ἀμαρτάνοις ἄν*. And when the speaker has determined on the non-existence or impossibility of the condition (*εἰ* with ind.), the result which would have followed therefrom is also denied and impossible ; as, *εἰ τοῦτο ἔλεγες, ἡμάρτανες ἄν*.

3. But in Greek this general principle is deviated from, and the apodosis is often expressed in a form which does not correspond with the protasis ; as, *εἰ τοῦτο λέγεις, ἀμαρτάνοις ἄν*. And with most of the forms of the protasis, each of the three forms (ind. conj. and opt.) of apodosis is used.

4. The apodosis is sometimes expressed by an infinitive, depending upon λέγω, οἶμαι, &c. ; as Soph. Cē. R. 87 λέγω γὰρ καὶ τὰ δύσφορ' εἰ τύχοι κατ' ὁρθὸν ἐξελθόντα, πάντ' ἄν εὐτυχεῖν : cf. Thuc. I. 10 ; or by a participle with ἄν : Hdt. VII. 15 εὐρίσκω ὧδε ἄν γινόμενα ταῦτα, εἰ κ. τ. λ. ; or by a substantive : Arist. Equit. 660 τῇ δ' Ἀγροτέρῃ κατὰ χιλίων παρήνεσα εὖχην ποιήσασθαι χιμάρων εἰσαύριον αἰ τριχίδες εἰ γενοίανθ' ἑκατὸν τοῦβόλου. See also §. 855. Obs. 5.

Forms of the Protasis and Apodosis^a.

Ei with Indicative in the Protasis.

§. 853. 1. *Ei* with any tense of the indicative :

a. The thing supposed really is an actual fact, though for the sake of politeness or a form of argument it is stated hypothetically, as *εἰ λέγεις τοῦτο ἀμαρτάνεις*, instead of *ἐν ᾧ λέγεις ἀμαρτάνεις*.

2. The result thereof is expressed in the apodosis,

a. By a corresponding tense of the indic. (or by the imperative), as something certain, undoubted, necessary ; as, *εἰ τοῦτο λέγεις, ἀμαρτάνεις—εἰ θεὸς ἔστι, σοφὸς ἔστι* : Plat. Rep. p. 408 C *εἰ*

^a Dissen Kleine Schrift. p. 47—92 sqq.

μὲν (ὁ Ἀσκληπιὸς) θεοῦ (sc. τοῦ Ἀπόλλωνος υἱὸς) ἦν, οὐκ ἦν, φήσομεν, αἰσχροκερδής· εἰ δ' αἰσχροκερδής, οὐκ ἦν θεοῦ, si *Apollinis filius erat, non erat sordidi lucri cupidus.*—Εἰ ἐβρόντησε, καὶ ἤστραψεν.—Εἰ τοῦτο λέξεις, ἁμαρτήση: Plat. Protag. p. 319 A ἡ καλόν, ἦν δ' ἐγώ, τέχνημα ἄρα κέκτησαι, εἴπερ κέκτησαι, *if you really possess it, you possess a fine contrivance.*

b. By an opt. with ἄν when the result is to be represented as uncertain, as only possible, not decided upon in the speaker's mind, and hence this is a less decided, more polite way of expressing the notion of the fut. indic., ἄν referring to the condition of the former sentence: Εἰ τοῦτο λέξεις, ἁμαρτάνοις ἄν: Od. ι, 277 οὐδ' ἄν ἐγὼ Διὸς ἔχθος ἀλευόμενος πεφιδόμην οὔτε σεῦ οὐθ' ἐτάρων, εἰ μὴ θυμὸς με κελεύει: Il. ζ, 128 sq. εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας, οὐκ ἄν ἐγὼ γε θεοῖσιν ἐπουρανίοισι μαχοίμην: Il. α, 293 sq. ἦ γάρ κεν δειλὸς τε καὶ οὔτιδανὸς καλεοίμην, εἰ δὴ σοὶ πᾶν ἔργον ὑπέιξαμαι, ὅττι κεν εἴπῃς: Eur. Hipp. 471 ἀλλ' εἰ τὰ πλείω χρηστὰ τῶν κακῶν ἔχεις, ἄνθρωπος οὔσα, κάρτα γ' εὖ πράξεις ἄν, "*ubi enuntiatum conditionale rem continet, quæ pro verâ ponitur, indicativus adjungi solet, quamvis sequatur optativus, quippe de re, quæ probabili conjectura inde efficitur.*" Plat. Apol. p. 25 B πολλὴ γὰρ ἄν τις εὐδαιμονία εἴη περὶ τοὺς νέους, εἰ εἰς μὲν μόνους αὐτοὺς διαφθείρει, οἱ δ' ἄλλοι ὠφελοῦσιν, "*loquitur Socrates ita, ut verum esse ponat, quod Melitus antea affirmaverat,*" *great would be the good fortune of the young, if one only, as you say &c.:* Ibid. p. 37 D πολλὴ μέντ' ἄν με φιλοψυχία ἔχοι,—εἰ οὕτως ἀλόγιστός εἰμι, (ἄν in that case): Ibid. p. 30 B εἰ μὲν οὖν ταῦτα λέγων διαφθείρω τοὺς νέους, ταῦτ' ἄν εἴη βλαβερά: Id. Theæt. p. 171 B οὐκοῦν τὴν αὐτοῦ (οἴησιν) ἄν ψευδὴ ξυγχωροί, εἰ τὴν τῶν ἡγουμένων αὐτὸν ψεύδεσθαι ὁμολογεῖ ἀληθὴ εἶναι: Demosth. p. 52, 42 νῦν δ' ἴσως ἄν ἐκκαλέσαιθ' ὑμᾶς (ὁ Φίλιππος), εἴπερ μὴ παντάπασιν ἀπεγνώκατε.

Obs. When ἄν is wanting in the apodosis, a wish is expressed, or the possibility is represented as nearly approaching to a wish, without any notion at all of realization; something which might possibly happen without any notion of circumstances which might make it more or less possible: Eur. Phœn. 1201 εἰ δ' ἀμείνον' οἱ θεοὶ γνώμην ἔχουσιν, εὐτυχὴς εἴην ἐγώ, *happy should I be!* Cf. §. 855. Obs. 6.

c. Sometimes by the indic. of historic tenses, when the result is considered by the speaker as something which does not or will not happen—*It would be thus, if this were so; but this is not so, and therefore the condition is denied also, either directly or by implication:* Eur. Or. 566 sq. εἰ γὰρ γυναῖκες ἐς τόδ' ἤξουσιν θράσους,

ἀνδρας φονεύειν, καταφυγὰς ποιούμεναι ἐς τέκνα,—παρ' οὐδὲν αὐταῖς ἦν ἂν ὀλλύναι πόσεις. (So χρῆν without ἂν, *oportebat*: Eur. Hipp. 459 sqq. χρῆν σ' ἐπὶ ῥήτοῖς ἄρα πατέρα φυτεύειν ἢ ἐπὶ δεσπόταις θεοῖς ἑλλοισιν, εἰ μὴ τούσδε γε στέρξεις νόμους: Ibid. 507 εἰ τοι δοκεῖ σοι, χρῆν μὲν σὺ σ' ἁμαρτάνειν:.) Demosth. p. 833, 63 εἰ γὰρ ἐκείνα ἀνήλυνται ὁρθῶς, οὐδὲν ἂν τῶν νῦν παραδοθέντων ἐξήρκεσεν εἰς ἕκτον ἔτος, ἀλλ' ἢ παρ' αὐτῶν ἂν με ἔτρεφον, ἢ τῷ λυμῷ περιεῖδον ἀπολούμενον.

Ἐάν (ἦν, ἂν; Epic, εἰ κε, αἰ κε, also εἰ alone) with *Conjunctive*.

§. 854. 1. The conjunctive with *ἐάν* is used when the speaker regards the condition, as a supposition, something not actually existing or thought of as existing, but of the realization of which he has some expectation.

Obs. 1. Εἰ is also sometimes in Epic (especially in the combinations, *εἴπερ*, *εἰ γοῦν*, *εἰ δὴ* and *καὶ εἰ*), and very usually in Doric and Attic poets, as regularly for instance in Pindar, used with the conjunct.: cf. Od. μ, 96. ξ, 373. α, 204. Il. μ, 223, &c. Theocr. 25, 6. Æsch. Eum. 234 *εἰ* προδῶ. In Hdt. (II. 13 *εἰ* μὴ—ἀναβῇ: VIII. 49 *εἰ* νικηθῶσι: Ibid. 118 *εἰ* μὴ—γίνηται) MSS. vary. In traged. some single instances are found^a: Soph. Œ. R. 198 *εἰ* τι νῦν ἀφῇ: Ibid. 874 *εἰ* ὑπερπλησθῇ: Id. Œ. C. 1443 *εἰ* σου στερηθῶ. So in a wish: Id. Phil. 1092 *εἴ* θ' ἔλωσί με^b—*εἰ* μὴ: Arist. Equit. 698 *εἰ* μὴ σ' ἐκφάγω. Cf. §. 700. In Attic prose writers the MSS. are very doubtful: Thuc. VI. 21 *εἰ* ξυστώσι. In later writers the use of *εἰ* for *ἐάν* however returns, and they even use *ἐάν* with ind., which is also found in Hdt. (II. 13, III. 69. I. 206) though the readings are most probably corrupt. In Homer *ἐάν* can be resolved into *εἰ ἂν* by the interposition of a small word; as, *εἴπερ ἂν*, *εἰ δ' ἂν*.

Obs. 2. The Æolic or Doric writers regularly join *αἰ* (without *κά*) to the conjunct.; and on the other hand *αἶκα* (= *ἐάν*), and also *εἶκα* (= *εἴταν*), *εἶπὶ κα* (= *εἰπὼν*) to the indicative.

Obs. 3. The difference between *εἰ γίνηται*, *εἰ γένοιτο*, and *ἐάν γίνηται*, seems to be, that *εἰ γίνηται* is said of something which may or may not happen, without any notion of its actually happening at any definite time—if it does: *εἰ γένοιτο* marks that it is decidedly a supposition, and improbable—if it should: *ἐάν γίνηται* marks that the person rather expects it to happen, when it does; the notion of *εἰ γίνηται* is usually expressed by *εἰ γένοιτο*.

2. The consequent is expressed in the apodosis:

a. Generally by a principal tense of the indicative, most usually the fut. (or the imperative); as, ἦν τοῦτο λέγεις, ἁμαρτάνεις.—Ἐάν τι ἔχῃς, δώσεις: Od. μ, 53 αἰ δέ κε λίσσῃαι ἐτάρους, λῦσαι τε κελεύῃς, οἱ δέ σ' ἐτι πλεόνεσσι τότ' ἐν δεσμοῖσι δεόντων, (αἰ κε ex-

^a Herm. Aj. 491.

^b But see Herm. ad loc. Ellendt. Lex. ad voc. εἴθε.

presses the anxiety, and wish of Circe, §. 851. *Obs.* 2. :) Plat. Rep. p. 473 D ἐὰν μὴ—ἢ οἱ φιλόσοφοι βασιλεύσωσιν ἐν ταῖς πόλεσιν, ἢ οἱ βασιλεῖς τε νῦν λεγόμενοι καὶ δυνάσται φιλοσοφήσωσι γνησίως τε καὶ ἱκανῶς, καὶ τοῦτο εἰς ταῦτόν ξυμπέσῃ, δυνάμεις τε πολιτικὴ καὶ φιλοσοφία—, οὐκ ἔστι κακῶν παῦλα—ταῖς πόλεσι.

Obs. 3. "Ἄν is sometimes added to the fut. ind.^a: Xen. Cyr. IV. 5, 49 κὰν μὲν δοκῶμεν ὠφελεῖν πλείον ἐπ' αὐτῶν συναγνιζόμενοι, οὕτω προθυμίας οὐδὲν ἂν ἐλλείφομεν: and similarly Ibid. VII. 5, 21 ὅταν δὲ καὶ αἰσθωνται ἡμᾶς ἔνδον ὄντας, πολὺ ἂν μᾶλλον ἢ νῦν ἀχρεῖοι ἔσονται ὑπὸ τοῦ ἐκπεπληγχαί. Cf. §. 424. δ.

Obs. 4. Analogously to this fut. ind., Homer uses the aor. or pres. conj. with ἄν, but sometimes also without it.

δ. Sometimes by optative with ἄν (as §. 853. δ.): Il. δ, 97 τοῦ κεν δὴ παμπρῶτα παρ' ἀγαθὰ δῶρα φέροιο, αἶ κεν ἴδῃ Μενέλαον—πυρῆς ἐπιβάντ' ἀλεγεινῆς: Xen. Apol. 6 ἦν δὲ αἰσθάνωμαι χεῖρων γιγνόμενος καὶ καταμέμφωμαι ἑμαυτόν, πῶς ἂν ἐγὼ ἂν ἡδέως βιοτεύοιμι; Plat. Phæd. p. 93 B οὐχί—ἐὰν μὲν μᾶλλον ἀρμωσθῇ (ἀρμονία)—, μᾶλλον—ἂν ἀρμονία εἴη καὶ πλείων.

Obs. 5. 'Εάν with conjunct. differs very little from εἰ with ind. fut., hence we find both forms in the same paragraph: Hdt. III. 36 οἱ δὲ θεράποντες, ἐπιστάμενοι τὸν τρόπον αὐτοῦ (τοῦ Καμβύσεω), κατακρύπτουσι τὸν Κροῖσον, ἐπὶ τῷδε τῷ λόγῳ, ὥστε, εἰ μὲν μεταμελήσει τῷ Καμβύσῃ, καὶ ἐπιζητήσει τὸν Κροῖσον, οἱ δὲ, ἐκφάναντες αὐτὸν, δῶρα λάμψονται (ζωάγρια Κροῖσον, ἣν δὲ μὴ μεταμελήται μηδὲ ποθῇ μιν, τότε καταχρῆσθαι (interfecturos esse Cræsum).

Εἰ with Optative.

§. 855. 1. The optative with εἰ is used when the antecedent is regarded by the speaker as a mere supposition, *supposing that*, without any notion of its past or future realization, and is to be represented as uncertain, simply as possible. So in a wish or vow: Arist. Equit. 662 αἱ τριχίδες εἰ γενολαθ' ἑκατόν τούβόλον. So the phrase εἰ δύναιτο, Thuc. VI. 1, &c., seems to express the wish that they may be able: so Ibid. 57 ἡλπίζον εἰ καὶ ὀποσιούν τολμήσειαν seems to confess a wish joined to the hope: so CE. R. 87 εἰ τύχοι.

Obs. 1. From this usage of εἰ with opt. in the conditional sentence, is derived the common form for expressing a wish; the apodosis, which forms part of the wish in the speaker's mind being suppressed; as, εἰ τοῦτο γένοιτο, scil. εὐτυχῆς ἂν εἴην: Il. π, 559 ἀλλ' εἴ μιν δαικισσαίμην ἔλδοντες,

^a Dissen Kleine Schrift. pp. 101, 113.

τεύχεά τ' ὤμοῖν ἀφελοίμεθα, καί τιν' ἑταίρων αὐτοῦ ἀμνημονίων δαμασάμεθα νηλεῖ χαλεκῷ! So in Latin, O si.

Obs. 2. We must not confound with the conditional protasis such phrases as εἰ τι ἄλλο with opt. for there εἰ τι = εἰ τι.

Obs. 3. Where a condition of some past aim is spoken of, the fut. opt. may be used: Æsch. Pers. 369 ὥς εἰ μόνον φευγοίαιβ' Ἑλληνες, κακὸν—πᾶσι στέρεσθαι κρατὸς ἦν προκείμενον: cf. §. 406. 6.

2. Hence εἰ with the optative is used in a temporal force of a frequently recurring action, without there being a definite notion of its happening at any particular time, *si quando*: Eur. Hipp. 1226 εἰ (when) μὲν ἔς τὰ μαλθακὰ γάλας—ἰθύνει δρόμον προῦφαίνετ' ἔς τοῦμ-προσθεν: Thuc. I. 18 εἰ τινὲς που διασταίεν. So Eur. Elect. 1077 εἰ μὲν τὰ Τρώων εὐτυχοί, κεκαρμένην, εἰ δ' ἦσσαν εἴη κ. τ. λ.

3. The consequent is then expressed:

a. Most generally by the opt. with ἄν, whereby both antecedent and consequent are represented as mere suppositions. This is a peculiar idiom of the Attic dialect, which loved to modify disagreeable facts or assertions or wishes into polite possibilities or suppositions.—Εἰ τι ἔχοι, δοίη ἄν.—Εἰ ταῦτα λέγοις, ἀμαρτάνοις ἄν: Od. ε, 177 sq. οὐδ' ἄν ἐγὼν ἀέκητι σέθεν σχεδὶς ἐπιβαίην, εἰ μὴ μοι τλαίης γε, θεά, μέγαν ὄρκον ὁμόσσαι, μήτι μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.

Obs. 4. The protasis is sometimes not directly expressed as such, but contained in a relative sentence, or in the general sense of the context; but it sometimes is altogether wanting, being supposed to be known to the person spoken to: so the protases—*If one wished—if I might—if this were the case &c.*, are generally omitted as easily supplied; as, ἡδέως ἄν ἀκούσαιμι; and the consequent sometimes must be repeated in the place of a regular antecedent, as it actually is in Æsch. Ag. 1049 πείθοι' ἄν, εἰ πείθοι' ἀπειθοίης δ' ἴσως: Hdt. IX. 71 ἀλλὰ ταῦτα μὲν καὶ φόβῳ ἄν εἴποιεν (§. 425. c.); ἄν here marks that there is some antecedent to be supplied (sc. εἰ εἴποιεν).

Obs. 5. Sometimes the antecedent is contained in a participle such as ἐλθὼν (= εἰ ἔλθοις) λάβοις ἄν. Hence also the use of the opt. with ἄν for the imper. λέγοις ἄν, *would you say, if you please*. These elliptic forms are used, especially in Attic, as more moderate expressions of the notion of indic. (§. 425. a., b.) On κί or ἄν in protasis see §. 860. 1.

b. Sometimes by the indic., when the consequent is spoken or thought of as certainly following on the antecedent, should it occur.—Εἰ τοῦτο λέγοις, ἀμαρτάνεις.—Εἰ τοῦτο γένοιτο, ἔσται καὶ ἐκείνο: Il. κ, 222 sq. εἰ τις μοι ἀνὴρ ἄμ' ἔποιτο καὶ ἄλλος, μᾶλλον θαλπωρὴ καὶ θαρσαλεώτερον ἔσται: Hdt. I. 32 οὐ γάρ τοι ὁ μέγα πλούσιος μᾶλλον τοῦ ἐπ' ἡμέρην ἔχοντος ὀλβιώτερός ἐστι, εἰ μὴ οἱ τύχῃ ἐπίσποιτο, πάντα καλὰ ἔχοντα τελευτῆσαι εὖ τὸν βίον: Thuc. II. 39 extr. εἰ ῥαθυμία

μᾶλλον ἢ πόνων μελέτη, καὶ μὴ μετὰ νόμων τὸ πλεῖον ἢ τρόπων ἀνδρείας ἐθέλομεν κινδυνεύειν, περιγίγνεται ἡμῖν τοῖς μέλλουσιν ἀλγεινοῖς μὴ προκάμνειν.

Obs. 6. On the omission of *ἄν* in apodosis see §. 853. *Obs.*: Π. ε, 214 αὐτίκ' ἔπειτ' ἀπ' ἐμείου κάρη τάμοι ἀλλότριος φῶς, εἰ μὴ ἐγὼ τάδε τόξα φαίνω ἐν πυρὶ θείην, *let him cut off*; Xen. Cyr. IV. 1, 21 ἀλλ' εἴ γε μέντοι ἐθέλων τις ἔποιτο, καὶ χάριν ἔγωγί σοι εἶδειν.

Obs. 7. Homer uses the conj. with *ἄν* instead of ind. fut. in the apodosis: Π. λ, 386 εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης, οὐκ ἄν τοι χραίσμῃσι βίωε. See §. 852. *Obs.*

Obs. 8. Sometimes the opt. and indic. are used in different parts of the same protasis: Lysias p. 179, 32 δεινὸν ἄν εἴη. εἰ νῦν μὲν—συγγνώμην ἔχοιτε, ἐν δὲ τῷ τῶς χρόνῳ—θανάτῳ ἐκολάζετο, *if you were &c. (uncertain) and yet did &c. (—certain past fact)*: Eur. Orest. 508 sq. εἰ τόνδ' (ἄνδρα) ἀποκτείνειεν ὁμόλεκτρος γυνή, ᾧ τοῦδε παῖς αὐτῆς μητέρ' ἀνταποκτενεῖ, ἅπειθ' ὁ κείνου γενόμενος φόνος φόνον λύσει, πέρας δὲ ποῖ κακῶν προβήσεται: Thuc. I. 27 εἰ δέ τις τὸ παραυτίκα μὲν μὴ ἐθέλοι ξυμπλεῖν (supposition) μετέχειν δὲ βούλεται κ. τ. λ. (taken for granted).

Obs. 9. Sometimes *ἄν* (καί) is used with fut. ind. in apodosis. (See §. 854. *Obs.* 3.): Od. μ, 345 f. εἰ δὲ κεν εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαίαν, αἰψά κεν Ἡελίῳ Ὑπερίονι πίονα γῆν τεύξομεν: Od. ρ, 540 εἰ δ' Ὀδυσσεὺς ἔλθοι, καὶ ἴκοιτ' ἐς πατρίδα γαίαν, αἰψά κε σὺν τῷ παιδὶ βίας ἀποτίσεται ἀνδρῶν.

c. By the indic. or historic tenses with *ἄν*.

a. But seldom, and only when the antecedent is denied: Plat. Alc. p. 111 E εἰ βουλευθείμεν εἰδέναι μὴ μόνον ποιοῖ ἀνθρωποὶ εἰσιν, ἀλλ' ὅποιοι ὕγινοι ἢ νοσῶδεις, ἅρα ἱκανοὶ ἄν ἡμῖν ᾗσαν διδάσκαλοι οἱ πολλοί; Xen. Venat. XII. 22 εἰ οὖν εἰδεῖεν τοῦτο, ὅτι θεᾶται αὐτοὺς (ἢ Ἀρετή), ἵεντο ἄν ἐπὶ τοὺς πόρους καὶ τὰς παιδεύσεις: Id. Cyr. II. 1, 9 ἐγὼ μὲν ἄν, ἔφη ὁ Κῦρος, εἰ ἔχοιμι, ὥς τάχιστ' ἄν ὅπλα ἐποιούμην (so vulg.) πᾶσι Πέρσαις κ. τ. λ.: Eur. Or. 1132 sq. εἰ μὲν γὰρ εἰς γυναικα σωφρονεστέραν ξίφος μεθεῖμεν, δυσκλεῆς ἄν ᾗ φόνος.

β. Very commonly to express the frequency of a past action, as with the temporal conjunctions, *ὅτε, ὁπότε* &c. The opt. is here used in its proper force, as the subjunctive of an historic tense in the principal clause. Ἄν, in its affirmative force, expresses the condition, on the recurrence of which the action takes place. It would seem that this construction was not used by Homer, at least there are very few instances of it where the reading is not doubtful: Xen. Anab. II. 3, 11 καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαιεν ἄν: Ibid. I. 9, 19 εἰ δέ τινα ὁρῆῃ ὄντα οἰκονόμους, ἐκ τοῦ δικαίου [καὶ] κατασκευάζοντά τε ἡς ἀρχοὶ χώρας, καὶ προσόδους ποιοῦντα, οὐδένα ἄν πώποτε ἀφείλετο, ἀλλὰ καὶ πλείω προσεδίδου: Id. M. S. IV. 6, 13 εἰ δέ τις αὐτῷ περὶ τοῦ ἀντιλέγοι,—ἐπὶ τὴν ὑπόθεσιν ἐπανήγεν ἄν πάντα τὸν λόγον. In Lat. the

imperf. conjunct. is used both in protasis and apodosis : Horat. Sat. I. 3, 4 *Cæsar, qui cogere posset, si peteret per amicitiam patris atque eam, non quidquam proficeret.* See §. 424. β.

Obs. 10. The opt. with *ei* is also used where a proposal is humbly made to a person in the shape of a suggestion : Hdt. VII. 235 τὸ ἀριστον *ei*—*νίας τριηκοσίας ἀποστείλειας* &c., Id.

Ei with Indicative of Historic Tenses.

§. 856. *Ei* is used with indic. of historic tenses, when the truth of the antecedent is denied. The consequent is then expressed,

a. Generally by a corresponding tense of the indic. with *ἀν*, whereby the truth of the consequent also is (illogically) denied ; as, *ei τοῦτο ἔλεγες, ἡμάρτανες ἄν, si hoc diceres, errares ; at hoc non dicis : ergo non erras* : Il. λ, 750 sqq. καὶ νῦ κεν Ἀκτορίωνε Μολλῶνε παῖδ' ἀλάπαξα (*evertissem*), *ei μὴ σφωε πατὴρ εὐρυκρείων Ἐνοσίχθων ἐκ πολέμου ἐσάωσε (servasset)* : Thuc. I. 9 οὐκ ἄν οὖν νήσων ἐκράτει (ὁ Ἀγαμέμνων), *ei μὴ τι καὶ ναυτικὸν εἶχεν* : Plat. Gorg. p. 516 E *ei ἦσαν (essent) ἄνδρες ἀγαθοί, οὐκ ἄν ποτε ταῦτα ἐπάσχον (paterentur)* : Id. Phæd. p. 73 A *ei μὴ ἐτύγχανεν αὐτοῖς ἐπιστήμη ἐνούσα καὶ ὀρθὸς λόγος, οὐκ ἄν οἱ σ' ἦσαν τοῦτο ποιεῖν* : Id. Apol. p. 31 D *ei ἐγὼ πάλαι ἐπεχείρησα πράττειν τὰ πολιτικὰ πράγματα, πάλαι ἄν ἀπολώλῃ καὶ οὗτ' ἄν ὑμᾶς ὠφελήκη οὐδὲν οὗτ' ἄν ἐμαντόν* : Id. Euthyd. p. 12 D *ei μὲν οὖν σύ με ἠρώτας, εἶπον ἄν (interrogares, dicerem)* : Id. Rep. p. 329 B *ei γὰρ ἦν (esset) τοῦτ' αἴτιον, κἂν ἐγὼ τὰ αὐτὰ ταῦτα ἐπεπύθη (eadem mihi evenissent, with the notion of the continuance of the consequent)* : Xen. Cyr. I. 2, 16 ταῦτα δὲ οὐκ ἄν ἐδύναντο (*possent*) ποιεῖν, *ei μὴ καὶ διαίτη μετρίᾳ ἐχρῶντο (uterentur)* : Demosth. p. 830, 55 *ei δ' ἐπίστευεν (αὐτοῖς) (fidem haberet), οὐκ ἄν δήπου τὰ μὲν πλεῖστ' αὐτοῖς τῶν χρημάτων ἐνεχείρισε (tradidisset)*.

Obs. 1. The tenses are used as follows : Impft.—to express a continued action, either extending from past time to present or future, or continuing in past time. In Latin also generally the impft. is used, as the speaker places himself in past time : *ei ἐπέσθην, οὐκ ἄν ἠρώσῃσιν, si obediissem, (nunc) non ægotarem, I should not now be sick, or have been sick ; ei ταῦτα εἶδες, κάρτ' ἄν ἐθαύμαζες, mirareris, you would wonder—you had wondered* : Xen. M. S. I. 1, 5 δῆλον οὖν, ὅτι οὐκ ἄν προέλεγεν (ὁ Σωκράτης), *ei μὴ ἐπίστευεν ἀληθεύσειν*, implying the custom of Socrates as long as he lived. Plpft.—to express the notion of the continued duration of the consequent (§. 400. 2.). The Aorist has the force of the impft., both with regard to past and present time, but with the action brought forward rather than the time in which it took place, or its duration : Plat. Gorg. p. 447 E *ei ἐτύγχανεν ἄν ὑποδημάτων δημιουργὸς, ἀπεκρίνατο ἄν δήπου σοι*.

Obs. 2. From this form of the hypothetical sentence is derived the form of expressing a wish which cannot be realized, by ind. of historic tenses (the apodosis being suppressed); as, εἰ τοῦτο ἐγένετο, sc. εὐτυχὴς ἂν ἦν or ἐγενόμην: Xen. M. S. I. 2, 46 εἴθε σοι συνεγενόμην! *utinam tecum fuisset!* Eur. El. 1061 εἴθ' εἶχες, ὦ τεκοῦσα, βελτίους φρένας! *utinam haberes!* The optative, on the contrary, expresses a wish without any notion whether it be possible or impossible: πῶς ἂν &c. with opt. the intensity of the wish: Il. λ, 670. See §. 418. *Obs. 1.* The forms of expressing an useless wish, εἰ γάρ or εἴθ', ὥς ὄφελον, -ες, -ε (ὄφελον not Attic), are remarkable; they are used especially in poetry joined with the infin. pres. when the action is present, with the inf. aorist when it is past: Il. α, 415 αἶθ' ὄφελες παρὰ πηυσὶν ἀδάκρυτος καὶ ἀπῆμων ἦσθαι! *O that you were sitting (you ought to be sitting)!* Il. φ, 269 ὥς μ' ὄφελ' ἔκτωρ κτείνειαι! *utinam me interfecisset!* Sometimes ὄφελε without εἴθε &c.: Eur. Or. 879 ὄρῳ δ' ἀελπτον φάσμι, ὃ μήποτ' ὄφελον: Demosth. p. 783, 23 ὄφελε γὰρ μηδεὶς ἄλλος Ἀριστογείτονι χαίρειν. Here also belongs the Homeric formula, εἴποτ' ἔην γε! as an expression of regret, *if he were yet so, but he is not!* Il. ω, 426. Od. ω, 289. Il. γ, 180. λ, 762. Od. σ, 268. τ, 315.

Obs. 3. The protasis suppressed.—The ellipse of εἰ παρήσθαι, εἰ μὴ εἶδες, εἰ τις ἄλεγε, εἰ ἐδυνάμην &c., is very common: Xen. Anab. I. 5, 8 εὐθὺς δὲ σὺν τούτοις εἰσπηδήσαντες εἰς τὸν πηλὸν, θάπτον ἢ ὥς τις ἂν ᾤετο, μετεώρους ἐξεκόμισαν τὰς ἀμάξας as in Latin, *putares, crederes, diceres, cerneres, videres, you would think &c.*: Plat. Theæt. p. 144 A ἐγὼ μὲν σὸ τ' ἂν ᾤομην γενέσθαι, *if any one had said it to me*: Eur. Iph. A. 1582 πλεγγὺς κτύπον γὰρ πᾶς τις ᾔσθετ' ἂν σαφῶς, scil. εἰ παρήν: Xen. Cyr. VII. 1, 38 ἔνθα δὴ ἔγγω ἂν τις, ὅσου ἀξίον εἴη τὸ φιλεῖσθαι ἀρχοντα ὑπὸ τῶν ἀρχομένων.—Ἐβουλόμην ἂν (sc. εἰ ἐδυνάμην), *vellem (si possem; at non possum)*; but βουλοίμην ἂν, *velim*, is often a polite way of saying, βούλομαι, *volo*.—Ἐβουλήθην ἂν, *voluisset*,—ἦκιστ' ἂν ἠθέλησα, *minime voluisset*: Plat. Phædr. p. 228 A καί-τοι ἔβουλόμην γ' ἂν μᾶλλον (ἀπομνημονεύειν τὰ Λυσίου), *if moi πολύ χρυσίον γενέσθαι*. In these cases ἂν refers to the suppressed antecedent.

Obs. 4. On this ellipse of the protasis is founded the conditional use of the indicative historic tenses. The protasis denied in *animo loquentis* is represented by ἂν. See §. 424. 3. α.

δ. Not unfrequently by the opt. with ἂν. The antecedent is denied, but the consequent not actually denied, but signified to have been a possible consequence of the antecedent had it been true: Il. β, 80 εἰ μὲν τις τὸν δνειρον Ἀχαιῶν ἄλλος ἐνισπεν, ψευδὸς κεν φαίμεν καὶ νοσφιζόμεθα μᾶλλον: Thuc. II. 60 εἰ μοι καὶ μέσως ἡγούμενοι μᾶλλον ἐτέρων προσεῖναι αὐτὰ πολεμεῖν ἐπέσθητε, οὐκ ἂν εἰκότως νῦν γε τοῦ ἀδικεῖν αἰτίαν φεροίμην, *if you had been persuaded &c., it would have followed that &c.* In Epic the apodosis is frequently placed first as a possible event, but is afterwards denied, at least as far as it is a result of the antecedent, by the use of the negative form of the protasis, and thus a feeling of surprise is awakened by disappointing the expectations raised by the apodosis: Il. ε, 311 καὶ νῦν κεν ἐνθ' ἀπόλοιτο ἀναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγά-

τηρ Ἀφροδίτῃ, *and now might have perished*, cf. 388 : Il. ρ, 70 ἐνθα κε ρεία φέροι κλυτὰ τεύχεα Πανθοῖδ' Ἀτρεΐδης, εἰ μὴ οἱ ἀγάσσατο Φοῖβος Ἀπόλλων. So also the opt. is found when εἰ with an historic tense is used, not in a conditional, but in a concessive force to express a past action : Thuc. VI. 92 εἰ πολέμιός γε ὦν σφόδρα ἐβλαπτον (*since or although I did you great injury—nocebam*, not *noce-rem*), καὶ ἂν φίλος ὦν ἱκανῶς ὠφελοῖν, as the result of the former clause : Soph. El. 797 πολλῶν ἂν ἦκοις, ᾧ ξέν', ἄξιος τυχεῖν, εἰ τήνδ' ἔπαυσας τῆς πολυγλώσσου βοῆς, *si hanc avocaveras*, not *avocasses*.

Obs. 5. Of course this conditional εἰ, *if*, must be distinguished from εἰ, *whether*. See §. 877.

Imperative in the Apodosis.

c. When a command is given conditionally on some other event (expressed by any of the above forms of the protasis) happening, the imperative or prohibitive conjunctive (Eur. Med. 822.) is used in the apodosis ; and when the protasis is of such a nature as to render necessary a more limited command than would otherwise have been given, an adverb is often used with the imper. to express—at least, nevertheless, &c. ; Il. μ, 348 εἰ δέ σφιν καὶ κείθι πόνος καὶ νείκος ὄρωρεν, ἀλλὰ περ οἷος ἴτω κ. τ. λ.

§. 857. 1. The most usual forms of the Protasis or Apodosis.

1. Condition—actual, or viewed as such.

PROTASIS.

εἰ τοῦτο ποιεῖς,
 ——— ἐπολεῖς,
 ——— πεποιήκας,
 ——— ἐποίησας.
 ——— ἐπεποιήκεις.
 ——— ποιήσεις.

APODOSIS.

ἀμαρτάνεις, result certain.
 ἀμαρτάνοις ἂν, result uncertain.
 ἡμάρτανες ἂν, result denied.
 ἀμάρτανε, command.

2. Condition supposed without any definite notion of its realization.

εἰ τοῦτο ποίεις,

ἀμαρτάνοις ἂν, result uncertain.
 ἀμαρτάνεις, result certain.
 ἡμάρτανες ἂν, (rarely), result denied.
 ——— frequently.
 ἀμάρτανε, command.

3. Condition supposed with notion of realization.

PROTASIS.

ἐὰν τοῦτο ποιῇς,

APODOSIS.

ἁμαρτάνεις, result certain.

ἁμαρτάνοις ἄν, result uncertain.

ἁμαρτάνε, command.

4. Condition conceived as not existing nor possible.

εἰ τοῦτο ἐποίησ,

ἡμάρτανες ἄν, result certain.*

—— ἐποίησας,

ἁμαρτάνοις ἄν, result probable.

2. The negative protasis is expressed by the same constructions as the positive, the negative being μή—εἰ οὐ is a solecism.

3. In the *oratio obliqua* both the protasis and apodosis may remain in the form of the *oratio recta*, or the protasis only. In either case it is for the sake of emphasis. See §. 887.

Remarks on the Ellipse of ἄν in the Apodosis with Indicative.

§. 858. 1. On the opt. without ἄν, see §. 853. *Obs.*; but ἄν is omitted with the ind., when the speaker puts out of sight for the time the conditions and circumstances stated in the protasis on which the consequent depends, and thus represents the action of the apodosis, independently of any such restrictions, as if it had actually happened; while the conditional form of the protasis guards sufficiently against the supposing that it is meant to speak of the thing as having really happened. This mode of putting the actual in the place of the conditional realization is emphatic, and gives a notion of the certainty of the consequent, if the restriction contained in the apodosis had not intervened. Compare Liv. XXXIV. 29 *et difficilior facta erat oppugnatio, ni T. Quinctius—supervenisset*: Hor. Od. II. 17, 27 *me truncus illupsus cerebro sustulerat, nisi Faunus ictum dextra levasset*: Soph. CE. R. 1386 *ἀλλ' εἰ τῆς ἀκούουσης ἔτ' ἦν πηγῆς δι' ὧτων φραγμός, οὐκ ἦνεσχόμην* (ἄν ἐσχόμην Dind.) *τὸ μὴ ποκλείσαι τοῦμόν ἄθλιον δέμας*; Eur. Hec. 1111 *εἰ δὲ μὴ Φρυγῶν πύργους πεσόντας ἦσμεν Ἑλλήνων δορί, φόβον παρέσχεν οὐ μέσως ὅδε κτύπος*: Lycurg. Leocr. p. 154 *εἰ μὲν οὖν ζῶν ἐτύγχανεν ὁ Ἀμύντας, ἐκείνον αὐτὸν παρειχόμεν' νῦν δὲ ὑμῖν καλῶ τοὺς συνειδότας*: Plat. Gorg. p. 514 C *εἰ δὲ μήτε διδάσκαλον εἶχομεν—, οὕτω δὲ ἀνέστην ἦν δήπου ἐπιχειρεῖν τοῖς δημοσίοις ἔργοις*^a: so in English—I *had* done so. Or the opt. with εἰ may stand in the protasis: Il. γ. 453 *οὐ μὲν γὰρ φιλότηι γ' ἐκείθανον, εἰ τις ἴδοιτο*: Xen. Cyr. V. 5, 22 *οὐκοῦν τούτου τυχῶν παρὰ σοῦ οὐδὲν ἦννον, εἰ μὴ τούτους πείσαιμι*.

2. Hence the indic. of the historic tenses without ἄν is ironical—without doubt: Arist. Nub. 1338 *ἰδιδάξάμην μίντοι σε νῆ Δί', ὃ μέλε, τοῖσιω δικαίοις ἀντιλέγειν, εἰ ταῦτά γε μέλλεις μ' ἀναπέσειν, ὥς δίκαιον καὶ καλὸν τὸν πατέρα τύπτεισθ' ἐστὶν ὑπὸ τῶν νύϊων, I had to be sure sent you to school*; (but without irony, *οὐκ ἄν ἰδιδάξάμην σε, te in disciplinam non tradidissem*.) When

^a Stallb. ad loc.

the apodosis is expressed by inf. or part., if *ἄν* would have been used with the usual form, it is also used with inf. or part.

Obs. 1. The protasis is sometimes wanting, and is supplied by the context to the mind of the reader, which is thus secured from any danger of taking the ind. assertion to be really unconditional : Plat. Symp. p. 190 C οὕτε γὰρ ὅπως ἀποκτείναντες εἶχον καὶ ὥσπερ τοὺς γίγαντας κεραυνώσαντες τὸ γένος ἀφανίσαντες—αἱ τιμαὶ γὰρ αὐτοῖς καὶ τὰ ἱερὰ τὰ παρὰ τῶν ἀνθρώπων ἠφανίζετο.

3. This ellipse of *ἄν* in the apodosis is most usual in expressions of necessity, duty, propriety, possibility, liberty, inclination, &c. ; as, *χρὴν*, *ἔδει*, *ὀφελον*, verbal adj. ending in *τέος*, *προσῆκε*, *καιρὸς ἦν*, *εἰκὸς ἦν*, *καλὸν*, *αἰσχρὸν ἦν*, *καλῶς εἶχε*, *ἔξῃν*, *ἐνῇν*, *ἦν*, *ὕπῃρχε*, *ἔμελλες*, *ἐβουλόμην*, as it accorded with the genius of the Greeks as well as Latins, to represent that which was necessary or viewed as such &c., as unconditionally true, it being kept out of sight, that it sometimes did not happen, or only partially : Hdt. I. 39 *εἰ μὲν γὰρ ὑπὸ ὁδόντος τοι εἶπε τελευτήσῃν με—, χρὴν δὲ σε ποιεῖν, οὐροῖεβας* *te hoc facere, you ought—but now it said not thus, therefore you ought not*, &c. : Soph. Œ. R. 255 οὐδ' εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον, ἀνάθαρτον ὑμᾶς εἰκὸς ἦν οὕτως εἶναι, *decebat, it was fitting* : Thuc. I. 38 *καλὸν ἦν* : Xen. M. S. II. 7, 10 *εἰ μὲν τοίνυν αἰσχρὸν τι ἔμελλον ἐργάσασθαι, θάνατον ἀντ' αὐτοῦ προαιρετέον ἦν* νῦν δ' ἂν μὲν δοκεῖ κάλλιστα καὶ πρεπωδέστατα γυναιξὶν εἶναι ἐπίστανται, ὥς ἔοικε κ. τ. λ., *more præferenda erat*. So also with infin. : Ibid. I. 3, 3 οὕτε γὰρ θεοῖς ἔφη καλῶς ἔχειν, εἰ ταῖς μεγάλας θυσίας μᾶλλον ἢ ταῖς σμικραῖς ἔχαιρον : Demosth. p. 112, 6 *εἰ μὲν οὖν ἅπαντες ὁμολογοῦμεν, Φίλιππον τῇ πόλει πολεμεῖν—, οὐδὲν ἄλλο ἔδει (oportebat) τὸν παρόντα (oratoremi) λέγειν καὶ συμβουλεύειν, ἢ ὅπως ἀσφαλέστατα—αὐτὸν ἀμυνοῦμεθα*.

Obs. 2. Very often without any expressed protasis : Xen. Anab. VII. 7, 40 *αἰσχρὸν ἦν τὰ μὲν ἐμὰ διαπεπράχθαι, τυτρε erat* : Id. Hell. II. 3, 41 *ἔξῃν ταῦτα ποιεῖν, licebat* : Plat. Rep. p. 450 D *καλῶς εἶχε ἡ παραμυθία* : Id. Euthyd. p. 304 D *καὶ μὴν, ἔφη, ἄξιόν γ' ἦν ἀκοῦσαι* : Id. Charmid. p. 171 E *ὅτι πράττοντες ὀρθῶς ἔμελλον πράξειν, facturi erant* : Æschin. p. 455, 2 *ἐβουλόμην μὲν οὖν κ. τ. λ.* : Demosth. p. 838, 10 *τὴν μὲν διαθήκην ἠφανίσκατε, ἐξ ἧς ἦν (licebat) εἰδέναι περὶ πάντων τὴν ἀλήθειαν*.

Obs. 3. But *ἄν* is sometimes used with all the expressions given above (3.), as in Latin the conjunctive is sometimes used for indic. ; as, Sall. Cat. 7 *memorare possem* for the more usual *poteram* : Demosth. p. 40, 1 *εἰ γὰρ ἐκ τοῦ προεληλυθότος χρόνου τὰ δέοντα οὗτοι συνεβούλευσαν, οὐδὲν ἄν ὑμᾶς νῦν ἔδει βουλευέσθαι* : Id. 813, 1 *εἰ μὲν ἐβούλετο Ἀφροβος—τὰ δίκαια ποιεῖν—, οὐδὲν ἄν ἔδει δικῶν οὐδὲ πραγμάτων ἀπέχρη γὰρ ἂν τοῖς ὑπ' ἐκείνων γνωσθεῖσιν ἐμμένειν*. When an antithesis between the action, if it had taken place, and its not taking place, is to be emphatically brought forward, *ἄν* is naturally added, as it brings the counteracting circumstances clearly before the mind—in that case : Plat. Rep. p. 328 C & Σώκρατες, οὐδὲ θαμίζει ἡμῖν καταβαίνειν εἰς τὸν Πειραιᾶ· *χρὴν μέντοι*· *εἰ μὲν γὰρ ἐγὼ ἔτι ἐν δυνάμει ἦν τοῦ ραδίως πορεύεσθαι πρὸς τὸ ἄστυ, οὐδὲν ἄν σε ἔδει ἰῆναι, ἀλλ' ἡμῖς ἄν παρὰ σέ ῥημεν*. νῦν δέ σε χρὴ πυκνότερον δεῦρο ἰέναι : Xen. Anab. V. 1, 10 *εἰ μὲν ἠπιστάμεθα σαφῶς—, οὐδὲν ἄν ἔδει ἂν μέλλω λέγειν*· νῦν δέ, ἐπεί τοῦτ' ἀδηλον, δοκεῖ μοι : Demosth. p. 861, 58 *καὶ εἰ μὲν μὴ καὶ παρὰ τοῖς αὐτοῦ φίλοις καὶ παρὰ τῷ διατητῇ προεγνωσμένοις ἀδικεῖν τούτους ἐποιεῖτο τοὺς λόγους, ἦττον ἂν ἦν ἄξιον θαυμάζειν*· νῦν δέ κ. τ. λ. : Ibid. p. 525, 15 *εἰ τοίνυν ἀπέχρη τοὺς Διονυσίους τι ποιοῦντας κατὰ τούτους τοὺς νόμους δίκην δίδόναι, οὐδὲν ἄν προσέδει τοῦδε τοῦ νόμου· ἀλλ' οὐκ ἀπέχρη*.

Obs. 4. The present forms, *χρή, δεῖ, προσήκει, καλῶς ἔχει* &c., are used of things which may yet happen—the impft. of things which cannot happen.

§. 859. The omission of *ἂν* becomes almost necessary, if in the apodosis there is an historic tense of the verb *κινδυνεύειν*, *to be in danger, to seem*, with an infin., as this verb itself denies the actual existence of that which only is near being, which threatens, or seems to be in existence: Thuc. III. 74 ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρῆναι, εἰ ἄνεμος ἐπείνετο τῇ φλογὶ ἐπιφόρος εἰς αὐτήν: *Æsch.* p. 515 R εἰ μὴ δρόμῳ μόλις ἐξεφύγομεν εἰς Δελφοὺς. ἐκινδυνεύσαμεν ἀπολίσθαι. So *cæpisse* in Latin: Tacit. Agr. 37 *Britanni circumire terga vincenitium cæperant, ni Agricola quatuor militum alas—venientibus opposuisset*. So, for the same reason, when *ὀλίγου, μικροῦ, τάχα, nearly—almost*, are added to the ind. of historic tenses in the apodosis: Plat. Symp. p. 198 C *ἔγωγε ἐνθυμούμενος, ὅτι αὐτὸς οὐχ οὐδὲ τ' ἔσομαι οὐδ' ἔγγυς τούτων οὐδὲν καλὸν εἰπεῖν, ὑπ' αἰσχύνῃς ὀλίγου ἀποδρᾶς ᾤχόμεν, εἰ πῃ εἶχον*. Without any protasis: Id. Apol. princ. *ὅτι μὲν ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, πεπόνθατε ὑπὸ τῶν ἐμῶν κατηγορῶν, οὐκ οἶδα' ἐγὼ δ' οὖν καὶ αὐτὸς ὑπ' αὐτῶν ὀλίγου ἔμμεντοῦ ἐπελαθόμεν'* οὕτω πιθανῶς ἔλεγον: Xen. Cyr. I. 4, 8 καὶ πῶς διαπηθὼν αὐτῷ ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κάκεινον ἐξετραχέλισεν: Bion. V. 5 sqq. *εἰ μὲν γὰρ βιότῳ διπλοῦν χρόνον ἄμιν ἔδωκεν ἡ Κρονίδας, ἡ Μοῖρα πολύτεροπος, ὥστ' ἀνίσθαι τὸν μὲν ἐν εὐφροσύνῃ καὶ χάσματι, τὸν δ' ἐνι μόχθῳ, ἦν τάχα μοχθήσαντί ποθ' ὕστερον ἐσθλὰ δεχίσθαι*. So *prope* and *pæne* in Latin: Tacit. Hist. I. 64 *prope in prælium exarsere, ni Valens animadversione paucorum oblitus jam Butaros imperii admonuisset*.

Remarks on some peculiarities of the conditional construction.

1. "Ἄν (κὲ) in the protasis.—2. Ellipse of the protasis.—3. Ellipse of the apodosis.—4. *Εἰ δ' ἄγε, εἰ δὲ* elliptic.—5. *Εἰ δέ, or εἰάν δέ*, for *εἰ δὲ μή, εἰάν δὲ μή*.—*Εἰ δὲ μή* for *εἰ δέ*.—6. *Εἰ μή, or εἰ μὴ ἄρα*, ironic.—7. *Εἰ μή, except, εἰ μὴ εἰ, nisi si*;—*πλὴν εἰ, or πλὴν εἰ μή*.—8. Protasis without *εἰ*, as a principal sentence.—9. Double protasis.—10. *Εἰ τις*.—11. Noun attracted after *εἰ*.

§. 860. 1. "Ἄν (κὲ) in the protasis. This is used when the condition in the protasis itself depends on some condition, generally not expressed, but supplied;—so for instance, *εἰ ταῦτα λέγεις ἂν, if you were, under such and such circumstances—were an opportunity given you—if perhaps*—Od. θ. 352 sq. *πῶς ἂν ἐγὼ σε δέοιμι μετ' ἀθανάτοισι θεοῖσιν, εἰ κεν Ἄρης οἴχοιτο, χρίος καὶ διςμὸν ἀλύξας*. Here the protasis depends on *ἀλύξας, should Mars depart, in case, (if) he could escape, &c.*: Il. ι. 444 sqq. *ὥς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, οὐκ ἐθέλωμι λείπεσθ', οὐδ' εἰ κεν μοι ὑπυσταῖ θεὸς αὐτός, γῆρας ἀποξύσας, θήσειν νίον ἥβωσστα, ποτ' ἐπὶ εἰς ἄν θεὸς αὐτός, (supposing it to be possible, κέν) should promise*: Il. κ. 380 τῶν (sc. χαλκοῦ τε χρυσοῦ τε) κ' ὅρμιν χαρίσαιο πατὴρ ἀπειρείσι' ἄποινα, εἰ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν: Od. ν. 389 αἶ κε μοι ὥς μεμανία παρασταίης—, καὶ κε τρηκοσίσιον ἐγὼν ἄνδρεσσι μαχοίμην: Od. μ. 345 εἰ δὲ κεν εἰς Ἰθάκην ἀφικοίμεθα—, αἰψά κεν Ἑλίκη—πίονα νηὶν τεύξομεν: Il. ζ. 50 τῶν κίν τοι χαρίσαιο πατὴρ ἀπειρείσι' ἄποινα, εἰ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν: Il. χ. 219 οὐ εἰ νῦν ἔτι γ' ἔστι πεφυγμένοι ἄμμε γενέσθαι, οὐδ' εἰ κεν μάλα πολλὰ πάθοι ἐκάεργος Ἀπόλλων, ποτ' ἐπὶ εἰς ἄν θεὸς αὐτός, (supposing it to be possible, κέν) should promise: Xen. Cyr. III. 3, 55 τοὺς δ' ἀπαιδεύτους παντάπασιν ἀρετῇς θαυμάζοιμ' ἂν—, εἰ τι πλέον ἂν ᾤφελθῃσει λόγος καλῶς ῥηθεὶς εἰς ἄνδρα—

γαβίαν, ἢ τοὺς ἀπαιδύτους μουσικῆς ὄσμα μαλὰ καλῶς ἄσθεν εἰς μουσικὴν : Id. Vectig. VI. 2 εἰ λῶον καὶ ἄμεινον εἶη ἂν τῇ πόλει οὕτω κατασκευαζομένη i. e. εἰ οὕτω κατασκευάζοιτο : Plat. Protag. p. 329 B ἐγὼ εἶπερ ἄλλω τῷ ἄνθρώπῳ πειθοίμην ἂν, καὶ σοὶ πείθομαι, si ulli alii, si id mihi affirmet, fidem habeam^a : Demosth. p. 44 extr. οὗτοι παντελῶς οὐδ' εἰ μὴ ποιήσονται ἂν τοῦτο, —εὐκαταφρόνητόν ἐστιν : Id. p. 1201, 8 εἰ τοίνυν τοῦτο ἰσχυρόν ἂν ἦν τοῦτ' ἑκπρὸς ὑμᾶς τεκμήριον—, κάμωι γενέσθω τεκμήριον κ. τ. λ.)

Obs. Porson laid it down that εἰ ἂν was a solecism, and altered ἂν into ἄρ' wherever it occurred ; but in Arist. Aves 1018 οὐκ οἶδ' ἄρ' εἰ φθαίης ἂν, which would seem as if the first ἄρ' forbids the change of ἂν into another ἄρ' ; but here εἰ means rather *whether* than *if* : so Eur. Alc. 48 οὐκ οἶδ' ἂν εἰ πείσαιμί σε.

2. Ellipse of the protasis. The antecedent which should properly be expressed in the protasis is sometimes supplied from the context—if it were not so, &c. ; and γάρ is used in the apodosis to mark that it is a consequence from something not expressed, or it is contained in a relative dependent clause, (§. 836. 1.) or some word of the sentence : Il. ζ. 521 οὐκ ἂν τις ἀνὴρ, ὅς ἐναΐσιμος εἶη, ἔργον ἀτιμήσει : Hdt. VII. 3 δοκίει δέ μοι, καὶ ἄνευ ταύτης τῆς ὑποθήκης βασιλεύσαι ἂν Ξέρξης, i. e. εἰ μὴ εἶη αὕτη ἡ ὑπ. : Thuc. III. 19 ἄνευ σεισμοῦ οὐκ ἂν μοι δοκίει τὸ τοιοῦτο ξυμβῆναι, i. e. εἰ μὴ ἐγένετο σεισμός : Plat. Phæd. p. 99 A ἄνευ τοῦ τὰ τοιαῦτα ἔχειν οὐκ ἂν οἷός τ' ἦν, i. e. εἰ μὴ—εἶχεν.—Οὕτω γ' ἂν ἁμαρτάνοις, i. e. εἰ οὕτω ποιοίης. Very often in a gerundial participle ; see above (§. 850. 1.) : Xen. M. S. I. 4, 14 οὔτε γὰρ βοὸς ἂν ἔχων σῶμα, ἀνθρώπου δὲ γνώμην, ἡδύνατ' ἂν πράττειν ἂ ἐβούλετο. — When the apodosis states a supposed consequent which is denied, (indic. of historic tenses with ἂν) (§. 852. 1.) it frequently happens that the protasis, which also denies the fact of the supposed antecedent, takes the form of a principal clause, introduced by ἀλλά : Od. η. 277 ff. ἔνθα κέ μ' ἐκβαίνοντα βιήσατο κῦμ' ἐπὶ χέρσου—ἀλλ' ἀναχασσάμενος νῆχον πάλιν for εἰ μὴ ἔνιχον.

3. Ellipse of apodosis.

a. In the expression of a wish : εἴθε τοῦτο γένοιτο, εἴθε τοῦτο ἐγένετο (§. 855. Obs. 6. §. 856. Obs. 2.).

b. In expressions of emotion, feeling, &c. (Ἀποσιώπησις) : Il. α. 340 ff. εἴποτε δ' αὐτὲ χρεῖώ ἰμεῖο γένηται δεικὰ λογιγὼν ἀμῦναι τοῖς ἀλλοις—.

c. When it can be readily supplied from the context ; as in Homer in the combination εἰ δ' ἐθέλεις, with or without inf. : Il. φ. 487 εἰ δ' ἐθέλεις πολέμοιο δαίμεναι (sc. ἄγε, μάχον ἐμοί)· ὅφρ' εὖ εἰδῆς.— And especially in Attic, when two conditional sentences are opposed by εἰ (ἐάν) μὲν—εἰ (ἐάν) δὲ μή, the first has no apodosis, as it is easily supplied, and the mind hastens on to the following opposed thought. Even in Homer : Il. α. 136 ἀλλ' εἰ μὲν δώσουσι γέρας—(sc. καλῶς ἔξει)· εἰ δὲ κε μὴ δώσωσιν, ἐγὼ δὲ κεν αὐτὸς ἔλωμαι : Plat. Rep. p. 575 D ἐὰν μὲν ἐκόντες ὑπέκωσιν (sc. καλῶς ἔχει), ἐὰν δὲ μὴ ἐπιτρέπη ἡ πόλις,—τὴν πατρίδα—κολάσεται^b : Id. Protag. p. 325 D καὶ ἐὰν μὲν ἐκὼν πείσθῃται (sc. καλῶς ἔχει)· εἰ δὲ μή,—εὐθύνουσιν ἀπειλαῖς καὶ πληγαῖς. So Hdt. I. 170 τὰς δὲ ἄλλας πόλεις μηδὲν ἥσσαν νομίζεσθαι κάταπερ (ἂν νομίζοντο) εἰ δῆμοι εἶεν.

4. A practical ellipse of the protasis takes place in the Homeric ex-

^a Stallb. ad loc.

^b Ibid.

pressions, *εἰ δ' ἄγε*, i. e. *εἰ βούλει, ἄγε*: *Π. α.* 524 *εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι*: also *εἰ δὲ* or *εἰ δ' ἄγε* is used in an antithesis, to which a verb must be supplied from the context: *Π. α.* 302. 1, 46 *ἀλλ' ἄλλοι μενέουσι παρηκομώμεντες Ἀχαιοί, εἰσέκε περ Τροίην διαπέρσομεν*: *εἰ δὲ καὶ αὐτοὶ* (sc. οὐ μενέουσι), *φειγνόντων σὺν ἡησὶ φίλην ἐς πατρίδα γαίαν*.

5. *Εἰ δέ* for *εἰ δὲ μή* and *εἰ δὲ μή* for *εἰ δέ*. When two conditional sentences are opposed as alternatives, *εἰ δέ* is often used for *εἰ δὲ μή*, as the first clause is already negated by means of the opposed sentence: *Plat. Protag.* p. 348 A *κἄν μὲν βούλῃ ἐτι ἐρωτᾶν, ἔτοιμός εἰμι σοι παρέχειν* (sc. *ἐμὲ*) *ἀποκρινόμενος: ἔὰν δὲ βούλῃ, σὺ ἐμοὶ πάρασχε*, but if you wish to take the other course=if you do not wish to do this. So where the first alternative is not expressed by a conditional clause: *Hdt. III.* 154 *ἄλλω κέν νυν οὐκ ἐφράξετο ἔργῳ δυνατὸς εἶναι μιν ὑποχειρὴν ποιῆσαι, εἰ δέ* (=εἰ μή) *ἐαυτὸν λωβησάμενος αὐτομολήσῃ*. And on the other hand, a negative sentence is often followed by *εἰ δὲ μή* for *εἰ δέ*, this form being commonly used to express the contrary of the former conditional sentence: Cf. *Hdt. VI.* 56: *Thuc. II.* 5: *Plat. Hipp. M.* p. 285 E *λακεδαιμόνιοι οὐ χαίρουσιν, ἂν τις αὐτοῖς ἀπὸ Σόλωνος τοὺς ἄρχοντας τοὺς ἡμετέρους καταλέγῃ: εἰ δὲ μή* (otherwise) *πράγματ' ἂν εἶχες μανθάνων*^a: *Id. Rep.* p. 521 B: *Xen. Cyr. III.* 1, 35 *πρὸς τῶν θεῶν, μὴ οὕτω λέγῃ: εἰ δὲ μή* (otherwise) *οὐ θαρροῦντά με ἔξευς*.

6. *Εἰ μή* or *εἰ μὴ ἄρα* is often used ironically as *nisi forte*, it must be, since its not being supposes an absurdity: Plato frequently in answers: *Plat. Rep.* p. 430 E *ἀλλὰ μέντοι, ἦν δ' ἐγώ, βούλομαι γε, εἰ μὴ ἀδικῶ*: *Ibid.* p. 608 E *σὺ δὲ τοῦτ' ἔχεις λέγειν; Εἰ μὴ ἀδικῶ γ', ἔφη*.

7. When *εἰ μή* means *except*, a second *εἰ* is sometimes added; as, *εἰ μή εἰ, except if*: *Plat. Gorg.* p. 480 B *οὐ χρήσιμος οὐδὲν ἢ ῥητορικὴ ἡμῖν, ὦ Πῶλε, εἰ μὴ εἴ τις ὑπολάβοι κ. τ. λ.^b, except, supposing that, &c.* *Id. Symp.* p. 205 E *οὐ γὰρ τὸ ἐαυτῶν, οἶμαι, ἕκαστοι ἀσπάσονται, εἰ μὴ εἴ τις τὸ μὲν ἀγαθὸν οἰκείον καλεῖ*: Cf. *Thuc. I.* 17. So also in the same sense, *πλὴν εἰ* or *πλὴν εἰ μή*, but with the following distinction between them: "*Si dicimus πλὴν εἰ, continet τὸ πλὴν conditionem exceptam, nec indiget τοῦ μή; sin πλὴν εἰ μή, in ipsa conditione negativa comprehenditur*"^c: *Lucian. Dial. Mort.* XXIV. 2 *Σὺ δέ, ὦ βέλτιστε, οὐχ ὁρῶ ὅ τι ἀπολαύεις αὐτοῦ, πλὴν εἰ μὴ τοῦτο φῆς κ. τ. λ.* "*non video, quem fructum capias ex isto (monumento), nisi excipiens dicas, magis te premi, quam nos, tantorum lapidum pondere.*" This *εἰ μή* is often used after *τί* (=τί ἄλλο)—; and *οὐδεὶς ἄλλος*: *Hom. hymn. Cer.* 78 *οὐδέ τις ἄλλος αἴτιος ἀθανάτοισιν, εἰ μὴ νεφέληγερέτα Ζεὺς*: *Arist. Eqq.* 1106 *μηδὲν ἄλλ', εἰ μὴ ἔσθαι*: *Xen. CEC. IX.* 1 *τί δέ, εἰ μὴ ὑπισχνεῖτό γε ἐπιμελήσασθαι*: Cf. *Cyr. I.* 4, 13.

8. The conditional protasis sometimes stands in the indic. without *εἰ*, as a principal clause, for the sake of emphasis—generally with the particles *καὶ δὲ*, *εἰ vero*, to signify some assumption, (*fac ita esse.*) Sometimes *εἰεν* also precedes: *Æsch. Eum.* 894 *καὶ δὲ δέδεγμαι: τίς δέ μοι τιμὴ μένει; fac, me accipere: quis mihi honor conceditur*: *Eur. Med.* 386 sq. *εἰεν καὶ δὲ τεθνῶσι: τίς με δέξεται πόλις*; *Id. Androm.* 334 *τέθνηκα τῇ σῇ θυγατρὶ καὶ μ' ἀπώλεσε: μαιφόνον μὲν οὐκ ἔτ' ἂν φύγοι μύσος, fac, me interfectum esse a tua filia*: *Id. Or.* 646 *ἀδικῶ λαβεῖν χρή μ' ἀπὸ τοῦδε τοῦ κακοῦ ἀδικόν τι παρὰ σοῦ*: *Xenoph. Anab.* V. 7, 9 *ποιῶ δ' ὑμᾶς ἐξαπατηθέντας—ἵπ' ἐμοῦ ἦκειν*

^a Heindorf ad loc.^b Stallb. ad loc.^c Hoog. Gr. Part. 532.

εἰς θάσσω· καὶ δὴ καὶ ἀποβαίνομεν εἰς τὴν χώραν (*fac etiam nos descendere*). In the same way καὶ δὴ is joined to a participle : Xen. Cyr. IV. 3, 5. So in Latin.

9. Sometimes a protasis is followed by another protasis, to explain and define more accurately the force of the former : Plat. Phæd. p. 67 E εἰ γὰρ διαβίβληται μὲν πανταχὲ τῇ σώματι, αὐτὴν δὲ καθ' αὐτὴν ἐπιθυμοῦσι τὴν ψυχὴν ἔχειν, τοῦτου δὲ γιγνομένου εἰ φοβοῦντο καὶ ἀγανακτοῦεν, οὐ πολλὴ ἂν ἀλογία εἴη, εἰ μὴ ἄσμενοι ἐκείσε ἴουεν. So often in Latin.

10. In the formula εἰ τις ἄλλος the predicate ἐστί or ἦν is dropped, and there is a remarkable attraction of the subject to the noun to which it refers : Arist. Plut. 655 οὐν δ' εἰ τιν' ἄλλον (for τις ἄλλος) μακαριον : Soph. Aj. 488 εἴπερ τινὸς σθένοντος ἐν πλούτῳ Φρυγῶν : cf. Id. CE. C. 734.

11. Analogously a substantive after εἰ is so attracted that it stands in the case required by the preceding verb : Arist. Vesp. 353 οὐκ ἔστιν οὐδ' εἰ σίρφω διαδίνειν for τινὶ καὶ εἰ σίρφος εἴη.

Concessive Adverbial Sentences.

Remarks on εἰ (ἐάν) καὶ and καὶ εἰ (ἐάν).

§. 861. 1. Καὶ is added to εἰ or ἐάν when the protasis has a concessive force, that is, when it grants or allows some antecedent ; and the apodosis has an adversative force, that is, when it denies the consequent which might be expected to follow. The proper sign of this adversative force of the apodosis is ὅμως, either expressed or supplied.

2. There is a difference between εἰ καὶ and καὶ εἰ—in εἰ καὶ, *although* ; καὶ belongs to the sentence, and allows something which does or will really exist, or has existed ; as, εἰ καὶ θνητός εἰμι, (*if indeed*) *although I am mortal—allowing I am so*—in καὶ εἰ, *even if*, καὶ belongs to εἰ and not to the sentence ; allowing a supposed case which does not exist, and in many cases is impossible ; as, ἀνθρώπος καὶ εἰ ἀθάνατος ἦν, *supposing he were, even if he were immortal* : one could not say θεὸς καὶ εἰ ἀθάνατος ἦν : Soph. CE. R. 302 πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως, οἷα νόσφ' ἔννεστιν, εἰσὶ (*quamquam*) *cæcus es, vides tamen, quo in malo versetur civitas* : Æsch. Choeph. 298 καὶ μὴ πέποιθα, τοῦργον ἔστ' ἐργαστέον, *etiamsi non fido, perpetrandum facinus est*. So also εἴπερ καὶ Od. ι, 35 ; εἴπερ καὶ is sometimes emphatic—*especially if* : Thuc. I. 69 εἴπερ καὶ τὴν ἀξίωσιν τῆς ἀρέτης φέρεται.

Obs. 1. The construction is the same as in the simple conditional sentences. Sometimes in εἰ καὶ the καὶ does not belong to the whole sentence, but to the next word ; as, Eur. Androm. 1080 ἀκουσον, εἰ καὶ σοῖς φίλοις ἀμνηθεῖν χρήσεις, τὸ πραχθέν. Cf. Xen. M. S. I. 6 12.

Obs. 2. Very frequently εἰ stands alone in a concessive sentence ; some-

times also εἴπερ, *although in truth*, especially when the apodosis is negative: Il. κ. 225 μῶνος δ' εἴπερ τε νοσήσῃ, ἀλλὰ τε οἱ βράσσων τε νόος, λεπτή δέ τε μήτις: Il. λ. 116 ἢ δ' εἴπερ τε τύχῃσι μάλα σχεδόν, οὐ δύναται σφιν χραϊσμεῖν: Il. μ. 233 ὥς ἡμεῖς, εἴπερ τε πύλας καὶ τείχος Ἀχαιῶν ῥηξόμεθα (conj.) σθένει μέγαλῳ, εἴξωσι δ' Ἀχαιοί, οὐ κόσμῳ παρὰ ναῦφιν ἐλευσόμεθ' αὐτὰ κέλευθα: Od. α. 167 οὐδέ τις ἡμιν θαλπωρῇ, εἴπερ τις ἐπιχθονίων ἀνθρώπων φησὶν ἐλευσέσθαι.

Obs. 3. A concessive sentence is most frequently supplied by a gerundial participle, either alone or with καί, καίπερ, &c. See above, (§. 697. c.)

Obs. 4. In Plato the form κἄν=καὶ ἐάν has assumed an adverbial form signifying *although*, and is followed by εἰ: Orest. 328 Α ἀλλὰ κἄν εἰ ὀλίγον ἐστί: Phæd. 72 Β κἄν εἰ μὴ χρώμεθα τοῖς ὀνόμασιν ἐνταχοῦ.

Adverbial Sentence expressing the result or effect.

§. 862. This adverbial sentence is a resolution of an adverb of mode and manner, and is introduced by the conjunctions ὥστε and (rarely) ὥς, which refer to the demonstrative οὕτως, either expressed or supplied in the principal clause: οὕτω καλός ἐστιν, ὥστε θαυμάζεσθαι (=θαυμασίως καλός ἐστιν)—τίς οὕτως ἀνέραςτος ἦν, ὥστε (ὥς) ἀποκτεῖναι τὸ καλὸν ἐκείνο μειράκιον.

Obs. These dependent clauses not only express the notion of the modal adverb, but also that of the acc. or infin. used as a substantive, expressing the effect, and then they must be treated as substantival sentences (§. 796.); in this case ὥστε refers to a subst. demonstr., such as τοῦτο expressed or supplied; as, ἀνέεισε Ξέρξης τοῦτο, ὥστε ποιεῖν ταῦτα (Hdt.).

Construction.

I. Indicative and Infinitive.

§. 863. 1. The indicative is properly used when the thing spoken of is to be represented primarily in its character of an action or fact, so that this is rather brought forward, while its other character of a *result* is not wholly lost sight of but only kept in the back ground; hence it signifies something really following from the principal verb, but not immediately or of necessity; and ὥστε may frequently be translated *itaque*: Hdt. VI. 83 Ἄργος δὲ ἀνδρῶν ἐχηρώθη οὕτω, ὥστε οἱ δοῦλοι αὐτέων ἔσχον πάντα τὰ πρήγματα; Xen. Cyr. I. 4, 5 ταχὺ δὲ καὶ τὰ ἐν τῷ παραδείσῳ θηρία ἀνηλώκει—, ὥστε ὁ Ἀστυάγης οὐκέτ' εἶκεν αὐτῷ συλλέγειν θηρία: Ibid. §. 15 καὶ τολοιπὸν οὕτως ἦσθη τῇ τότε θήρῃ (ὁ Ἀστυάγης), ὥστε αἰεὶ, ὅποτε οἶόν τε εἴη, συνέξῃ τῷ Κύρῳ, καὶ ἄλλους τε πολλοὺς παρελάμβανε: Demosth. p. 95, 23 εἰ γὰρ ἤδη τοσαύτην ἐξουσίαν τοῖς αἰτιῶσθαι καὶ διαβάλλειν βουλομένοις ἴδωτε, ὥστε καὶ περὶ ᾧ φασὶ μέλλειν αὐτὸν ποιεῖν, καὶ περὶ τούτων προκατηγορούντων ἀκροῶσθαι, τί ἂν τις λέγοι; Ibid. p. 118,

28 οὕτω δὲ κακῶς διακείμεθα—, ὥστ' ἄχρι τῆς τήμερον ἡμέρας οὐδὲν—
πρᾶξαι θυνάμεθα.

Obs. 1. Ὡστε is used with fut. ind. when the effect is to last into future time: Arist. Aves 1037 ὥστε οὐχι μὴ παύσει.

Obs. 2. It sometimes happens that the real antecedent seems to be stated as if it were the effect of the consequent, instead of *vice versa*: Demosth. Lept. 473, 28 οὕτως ἀχάριστοι καὶ κακοὶ φανησόμεθα ὥστε τοὺς ἔχοντας ἀφηρήμεθα κ. τ. λ. But after φανησόμεθα we must supply some past verb, such as γεγενῆσθαι, and then the clauses appear in their proper relation.

2. The infinitive is properly used when the thing spoken of is looked upon rather in its character of a result or effect; hence when it wished to mark that it is supposed to follow from the principal clause, directly and of necessity, so that logically the two clauses are very closely connected; hence it is used in the following cases:

a. When the result or effect follows from, and is, as it were, necessarily implied in the nature of some thing. The ind. is sometimes though rarely used in this case, when the result is to be conceived, not in its close connection with the thing, but as a fact existing externally to it: Xen. M. S. I. 2, 1 ἔτι δὲ πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένους (ὁ Σωκράτης) οὕτως, ὥστε πάνν μικρὰ κεκτημένος πάνν ῥᾷδίως ἔχειν ἀρκούντα: Plat. Apol. p. 37 Ο εἰ οὕτως ἀλόγιστός εἰμι, ὥστε μὴ δύνασθαι λογίεσθαι, ὅτι ὑμεῖς—οὐχ οἱοί τε ἐγένεσθε ἐνεργεῖν τὰς ἐμὰς διατριβάς.

b. When the result or effect includes the notion of an aim or purpose: Thuc. IV. 23 extr. Πελοποννήσιοι δὲ ἐν τῇ ἡπείρῳ στρατοπεδευσάμενοι, καὶ προσβολὰς ποιούμενοι τῷ τείχει, σκοποῦντες καιρὸν, εἰ τις παραπέσοι, ὥστε τοὺς ἄνδρας σῶσαι, i. e. *observantes, si qua forte offerretur occasio, ut cives suos servarent.*

c. When ὥστε implies the notion of *on that condition that, eā conditione ut*: Demosth. p. 68, 11 ἀκούει τοὺς μὲν ὑμετέρους προγόνους, ἔξδὸν αὐτοῖς τῶν λοιπῶν Ἀρχεῖν Ἑλλήνων, ὥστ' αὐτοὺς ὑπακούειν βασιλεῖ, οὐ μόνον οὐκ ἀνασχομένους τὸν λόγον τοῦτον κ. τ. λ., *quum possent ceteris Græcis ita imperitare, ut ipsi dicto audientes essent regi*^a.

d. Usually, whenever a demonstr., such as οὕτως, stands in the principal clause, to introduce the dependent clause.

e. When the notion of the principal verb is compared with some result or effect. If this is equal to the result or effect, the predicate of the principal clause is in the positive degree; and this case is the same as that given under a. If it is unequal, it is in the

^a Bremi ad loc.

comparative, and the dependent clause is introduced by ἢ ὥστε; as, Hdt. III. 14 ὦ παῖ Κύρου, τὰ μὲν οὐκ ἦν μὲν κακὰ, ἢ ὥστε ἀναλαίειν^a.

Obs. 3. Sometimes instead of compar. we find the positive, (but in a comparative sense,) ἢ, and sometimes ὥστε, being omitted; as, Hdt. VI. 109 ὀλίγους γὰρ εἶναι στρατιῇ τῇ Μήδων συμβαλῆναι, *rauci sunt ad*: Xen. Cyr. IV. 5, 15 ὀλίγοι ἐσμέν, ὥστε ἐγκατεῖς εἶναι: Ibid. I. 5, 11 ἴσμεν ἐπὶ τοὺς πολεμίους, οὓς ἐγὼ σαφῶς ἐπίσταμαι—ιδιώτας ὄντας, ὥς πρὸς ἡμᾶς ἀγωνίζεσθαι, *impertiores esse, quam ut nobiscum decerent*. “*Quum Græci nullum habebant vocabulum, quo nimis significent, præter περισσῶς, quod vero in comparatione adhibent, nunc comparativo ad id indicandum, nunc positivo, pronuntiationis vi aucto, utuntur*^b.” Xen. M. S. III. 13, 3 ψυχρόν, ὥστε λούσασθαι, *est*.

Obs. 4. In Homer ὥστε is found only with infin., and that in two places only: Il. ε, 42 εἰ δέ τοι αὐτῷ θυμὸς ἐπέσσυται, ὥστε νείεσθαι, ἔρχο: Od. ρ, 21 οὐ γὰρ ἐπὶ σταθμοῖσι μένειν ἔτι τηλικὸς εἰμὶ, ὥστ’ ἐπιτεταμένῳ σημάτωντι πάντα πιθίσθαι. Homer used the infin. without ὥστε: Il. λ, 20 τὸν (θώρηκα) ποτί οἱ Κινύρης δάκε, ξυνήϊον εἶναι. In Hesiod also ὥστε is only found, Opp. 44.

Obs. 5. In Soph. Aj. 378 οὐ γὰρ γίνοιτ’ ἂν ταῦθ’ ὅπως οὐκ ὀδ’ ἔχειν, it seems as if ὅπως was used for ὥς or ὥστε—or it may have arisen from the familiar phrase οὐκ ἔσθ’ ὅπως οὐ being in the writer’s mind, so that he used it simply for οὐκ ἔστι ταῦτα οὐκ ὀδε ἔχειν.

Obs. 6. When ὥστε is omitted, the infinitive of itself expresses the result: Soph. Cē. R. 1293 τὸ γὰρ νόημα μῖζον ἢ φέρειν: Eur. Hec. 1107 ξύγγρυσθ’, ὅταν τις κρείσσον’ ἢ φέρειν κακὰ πάθῃ, ταλαίνης ἐξαπαλλάξαι ζοῆς: Thuc. II. 61 ταπεινὴ ὕμῳ ἢ διάνοια ἐγκατερεῖν, ἃ ἐγνωστε. So that it is used with or without ὥστε to explain the nature of any thing by its results. See §. 669. *Obs. 1.*

Obs. 7. Sometimes the dependent clause with ὥστε is only an explanation of a subst. in the principal clause, the explanation being regarded as the result of the notion of the substantive: Soph. Cē. C. 969 δίδαξον, εἴ τι θέσφατον πατρὶ χρησμοῖσιν ἰκνεῖθ’, ὥστε πρὸς παῖδων θανεῖν: Eur. Or. 52 ἐλπίδα δὲ δὴ τιν’ ἔχομεν, ὥστε μὴ θανεῖν.

Obs. 8. In adverb. sentences, introduced by ὥστε, the same attraction takes place as we have seen above with infin. (§. 673. 2.), the participle or personal pronoun being in the nominative instead of accusative: Thuc. I. 11 ὥστε μὴ ἡσυχάσασα αὐξηθῆναι: Xen. Cyr. II. 1, 19 οἱ Πέρσαι ἐνόμισαν, εἰ παρακαλούμενοι, ὥστε τὰ ὁμοῖα ποιοῦντες τῶν αὐτῶν τυγχάνειν, μὴ ἐθελήσουσι ταῦτα ποιεῖν, δικαίως ἂν—ἀμνηστούντες βιοτεύειν: Eur. Phœn. 476 ἐξῆλθον ἔξω τῆσδ’ ἐκὼν αὐτὸς χθονός,—ὥστ’ αὐτὸς ἄρχειν αἰθῆς ἀνὰ μέρος λαβόν. And this attraction may be omitted under the same circumstances as with the infin. (§. 674.)

Obs. 9. If the dependent sentence is negative, with the ind. οὐδ is used, with the infin. μή, or when the principal sentence is negative also, μή οὐδ. See §. 744. 2.

Obs. 10. We sometimes find a dependent clause with ὥστε followed by another ὥστε: Thuc. VIII. 45 ὥστε δόττα αὐτῷ χρήματα πείσει, ὥστε συγχαρῆσαι.

^a Valcken. ad loc.^b Bornemann ad loc. Hermann ad Viger. p. 885.

Remarks on ὥς, ὥστε (ὅσον, ὅσα, ὅ, τι) with Infinitive, in a seemingly independent parenthesis.

§. 864. 1. We frequently find a seemingly independent parenthesis introduced by ὥς (very rarely and only in suspected passages ὥστε) with the infin. The force of such a sentence is very often restrictive. The principal clause, the result or effect of which it expresses, must be supplied : Hdt. II. 10 ὥστε (al. leg. ὥς) εἶναι (i. e. ἐξείναι) σμικρὰ ταῦτα μεγάλοισι συμβαλέειν, i. e. *ita, ut liceat comparare* : cf. Id. IV. 36 ὥς μικρὸν μεγάλῳ εἰκάσαι : Hdt. VII. 24 ὥς μὲν ἐμὲ συμβαλλόμενον εὐρίσκειν, μεγαλοφροσύνης ἵνεκα αὐτὸ Ξέρξης ὀρύσσειν ἐκέλευε, *ut ego quidem hanc rem considerans temperio*. So very usually, ὥς ἔπος εἰπείν, *ut ita dicam, propemodum dixerim* : Id. II. 25 ὥς ἐν πλείοσι λόγῳ δηλῶσαι : Xen. M. S. III. 8, 10 ὥς δὲ συνελόντι εἰπείν, *ut paucis absolvam* : Plat. Rep. p. 414 A ὥς ἐν τύπῳ, μὴ δι' ἀκριβείας, εἰρησθαι, *ut summatim dicamus, neque rem diligenter persequamur* : Hdt. II. 125 ὥς ἐμὲ εὖ μεμνήσθαι. Very often these sentences are expressed shortly without ὥς ; as, οὐ πολλῷ λόγῳ εἰπείν, especially ὀλίγον, μικροῦ, πολλοῦ δεῖν, *ita ut paulum, multum absit* ; and still shorter, ὀλίγον, *prope, pæne*. So Demosth. p. 42, 7 συνελόντι δ' ἀπλῶς (scil. εἰπείν) : Hdt. VI. 30 ὁ δὲ οὗτ' ἂν ἔπαθε κακὸν οὐδέν, δοκεῖν ἐμοί : Id. I. 172 δοκεῖν ἐμοί. So must be explained Eur. Med. 228 ἐν ᾧ γὰρ ἦν μοι πάντα, γινώσκειν καλῶς (as is well known—to wit), *κάκιστος ἀνδρῶν ἐκβέβηχ' οὐμὸς πόσις*.

2. After the same analogy we find ὅσον, ὅσα, ὅτι joined with infin. instead of ὥς : ὅσον γέ μ' εἰδέναι, *quantum sciam* (properly *pro tanto, quantum scire possim*), ὅ τι μ' εἰδέναι.

II. ὥστε with Optative, with or without ἂν.

§. 865. The opt. is used after ὥστε (a) without ἂν when the principal verb is in the opt., so that both the principal notion and its result are represented as suppositions only ; but generally (b) with ἂν when the result is to be represented as a supposition or possibility depending on conditions : Xen. Œc. I. 13 εἰ τις χρῆτο τῷ ἀργυρίῳ, ὥστε—κάκιον τὸ σῶμα ἔχοι,—πῶς ἂν ἔτι τὸ ἀργύριον αὐτῷ ὠφέλιμον εἴη ; Plat. Apol. p. 24 A ὥστε—θαυμάζοιμί ἂν, εἰ οἷός τ' εἴην ἐγὼ ὑμῶν ταύτην τὴν διαβολὴν ἐξελέσθαι : Id. Symp. p. 197 A τοξικὴν γε μὴν καὶ λατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνεύρεν, ἐπιθυμίας καὶ ἔρωτος ἡγεμονεύσαντος, ὥστε καὶ οὗτος ἔρωτος ἂν εἴη μαθητής : Demosth. p. 845, 3 (ταῦτα πεποίηκεν) ὥστε πολλὸν ἂν δικαιότερον διὰ ταῦτα τὰ ἔργα τοῦτον μισήσατε, ἢ ἐμοῦ τινα ἀνεπιείκεια καταγνοίητε : Ibid. p. 851, 23 Φίλιππος δ' οὔτε φίλος οὔτ' ἐχθρὸς (ἐστίν), ὥστ' οὐδὲ ταύτην ἂν τις ἐπενέγκοι δικαίως τὴν αἰτίαν : Arist. Ach. 941 (of a vessel) ἰσχυρόν ἐστιν, ὥστ' οὐκ ἂν καταγείη, *ut non facile frangatur (frangi possit)*, scil. *etiamsi magnā vi utare*.

III. Indicative of Historic Tenses with *ἄν*.—Infinitive with *ἄν*.

§. 866. 1. The ind. of historic tenses with *ἄν* is used with *ὥστε*, when the result is represented as taking place, or having taken place only under certain conditions: Xen. Cyr. I. 4, 3 οὕτω καὶ Κύρου ἐκ τῆς πολυλογίας οὐ θράσος διεφαίνετο, ἀλλ' ἀπλότης τις καὶ φιλοστοργία, ὥστ' ἐπεθύμει ἄν τις πλείω ἀκούειν αὐτοῦ, ἢ σιωπῶντι παρῆναι (σο. εἰ δυνατόν ἦν).

2. In the place of the ind. of historic tenses with *ἄν*, the infin. with *ἄν* may be used: Thuc. II. 49 τὰ ἐντὸς οὕτως ἐκαίετο, ὥστε—ἡδιστα ἄν εἰς ἔδωρ ψυχρὸν σφᾶς αὐτοὺς ῥίπτειν, i. e. ὥστε—ἐρριπτον ἄν, scil. εἰ ἡδύναντο.

Remarks.

Ὡστε with Imperative, or in an Interrogative Sentence.

§. 867. 1. Lastly, *ὥστε* is also joined with the imperative; not that the imperative depends upon it, or is construed with it, but it arises from a sudden and emphatic change from the *oratio obliqua* to the *oratio recta*: Soph. El. 1171 θνητοῦ πέφυκας πατρός, Ἠλέκτρα, φρόνει, θνητὸς δ' Ὀρίστης, ὥστε μὴ λῖαν στένει, for ὥστε μὴ—στένειν: Demosth. p. 129, 70 γράφω δέ, ὥστε, ἄν βούλησθε, χειροτονήσατε^a: Lucian. Dial. Mort. II. princ. σὸ φέρομεν, ὦ Πλούτων, Μίνιππον τουτονὶ τὸν κύνα παροικούντα, ὥστε ἡ ἐκείνῳ ποι κατόστησον, ἢ ἡμεῖς μετοικήσομεν εἰς ἕτερον τόπον. So also *ὥστε* is used in a question: Demosth. p. 858, 47 εἰ—δ πατὴρ ἡπίσται τοῖτοις, δηλον ὅτι οὗτ' ἄν τὰλλα ἐπίτρεπεν, οὗτ' ἄν ἐκείν' οὕτω καταλιπὼν αὐτοῖς ἐφραζειν, ὥστε πόθεν ἴσασιν; (ergo unde scierunt?) See Interrogative Sentences.

Construction of *ἐφ' ᾧ* or *ἐφ' ᾧτε*.

2. For *ὥστε*, (*ed conditione, ut; ita, ut*;) the Post-Homeric language uses *ἐφ' ᾧ*, or more usually, *ἐφ' ᾧτε*, which refers to the demonstrative, either expressed or implied in the principal clause, *ἐπὶ τούτῳ* (or *ἐπὶ τοῖσδε* in Hdt. and Thuc.). *Ἐφ' ᾧ* or *ἐφ' ᾧτε* is used either with ind. fut. or infin.; as, Hdt. III. 83 ἐπὶ τούτῳ δέ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ' ᾧτε ὑπ' οὐδενὸς ὑμῶν ἄρξομαι: Id. VI. 65 Κλεομένης συντίθεται Λευτυχίδῃ—, ἐπ' ᾧτε, ἦν αὐτὸν καταστήσῃ βασιλῆα ἀντὶ Δημαρχίου, ἔψεται οἱ ἐπ' Αἰγινήτας: Id. VII. 153 τοῖτοισι δ' ὦν πίσυνος ἔων κατήγαγε, ἐπ' ᾧτε οἱ ἀπόγονοι αὐτοῦ ἱροφάνται τῶν θεῶν ἴσονται: Ibid. 154 ἐρρύσαντο δέ οὗτοι ἐπὶ τοῖσδε καταλλάξαντες, ἐπ' ᾧτε Ἱπποκρατεῖ Καμάριναν Συρακουσίους ἀποδοῦναι: Id. I. 22 διαλλαγὴ δέ σφιν ἐγένετο ἐπ' ᾧτε ξείνους ἀλλήλοισι εἶναι καὶ ξυμμάχους: Plat. Apol. p. 29 C ἀφίεμέν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧτε μηκέτι ἐν ταύτῃ τῇ ζητήσῃ διατρίβειν μηδὲ φιλοσοφεῖν: Xen. Hell. II. 2, 20 ἐποιούντο εἰρήνην, ἐφ' ᾧ τὰ τε μακρὰ τεῖχη καὶ τὸν Πειραιᾶ καθελόντας—Λακεδαιμονίους ἔπεσθαι.

Obs. So also *ὥστε*: Hdt. III. 36 οἱ δὲ θεράποντες—κατακρύπτουσι τὸν Κροίσον ἐπὶ τῷδε τῷ λόγῳ, ὥστε, εἰ μὲν μεταμελήσῃ τῷ Καμβύσῃ, καὶ ἐπιζητήσῃ τὸν Κροίσον, οἱ δὲ ἐκφήναντες αὐτὸν δῶρα λάμβονται (ζωῆα Κροίσου, ἦν δὲ μὴ μεταμελεῖται, μηδὲ ποθῇ μὲν, τότε κατακρῆσθαι (*interfecturos esse Cræsum*)).

^a Brem ad loc.

Modal Adverbial Sentences.

§. 868. 1. The modal adverbial sentences contain a comparison between two of the objects of the respective clauses, and this comparison is of two kinds—a comparison in respect of *quality*, or in respect of *quantity*, either in external size or in internal power; as, λέγεις οὕτως, ὡς φρονεῖς—ὅσῳ (ὅσον) σοφώτερός τις ἐστί, τοσούτῳ (τοσοῦτο) σωφρονέτερός ἐστιν.

Modal Adverbial Sentences of Quality

2. Are introduced by the relative adverbs, ὡς, ὥστε, ὥσπερ, ὅπως (Epic ἥντε, seldom εἵτε) which refer to a demonstr. adverb, either expressed or supplied in the principal clause, οὕτως, ὥδε, also ὡς (poet., rarely in prose, ὡς—ὡς Plat. Rep. p. 530 D), καὶ after ὁ αὐτός, ἴσος, &c., the neuter pronouns οἷον &c. They are to be regarded as resolutions of an adverb, or of an instrumental dative used adverbially (§. 837.).

The Construction

3. Is the same as that of the adjunct. sentence (§. 826 sqq.) ; as, Ζεὺς δίδωσιν, ὅπως ἐθέλει, or ὅπως ἂν ἐθέλῃ, ἐκάστω : and in Epic the conj. without ἂν occurs ; as, Od. α. 349 Ζεὺς—δίδωσιν ἀνδράσιν ἀλφειστῆσιν, ὅπως ἐθέλῃσιν, ἐκάστῳ : this conj. expresses indefinite frequency—he *may will or may not from time to time* ; ὅπως ἂν would imply that he has a will and follows it. So ὅπως ἐθέλει, as *he wills* ; ὅπως ἐθέλῃ, as *he may will* ; ὅπως ἂν ἐθέλῃ, in *whatsoever way he will*—in this last the action is represented as depending solely on his will : Thuc. IV. 18 ἀλλ' ὡς ἂν αἱ τύχαι αὐτῶν ἡγήσωνται (cf. Eur. Med. 331), in *whatsoever way fortune directs—fortune is the sole arbitress* : Æsch. Eum. 33 μαντεύομαι γὰρ ὡς ἂν ἡγηται θεός, *the God is her sole guide* ; if it were ἡγηται it would mean, that *if the God guided her she obeyed*. So again ὅπως δύναμαι, as *I am able* ; ὅπως δύναμαι, as *I may be able* ; ὅπως ἂν δύναμαι, in *whatever way I am able*, (the ability being the only thing considered in the action taking place ;) ὅπως δυναίμην, as *I might possibly be able* ; ὅπως ἂν δυναίμην, as *I might under certain circumstances be able*. Ὡς ἂν or ὥσπερ ἂν is very common with the opt., when the verb of the comparative clause is to be represented as a supposition depending on some condition, a mere possibility (§. 425.) : Plat. Phædr. p. 230 B ἀκμὴν ἔχει τῆς ἀνθης, ὡς ἂν εὐωδέστατον παρέχοι τὸν τόπον : Id. Phæd. p. 87 B ἐμοὶ γὰρ δοκεῖ ὁμοίως λέγεσθαι ταῦτα,

ὥσπερ ἂν τις περὶ ἀνθρώπου ὑφάντου πρεσβύτου ἀποθανόντος λέγοι τοῦτον τὸν λόγον.

4. In actual comparisons or similes (which come under this class of sentences), the indicative may be used when the comparison is looked at as a real fact: the conjunctive, when as something which might happen any day: the optative, when merely a supposed case without any reference to its happening or not happening: Soph. *Œ.* C. 776 ὥσπερ τις—πλήρη δ' ἔχοντι θυμὸν ὦν χρήκοις τότε δώροισ', *if one were to give* &c. For ind. and conj. see next section.

5. Either the present is used, the object of comparison being considered as something present, or the aorist (§. 402. 3.), as the comparison serves to explain something else, and therefore results from the experience of time past; or the future, as the similitude deduced from past experience expresses an occurrence which will happen in future.

6. In Homer the comparative adverbs, ὡς, ὥστε, ἥτε, are used with *a.* Indic. pres. or aor., when the object of comparison is to be expressed as a real fact. *b.* Ind. fut., when a fact is to be supposed as actually happening in future time. *c.* Conj. pres. (or more usually the aorist, because time is not the prominent feature in a simile), used much as the ind. fut. (§. 415.), as commonly in Homer when the realization of the fact in fut. time is only expected.—Indic. *Il.* ι., 4 ὡς δ' ἄνεμοι δύο πόντον δρίνεταιον—, ὡς ἔδαλζετο θυμὸς ἐνὶ στήθεσσι *Ἀχαιῶν*: *Il.* μ., 421 ἀλλ' ὥστ' ἀμφ' οὐροισι δὴ ἀνέρε θηριόασθον—, ὡς ἄρα τοὺς διέεργον ἐπάλξεις: cf. *Il.* ν., 703. ο., 691. ρ., 755: *Il.* κ., 183 ὡς δὲ κύνες περὶ μῆλα δυσωρήσονται ἐν αὐλῇ—, ὡς τῶν νῆδυμος ὕπνος ἀπὸ βλεφάροισιν ὀλώλει: *Il.* ο., 381 ὥστε μέγα κύμα—νηὸς ὑπὲρ τοίχων καταβήσεται—, ὡς: *Il.* ρ., 434 ὥστε στήλη μένει ἔμπεδον, ἥτ' ἐπὶ τύμβῳ ἀνέρος ἐστήκει.—Conj. *Il.* β., 474 τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἀνδρες ρεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν, ὡς τοὺς ἡγεμόνες διεκόσμεον ἐνθα καὶ ἐνθα, as the goatherds *may*—not *will*: *Il.* κ., 485 sq. ὡς δὲ λέων μήλοισιν ἀσημάντοισιν ἐπελθὼν αἰγέωσιν ἢ ὀτέσσι κακὰ φρονέων ἐνορούσῃ· ὡς μὲν Θρήϊκας ἀνδρας ἐπύχετο Τυδῆος υἱός: *Il.* π., 428 οἱ δ', ὥστ' αἰγυπιοὶ—μάχωνται, ὡς οἱ—ἐπ' ἀλλήλοισιν ὄρουσαν: *Il.* ε., 161 ὡς δὲ λέων ἐν βοῦσι θορῶν ἐξ αὐχένα ἄξῃ πόρτιος ἢ ἐ βοός—, ὡς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδῆος υἱὸς βῆσσε: cf. *Il.* ρ., 168. *Od.* χ., 302, where the aorist conj. is used.

7. So also in conditional suppositions introduced by ὥσπερ εἰ, as *if*.

Remarks on the Comparative Sentences.

1. Οὕτως (ὥς)—ὥς in wishes or protestations.—2. Comparative adverbial sentence for an adjunct. sentence—ὁ αὐτός, ἴσος, ὥσπερ.—3. Attraction of the case.—4. A comparative clause shortened and coalescing with principal clause.—5. Ὡς, after definitions of degree, &c.—6. Ὡς εἶναι, ὥς ἴσκει &c. used personally.

§. 869. 1. Οὕτως (ὥς)—ὥς is used in wishes followed by protestations, so that the comparative sentence introduced by ὥς expresses the subject matter of the protestation. So in Latin, *ita me dii ament, ut ego nunc—lætor* Terent. Heaut. IV. 3, 8 : Π. ν, 825 εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο εἶην ἡμᾶτα πάντα—, ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισι πᾶσι μᾶλα : Π. θ, 538 εἰ γὰρ ἐγὼν ὥς εἶην ἀθάνατος καὶ ἀγήραος ἡμᾶτα πάντα, τιοίμην δ', ὥς τίει' Ἀθηναίη καὶ Ἀπόλλων, ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισιν : Arist. Nub. 516 οὕτω νικῆσαιμὶ γ' ἐγὼ καὶ νομιζοίμην σοφός, ὥς ὑμᾶς ἡγούμενος εἶναι θεατὰς δεξιούς,—πρώτους ἤξιος' ἀναγεῖν' ὑμᾶς : Lucian. Philops. §. 27 οὕτως δαίμην, ἔφη, τούτων, ὥς ἀληθῆ—πρὸς σέ ἐρῶ. But sometimes the relative clause with ὥς is omitted : Eur. Med. 714 οὕτως ἔρω σοι πρὸς θεῶν τελεσφόρος γένοιτο παίδων, καὶ τὸς ὀλβίους θάνοις, (where the context will supply ὥς ἀντομαί σε from ἰκεσία τε γίγνομαι, οἴκτειρον, οἴκτειρόν με τὴν δυσδαίμονα.)

2. A comparative adv. sentence stands for an adjunct. sentence, especially with ὥσπερ after ὁ αὐτός, ἴσος &c. : Xen. Anab. I. 10, 10 βασιλεῖς—εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἐναντίαν τὴν φάλαγγα, ὥσπερ (for ἐν φῇ) τὸ πρῶτον μαχοῦμενος συνήει : Plat. Phæd. p. 86 A εἰ τις δι᾽ ἰσχυρίζοιτο τῷ αὐτῷ λόγῳ ὥσπερ (for φῇ) σύ^a : Plat. Legg. p. 671 C τοῦτον δὲ εἶναι τὸν πλάστην τὸν αὐτὸν ὥσπερ (for ὅς) τότε. So also with καὶ : see §. 594. Obs. 4.

Obs. 1. So *vice versa*, an adjectival sentence stands for an adverbial : Arist. Vesp. 970 ὁ δ' ἕτερος οἷός ἐστιν οἰκουρὸς μόνος.

Obs. 2. Homer and other poets often use ὥς ὅτε, *as when*, in comparisons, (properly ὥς ἔστι τότε, ὅτε, §. 841. 4.) Very frequently we find in comparisons ὥς εἰ, ὥς ἂν εἰ, *quasi*. So after οἷον used adverbially : Soph. C. C. 869 ἥλιος δοίη βίον τοιοῦτον οἷον καὶ ἐγὼ (for καὶ ἐγὼ) γηράναι ὅποτε.

3. In sentences introduced by ὥς, ὥσπερ, ὥστε, an attraction takes place sometimes, especially of the nominative into the acc. ; this however is but seldom : Lys. p. 492, 72 οὐδαμῶς γὰρ ἔστιν Ἀγόρατον Ἀθηναίων εἶναι ὥσπερ Θρασύβουλον. Frequently the nomin. stands alone, to which a verb must be supplied from the context : Arist. Ran. 303 ἔξεστι δ', ὥσπερ Ἠγέλοχος, ἡμῖν λέγειν : Plat. Phæd. p. 111 A ζῶα δ' ἐπ' αὐτῆς εἶναι ἅλλα τε πολλὰ καὶ ἀνθρώπους, τοὺς μὲν ἐν μεσογείᾳ οἰκοῦντας, τοὺς δὲ περὶ τὸν αἶρα, ὥσπερ ἡμεῖς (sc. οἰκοῦμεν) περὶ τὴν θάλατταν κ.τ.λ.^b : Demosth. p. 37 (Spald.) ἐχρῆν αὐτὸν—τὰ ὄντα ἀναλίσκοντα, ὥσπερ ἐγὼ, οὕτω μὲν ἀφαιρεῖσθαι τὴν νίκην.

4. The comparative clause is shortened and coalesces with the principal clause in various ways : Plat. Phileb. p. 61 C καθάπερ ἡμῖν οἰνοχόοις τισίν, for ἡμῖν, καθάπ. οἷν. : Id. Protag. p. 352 B οὐδὲ ὥς περὶ τοιούτου αὐτοῦ ὄντος διανοοῦνται, i. e. οὐδὲ περὶ αὐτοῦ διαν., ὥς τοιούτου ὄντος : Id. Legg. p. 694 οὐδεὶς ἂν στολὸς ὥρμησε καταφρονήσας ὥς ὄντων ἡμῶν βραχέος ἀξίων, for καταφρ. ἡμῶν ὥς ὄντων βρ. ἀξ.

^a Stallb. et Heindorf ad loc.

^b Heindorf ad loc.

5. Ὡς with a subst. is frequently used like *ut* in Latin, after definitions of the measure or degree of any quality of a person, in the sense of—as might be expected—as is possible—as is proper. This ὥς expresses a notion of coincidence and equality between the two objects, *as* ; or of a qualification of the expression, by stating that the degree was not to be taken in its full force, but only when compared with the nature of the person or of the case, *for* ; in the former case, the verb which is suppressed after ὥς would agree with, in the latter it would contradict the quality spoken of ; as, Soph. Œ. R. 1118 Λαῖον γὰρ ἦν, εἴπερ τις ἄλλος, πιστός, ὥς νομεῖς ἀνὴρ, *ut pastor est fidus, as a shepherd is* : Thuc. IV. 84 ἦν δὲ οὐδὲ ἀδύνατος, ὥς Λακεδαιμόνιος, εἰπὲν, *ut Lacedæmonius, for a Lacedæmonian* ; it being well known that the Lac. were not orators. So ὥς ἐκ τῶν δυνατῶν, ὥς ἐκ τῶν ὑπαρχόντων Thuc., *as they were able, as they were situated* : Hdt. I. 30 ὥς τὰ πᾶρ ἡμῖν : Xen. Anab. IV. 3, 31 καὶ γὰρ ἦσαν ὠπλισμένοι, ὥς ἐν τοῖς ὄρεσιν : Thuc. III. 113 ἀπιστον τὸ πλῆθος λέγεται ἀπολίσθαι, ὥς πρὸς τὸ μέγεθος τῆς πόλεως, *for the size of the city*.

6. A very singular use of ὥς, *as*, with infin. is found in Herod. in comparative sentences : II. 8 τὸ ὦν δὴ ἀπὸ Ἑλιουπόλιος οὐκ εἶ πολλὸν χωρίον ὥς εἶναι Αἰγύπτου, *for Egypt, ut in Ægypto* : Id. II. 135 ἡ Ῥοδῶπις—μεγάλα ἐκτίησται χρήματα, ὥς ἂν εἶναι Ῥοδῶπις, ἀτὰρ οὐκ ὥς γε ἐς πυραμίδα τοσαύτην ἐξικέσθαι, *looked at as the property of a private lady like Rhodopis, but still not so large &c.* : Id. IV. 81 ὥς εἶναι Σκύθας : Thuc. I. 21 ὥς παλαιὰ εἶναι.

7. The impersonal form ὥς ᾔοικε is, in a parenthesis, frequently used personally, as it is referred to the subject of the principal clause, and agrees in person with that subject : Hdt. III. 143 οὐ γὰρ δὴ, ὥς οἴκασι, ἐβουλεύατο εἶναι ἐλεύθεροι : Xen. Con. IV. 53 σὺ δ', ὥς οἴκας, εἰ τοῦτο γένοιτο, νομίσεις ἂν διαφθαρῆναι αὐτόν : Plat. Rep. p. 372 C ἄνεν ὄψου, ἔφη, ὥς οἴκας, ποιεῖς τοὺς ἀνδρας ἐστιμώμενους : Ibid. p. 404 D Σικελικὴν ποικιλίαν ὄψων, ὥς οἴκας, οὐκ αἰνέεις : Ibid. p. 426 B οὐκ ἐπαινέτης εἶ, ἔφη, ἐγὼ, ὥς οἴκας, τῶν τοιούτων ἀνδρῶν. So also in Attic poets : Soph. El. 516 ἀναιμένη μὲν, ὥς οἴκας, αὐτὸ στρέφει : Eur. Med. 337 ὄχλον παρέξεις, ὥς οἴκας, ὦ γύναι. So also sometimes *videri* in Latin ; as, *ut videris, non recte judicas*.

8. The sentence is frequently elliptic, as ὥς τάχος : so ὅσον τάχος.

Comparative Adverbial Sentences of Quantity or Degree.

§. 870. In these sentences, the quantity or degree of the principal verb is said to be equal with that of the dependent verb ; they are resolutions of an instrumental dative, used as an adverb (§. 609. 1.), or an accus. of quantity (§. 578.).

The adverbial sentence is introduced

a. By the relatives, ὅσω (ὅσον), referring to a demonstrat. in the principal clause, τοσούτω (τοσούτον) : Xen. Cyr. VIII. 1, 4 τοσούτον διαφέρειν ἡμᾶς δεῖ τῶν δούλων, ὅσον οἱ μὲν δούλοι ἄκουτες τοῖς δεσπόταις ὑπηρετοῦσιν.

b. By ὅσῳ, ὅσον, referring to the demonstr. τόσῳ, τόσον, τοσούτῳ,

τοσοῦτον; but both the predicates are either in the comparat. or superl.; as, *δοψ* (*δσον*) *σοφώτερός τις ἐστίν, τοσοῦτῃ* (*τοσοῦτον*) *σωφρονέστερός ἐστιν*—*δοψ* (*δσον*) *σοφώτατός τις ἐστί, τοσοῦτῃ* (*τοσοῦτον*) *σωφρονέστατός ἐστιν*: Thuc. VIII. 84 *δοψ* *μάλιστα καὶ ἐλεύθεροι ἦσαν ναῦται, τοσοῦτῃ καὶ θρασύτατα προσπεσόντες τὸν μισθὸν ἀπή- τουν*: Hdt. VIII. 13 *ἀγριωτέρῃ τοσοῦτῃ* *δσω κ. τ. λ.* Also a superlat. stands in the former, a comparat. in the latter clause: Demosth. p. 21, 12 *δοψ γὰρ ἐτοιμότατ' αὐτῷ* (*τῷ λόγῳ*) *δοκοῦμεν χρη- σθαι, τοσοῦτῃ μᾶλλον ἀπιστοῦσι πάντες αὐτῷ*.

Obs. 1. Sometimes *τοσοῦτῃ* is suppressed, especially when the relative clause of the comparison stands last: Thuc. II. 47 *αὐτοὶ μάλιστα ἔθνησκον, δοψ καὶ μάλιστα προσήσαν*: Plat. Gorg. p. 458 *Α μείζον γὰρ αὐτὸ ἀγαθὸν ἡγοῦμαι, δοψπερ μείζον ἀγαθὸν ἐστὶν αὐτὸν ἀπαλλαγῆναι κακοῦ τοῦ μεγίστου ἢ ἄλλον ἀπαλλάξαι*: Id. de Rep. p. 472 *Α δοψ ἂν, ἔφη, τοιαῦτα πλείω λέγῃς, ἥττον ἀφεθήσῃ ὑφ' ἡμῶν*: Id. Apol. p. 39 *Δ καὶ χαλεπότεροι ἔσονται, δοψ νεώτεροί εἰσι*. So in Latin: Ovid. Epist. IV. 19 *Venit Amor gravior, quo scitum*.

Obs. 2. When *δοψ*—*τοσοῦτῃ* are both suppressed, the two clauses may coalesce into one sentence: Xen. M. S. IV. 1, 3 *αἱ ἄρσται δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται*.

Obs. 3. If the one predicate differs from the other in degree, they stand as coordinates with the disjunctive particle *ἢ* (§. 779.).

Obs. 4. Frequently a comparative clause introduced by *ὥς, ὅπως, ἢ, or δσον*, and expressing possibility, serves to strengthen a superlative, or a comparative: Hdt. VI. 44 *ἐν νόφ ἔχοντες δσας ἂν πλείστας δύναντο καταστρέφεισθαι τῶν Ἑλληνίδων πολίων*: Thuc. VII. 21 *ἄγων ἀπὸ τῶν πόλεων ὡς ἔπεισε στρατιὰν, δσὴν ἑκασταχόθιν πλείστην ἐδύνατο*: Ibid. *πληροῦν ναῦς ὥς δύνανται πλείστας*: Xen. M. S. II. 2, 6 *ἐπιμελοῦνται οἱ γονεῖς πάντα ποιοῦντες, ὅπως οἱ παῖδες αὐτοῖς γίνωνται ὥς δυνατόν βέλτιστοι*: Id. Cyr. VII. 1, 9 *ἢ ἂν δύνωμαι τάχιστα*: Ibid. I. 4, 14 *διαγωνίζεσθαι ὅπως ἑκαστος τὰ κράτιστα δύ- ναιτο*: Demosth. p. 108, 75 *εἶπε ὥς οἷόν τε τὰ ἄριστα*. So also *ὥς ἂν* with the opt. of another verb, expressing that whereto the superl. notion applies, frequently in Xen., Plat. and others; as, Xen. Econ. XX. 7 *οὕτως ὥς ἂν ἄριστα μάχονται*: Demosth. p. 15, 21 *ὥς ἂν κάλλιστ' αὐτῷ τὰ παρόντ' ἔχοι*. For the same purpose *ὅστις, οἷος*, with *εἶναι* are used: Soph. Œ. R. 344 *δι' ὀργῆς ἥτις ἀγριωτάτῃ (sc. ἐστίν)*: Xen. M. S. IV. 8 extr. *ἐδόκει τοι- οὔτος εἶναι, οἷος ἂν εἴη ἄριστός γε ἀνὴρ καὶ εὐδαιμονίστατος*.

Obs. 5. But generally the verb is suppressed with these relatives, and hence the elliptic forms *ὥς, ὅπως ἄριστα, οἷον χαλεπώτατον &c.*: Demosth. 23, 18 *ἀνὴρ ἐστὶν ἐν αὐτοῖς οἷος ἔμπειρος πολέμου &c. τοιοῦτος, οἷος δύναται εἶναι ἔμπειρος πολέμου*.

Obs. 6. So the expressions *ὥς ἀληθῶς, really*; *ὥς ἀτεχνῶς, straightway*; *ὥς πάνν, μάλα, ὥς ἐπὶ τὸ πολὺ, plerumque*, are to be explained; and *ὥς ἑκα- στοὶ* that is *ἑκαστοὶ, ὥς ἑκαστοὶ ἦσαν*; so *ὥς ἐκάτεροι* Thuc. III. 76. On *θαυμαστῶς ὥς &c.* see §. 823. *Obs. 7.*

INTERROGATIVE SENTENCES.

§. 871. 1. Sentences in general express a judgment—the agreement or disagreement of a subject with the predicate. The interrogative sentence expresses ignorance or a doubt as to this agreement or disagreement—“*This is so?*”—“*This is not so?*” They either do not depend on another verb (direct); as, “*Is my friend come?*” or they do depend on another verb (indirect), “*Do you know whether my friend is come?*” Each of these is either contained in a single clause (simple) as above, or contains two clauses (compound), “*Do you know whether he is come or not?*” and as the question relates to an object (person or thing), or the verb of the sentence, they are either nominal or verbal. The nominal interrog. sentence is introduced by a substantival or adjectival pronoun, the verbal interrog. sentence by an adverbial interrog. pronoun, or an interrogative particle; as, τίς ταῦτα ἐποίησεν;—ἄρα ταῦτα ἐποίησας.

2. An interrogative sentence is generally known only by the position of the words and the mode of pronunciation; the word on which, as containing the question, the emphasis is to be placed, being usually placed first in the sentence. So especially in negations; as, οὐκ ἐθέλεις λέναι; The note of interrogation in Greek is an English semicolon (;) as, Od. ε, 204 οὐτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαῖαν αὐτίκα νῦν ἐθέλεις λέναι;

Obs. Those sentences which imply an expectation that the fact is so, and therefore have affirmative answers, are called *affirmative questions*. Those which imply an expectation that it is not so, and have negative answers, are called *negative questions*.

Simple Direct Questions

§. 872. 1. are introduced by the interrog. pronouns, τίς, τί (Epic τῆ), ποῖος, πόσος &c., πῶς, πῇ, ποῦ, πόθι, πόθεν, πόσε &c.; as, τίς ἦλθεν; τί ποιεῖς; ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων; πῶς λέγεις; Il. φ, 422 πόσε φεύγετε;

Obs. 1. The interrog. words are not always in the beginning of the sentence, and even sometimes stand last, so that there is a sudden and unexpected change at the end of an *oratio recta* to the interrogative form: Eur. Phœn. 709 λέγει δὲ δὴ τί τῶν ἐκεῖ νεώτερον; Id. Hipp. 519 δειμαίνεις δὲ τί; Id. Ion 1012 τί τῷδε χρῆσθαι; δύνασιν ἐκφίρει τίνα; Id. Or. 401 ἤρξω δὲ λύσσης πότε;

Obs. 2. Where a question, introduced by an interrogative pronoun, ap-

plies to two substantives, it is sometimes used only with one of them, even when the other is in a different gender and number : Soph. Aj. 46 ποίαισι τόλμαϊς ταῖσδε καὶ (ποίῳ) φρενῶν θράσει.

Obs. 3. The article is sometimes prefixed to the interrogative word, and to give it emphasis when it refers to something which has gone before : Soph. El. 671 τὸ ποῖον δ' ἐστίν ; *what is that ?* Id. CE. R. 120 τὸ ποῖον, *what is that ?* See §. 881. 2.

Τίς, τί, ποῖος &c. πῶς &c. with other Particles.—Γάρ.

2. These interrog., especially τίς, are frequently joined with other particles :

a. Τίς ποτε, *quis tandem ?* τί ποτε (for which Hom. τίποτε), *quid tandem ?*

b. Τίς τε, *who then ?* τίς τ' ἄρ' (ἄρα §. 788.), *lo, who then ?* (τέ see §. 755.) ; τίς νυ, *quisnam* (§. 732.) ; τί νυ Od. α, 62 τί νυ οἱ τόσον ὠδύσαιο, Ζεῦ ; (Expostulation—*why therefore ?*) These three combinations are only Epic.

c. Τίς ἄρα, τί ἄρα, so also ποῖος ἄρα, πότερος ἄρα, πῶς ἄρα &c., where ἄρα signifies the embarrassment of the person who asks the question, or a doubt as to its decision, or his expectation of some surprising answer : Æsch. Sept. 92 τίς ἄρα ῥύσεται, τίς ἄρ' ἐπαρκέσει θεῶν ἢ ἑαῶν ; Eur. Iph. T. 492 πότερος ἄρ' ὑμῶν ἐνθάδ' ὠνομασμένος Πυλάδης κέκληται ; In Homer ἦ is always before this ἄρα in interrog. In Attic poetry ἄρα is lengthened into ἄρα for the metre (see §. 789. *Obs.*) : Eur. Iph. T. 472 τίς ἄρα μήτηρ ἢ τεκοῦσ' ὑμᾶς ποτε ;

d. Τί δή (but also πῶς δή, ποῦ δή &c.), *quidum*, frequently to express the impatience, reluctance, surprise of the person who asks the question ; τί δή ποτε, *qui tandem* : Eur. Med. 1012 τί δὴ κατηγοεῖς ὄμμα καὶ δακρυρροεῖς : Cf. §. 723. 2. For τί δαί see §. 727. Also τίς δὴ οὖν, τί δὴ οὖν, *who, what then ? out with it ;* but in τί οὖν δή and πῶς οὖν δή, δή is only connective (§. 723. 2.)

e. Τί οὖν (but also τί alone) with a negative is used in animated expressions of exhortation or encouragement, as Lat. *quin* : Plat. Protag. p. 310 A τί οὖν οὐ διηγῆσω ἡμῖν τὴν ξυνουσίαν ;

f. Τί μήν like πῶς μήν *quid quæso ? quid vero ?* (§. 728.).

g. Τί δή ; To give emphasis to the subject-matter of the question in an antithesis, or a change of the form of the sentence. The words which express this subject-matter are frequently separated from their sentence and placed first with τί δέ, and then the predi-

cate of the real interrog. sentence with a second interrog. word : Plat. Rep. p. 332 E τίς δὲ πλείοντας πρὸς τὸν τῆς θαλάττης κίνδυνον (sc. εὖ ποιεῖ);—Κυβερνήτης.—Τί δὲ ὁ δίκαιος; ἐν τίνι πράξει καὶ πρὸς τί ἔργον δυνατώτατος φίλους ὠφελεῖν καὶ ἐχθροὺς βλάπτειν^a; Ibid. p. 341 D τί δὲ κυβερνήτης; ὁ ὀρθῶς κυβερνήτης ναυτῶν ἀρχῶν ἐστὶν ἢ ναύτης; Id. Gorg. p. 502 A τί δὲ ὁ πατὴρ αὐτοῦ Μέλης; ἢ πρὸς τὸ βέλτιστον βλέπων ἐδόκει σοι κιθαρωδεῖν;—Τί δ' οὖ; *But why not? = Surely.*

h. On τί καί, ποῖος καί, πῶς καί &c. &c., see §. 760. 2.

i. Very often γάρ is added to the interrog., as πῶς γάρ, τίς γάρ &c., having an inferential force (§. 786. 2.), with an expression of surprise : Il. α, 123 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί; σ, 182 Ἴρα θεά, τίς γάρ σε θεῶν ἐμοὶ ἄγγελον ἤκεν;—Τί γάρ; *quid ergo?* expresses feeling, but it is also used to denote a new thought; as, καὶ τί γάρ; *and what now?* But γάρ also has its logical force in this formula, τί γάρ; *quid enim?* or *quidni enim?* (=surely—naturally.) Observe especially the Attic, πῶς γάρ; as an expressive form of a negative answer (=in no wise). So in the same sense in Attic, πόθεν; πόθεν γάρ; On the other hand, πῶς γάρ οὖ; πόθεν δὲ οὖ; has an affirmative force—*why not?* (=utique, sane) as an answer : Xen. M. S. IV. 4, 13 οὐκοῦν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ δὲ τὰ ἄδिका ἄδικος; Πῶς γάρ οὖ; But γάρ is not unfrequently used also without an interrog. word in the above meaning : Demosth. p. 43, 10 γένοιτο γάρ ἂν τι καινότερον, ἢ Μακεδὼν ἀνὴρ Ἀθηναίους καταπολεμῶν καὶ τὰ τῶν Ἑλλήνων διοικῶν^b; Ibid. p. 47, 27 οὐ γάρ ἐχρήν—ταξίαρχους παρ' ὑμῶν—εἶναι, ἵν' ἦν ὡς ἀληθῶς τῆς πόλεως ἡ δύναμις;

Obs. 2. Πύμαλα is used in Doric and Attic in the sense of πῶς γάρ; (=minime,) which clearly was originally interrogative, πῶς μάλα; *How in the world?*

k. Τί μαθών, τί παθών, *cur, why?* always used in a bad sense. The former signifies an intentionally, the latter an accidentally, wrong action; as, τί μαθών τοῦτο ἐποίησας; *What is your intention? with what aim did you this? what were you thinking of to do this?* τί παθών τοῦτο ἐποίησας; *quid expertus, hoc fecisti? What has come to you, what was the matter with you, that you did this?* The latter as early as Homer : Il. λ, 313 τί παθόντε λελάσμεθα θοούριδος ἀλκῆς; Arist. Nub. 339 τί παθούσαι—θητῆαις εἴξασι γυναῖξιν; Ibid. 1510 τί γάρ μαθόντ' ἐς θεοὺς ὑβρίζετον;

^a Stallb. ad loc.

^b Bremi ad loc.

Obs. 5. So also δ τ μ αθών occurs in indirect questions : Plat. Apol. p. 36 B τ ί ἀξίως εἰμι μαθεῖν ἢ ἀποτίσαι, δ τ ι μαθὼν ἐν τῷ βίῳ οὐχ ἡσυχίαν ἔργον^a, *propterea quod* : Id. Euthyd. p. 299 A πολλὸν μέντοι, ἔφη, δικαιότερον τὸν ὑμέτερον πατέρα γίνεσθαι, δ τ ι μαθὼν σοφοὺς νέεϊς οὕτως ἔφυσεν, (*asking him*) *what he meant by begetting.*

*Η; ἀρα; ἀρ' οὐκ, ἀρα μή; μή; μῶν; μῶν οὖν; μῶν μή, μῶν οὐ;

§. 873. 1. *Η, generally with other particles, implies an asseveration, as it supposes the subject matter of the question as really existing. Homer, ἦ ῥα (for which Attic ἀρα), ἦ ἀρα δῆ, ἦ ῥά νυ, ἦ νυ, ἦ νύ που; *Η occurs in Homer without a particle, when a question is answered by a conjecture in another question immediately following : Od. ι, 405 τίπτε τόσον—ἐβόησας—; ἦ μήτις σευ μῆλα—ἐλαύνει; ἦ μήτις σ' αὐτὸν κτείνῃ; In Attic, ἦ που, *num forte, whether perchance*, when a negative answer is expected : ἦ γάρ, *is it not so?* Eur. Med. 695 ἦ γὰρ τετόλμηκ' ἔργον αἰσχιστον τόδε; Plat. Hipp. p. 363 C ἦ γάρ, ὦ Ἰππία, ἐάν τι ἔρωτῃ σε Σωκράτης, ἀποκρινεῖ;

2. *Αρα is a lengthened form of ἀρα, first used in the Post-Homeric dialect, and especially in Attic. Originally, ἀρα was placed after the interrog., but it afterwards assumed an interrog. force, and was therefore lengthened into ἀρα, and stood as other interrogatives at the beginning of the sentence, though in poetry it was allowable to place ἀρα as well as ἀρα in the middle. It expresses, like ἀρα in τίς ἀρα &c. (§. 872. c.), embarrassment, doubt; hence surprise, incredulity. The Attic politeness used this particle with a marked emphasis of tone in very pointed and decided questions; hence ironically, as the speaker pretended to be embarrassed or in doubt. As ἀρα generally implies doubt and surprise, it generally prepares one for a negative answer : Eur. Alc. 477 Ἀδμητον ἐν δόμοισιν ἀρα κιγχάνω; Here uncertainty only is expressed, from which he desires to be freed : Soph. Phil. 976 οἴμοι, τίς ἀνὴρ; ἀρ' Ὀδυσσέως κλύω; (*astonishment*;) Xen. Cyr. VII. 5, 40 ἀρα, ἔφη, ὦ ἄνδρες, νῦν μὲν καιρὸς διαλυθῆναι; (*Ironical = I should think it was time to go.*) *Αρα has also the power of expressing a positive consequence or result : Eur. Alc. 341 ἀρά μοι στένειν πάρα; *Is it not then my lot to mourn?*

3. Οὐ or μή is attached to ἀρα, according as the person who asks the question expects an affirmative or negative answer to his ques-

^a Stallb. ad loc.

tion; ἀρ' οὐκ ἔστιν ἀσθενής; *nonne ægrotat?* *Ægrotat*: ἀρα μὴ ἔστιν ἀσθενής; *numnam ægrotat?* (*He is not perhaps sick?*) *Non ægrotat*: Plat. Phæd. p. 64 C ἀρα μὴ ἄλλο τι ἢ ὁ θάνατος; Cf. Id. Rep. p. 405 A. Xen. Œcon. IV. 4 ἀρα—μὴ αἰσχυνθῶμεν τὸν Περσῶν βασιλέα μμησασθαι; *We shall not be ashamed &c.?* On the construction of ἀρα μὴ see *Obs.* 2.

4. Μή; (see §. 814.) *not perhaps?* = *whether perhaps*, expresses anxiety, and hence prepares one for a negative answer: Xen. M. S. IV. 2, 10 ἀλλὰ μὴ ἀρχιτέκτων βούλει γενέσθαι;—οὐκ οὖν ἐγὼ γ', ἔφη. *Minime gentium*. Ἀλλὰ μὴ γεωμέτρης ἐπιθυμεῖς, ἔφη, γενέσθαι ἀγαθός;—οὐδὲ γεωμέτρης, ἔφη, κ. τ. λ.: Ibid. IV. 2, 12 μὴ οὖν, ἔφη ὁ Εὐθύδημος, οὐ δύναμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι; *Shall I not perhaps be unable?* *Whether shall I be able?* When οὐ stands in a sentence introduced by μὴ, it belongs to some single word, not to the whole sentence. Μή is distinguished from ἀρα μὴ, only in that the question is less pointed and emphatic.—Μή πη, *num forte*: Plat. Rep. p. 466 A τί οὖν; νῦν ἡμῶν ὁ τῶν ἐπικούρων βίος, ὅσπερ τοῦ γε τῶν ὀλυμπιονικῶν πολὺ γε καὶ καλλίων καὶ ἀμείνων φαίνεται, μὴ πη κατὰ τὸν τῶν σκυτοτόμων φαίνεται βίον ἢ τινων ἄλλων δημιουργῶν ἢ τὸν τῶν γεωργῶν: Οὐ μοι δοκεῖ, ἔφη: Ibid. p. 486 E τί οὖν; μὴ πη δοκοῦμέν σοι οὐκ ἀναγκαῖα ἕκαστα διεληλυθέναι—; Ἀναγκαιότατα μὲν οὖν, ἔφη.

Obs. 1. When an affirmative answer follows a question introduced by μὴ or ἀρα μὴ, it always seems contrary to the expectation or wishes of the speaker: Æsch. Suppl. 295 μὴ καὶ λόγος τις Ζήνα μυχθῆναι βροτῶ; *there is surely not a report?* The chorus answers, καὶ κρυπτά γ' Ἦρας ταῦτα τῶν παλλαγμάτων, *immo non modo amat, sed clam conjuge amat*: Plat. Crit. p. 44 E ἀρὰ γε μὴ ἐμοῦ προμηθεῖ;—εἰ γάρ τι τοιοῦτον φοβεῖ, ἴασον αὐτὸ χαίρειν; *numne de me sollicitus es?* *you are not anxious about me?* Socr. καὶ ταῦτα προμηθεύμαι, ὦ Κρίτων, καὶ ἄλλα πολλά.

5. Μῶν (from the interrog. μὴ and οὖν) answers exactly to the Latin *num*, *Is it not then?* *whether?* and hence always prepares one for a negative answer: Eur. Hec. 754 τί χρήμα μαστεύουσα; μῶν ἐλεύθερον αἰῶνα θέσθαι; ῥάδιον γάρ ἐστι σοι. Hec. answers, Οὐ δῆτα τοὺς κακοὺς δὲ τιμωρουμένη αἰῶνα τὸν ξύμπαντα δουλεῦσαι θέλω. In the passages wherein a not unwelcome surprise is mingled with the doubt, and hence the speaker rather wishes than fears the subject-matter of his question, μῶν seems to introduce a question to which there is an affirmative answer: Plat. Protag. p. 310 D τί οὖν σοι, ἦν δ' ἐγώ, τοῦτο; μῶν τί σε ἀδικεῖ Πρωταγόρας; Καὶ ὅς γε λάσας· Νὴ τοὺς θεοὺς, ἔφη, ὦ Σώκратες, ὅτι γε μόνος ἐστὶ σοφός, ἐμὲ δὲ οὐ ποιεῖ. *Whether does Protag. wrong you?* From the frequent use of this

word, the elements μή and οὖν which composed it were so little recognised therein, that they are joined with it, μὴν οὖν, μὴν μή: Æsch. Choeph. 177 μὴν οὖν Ὀρέστον κρύβδᾳ δῶρον ἢ τόδε; Eur. Andr. 81 μὴν οὖν δοκεῖν σου φροντίσαι τίν' ἀγγέλων: Plat. Phæd. p. 84 C τί, ἔφη, ὅμιν τὰ λεχθέντα; μὴν μὴ δοκεῖ ἐνδεῶς λέγεσθαι: but when μὴν is followed by οὖ the answer is affirmative, (πονε:) Soph. Cē. C. 1729 μὴν οὐχ ὀρφεῖ.

Obs. 2. The use of the moods after μή, ἄρα μή, μὴν μή in direct questions, is the same as that of indirect questions after μή (§. 814.).

Οὐ; οὐκοῦν, οὐ μέντοι; οὐ δὴ; οὐ δὴ που; οὔτι που;—ἀλλά; ἀλλ' ἦ;—δέ;—εἰτα, ἔπειτα.

§. 874. 1. Οὐ; *non nonne?* and with the notion of a result from what goes before, οὐκοῦν (§. 791. *Obs.*) *non* or *nonne ergo?* are always affirmative: Soph. Aj. 79 οὐκοῦν γέλως ἡδιστος εἰς ἐχθροὺς γελᾶν;

2. Οὐ μέντοι, *not in truth?* is used when the speaker seems to deny the subject-matter, while it is affirmed in the answer with the more certainty: Plat. Phædr. p. 229 B εἰπέ μοι, ὦ Σώκρατες, οὐκ ἐνθένδε μέντοι ποθέν ἀπὸ τοῦ Ἰλισσοῦ λέγεται ὁ Βορέας τὴν Ὠρεΐθυιαν ἀρπάσαι; Socrates answers, Λέγεται γάρ: Ibid. p. 261 C σὺ δ' εἰπέ ἐν δικαστηρίοις οἱ ἀντιδικοὶ τί δρῶσιν; οὐκ ἀντιλέγουσι μέντοι; ἢ τί φήσομεν; Τοῦτ' αὐτό, is Phædrus's answer.

3. Οὐ δὴ, generally οὐ δὴ που, also οὔτι που, in Attic, is used ironically, to express a question to which a denial is confidently expected: Plat. Theæt. p. 146 A οὔτι που ἐγὼ ὑπὸ φιλολογίας ἀγορεύομαι; *I am not? am I not?*

4. Very frequently questions are introduced by ἀλλά, when the question is opposed to some thought in the speaker's mind, or when an application or remonstrance is made, in the shape of a question: Eur. Med. 325 λόγους ἀναλοῖς· οὐ γὰρ ἂν πείrais ποτέ! Ἄλλ' ἐφέλῃς με, κοῦδὲν αἰδέσει λιτάς; in this sense we often find ἀλλ' ἦ = *an* (§. 774.): Xen. Symp. I. 15 ἀλλ' ἦ ὁδύνῃ σε εἴληφε; Soph. El. 879 XP. πάρεστ' Ὀρέστης ἡμῖν—HΛ. ἀλλ' ἦ μέμνηας—καπὶ τοῖς ἑμοῖς γελᾷς; (*no, he is not come*) *but are you not mad?*

5. Also δέ is sometimes used in animated questions, referring to some suppressed thought: Hdt. I. 32 Κροῖσος δὲ σπερχοεῖς εἶπε· Ὡς ξεῖνε Ἀθηναῖε, ἢ δὲ ἡμετέρῃ εὐδαιμονίῃ οὕτω τοι ἀπέρριπται ἐς τὸ μηδέν, ὥστε οὐδὲ ἰδιωτέων ἀνδρῶν ἀξίους ὑμέας ἐποίησας; i. e. ἰδιώτας

μὲν εὐδαίμονας νομίζεις, ἡ δὲ κ. τ. λ. : Demosth. p. 107, 70 εἰπέ μοι, σὺ δὲ δὴ τί τὴν πόλιν ἡμῶν ἀγαθὸν πεποίηκας ;

6. *Εἰτα* and *ἔπειτα* in questions implying reluctance, irony, astonishment, express an antithesis—that is, that something results from what has gone before, which is not expected : Plat. Crit. p. 43 B *εἰτα* πῶς οὐκ εὐθὺς ἐπήγειράς με ; Id. Apol. p. 28 B *ἴσως* δ' ἂν οὖν εἴποι τις· *Εἴτ'* οὐκ αἰσχύnei, ὦ Σώκρατες, τοιοῦτον ἐπιτήδευμα ἐπιτηδεύσας, ἐξ οὗ κινδυνεύεις νυνὶ ἀποθανεῖν : Xen. M. S. I. 4, 11 *ἔπειτ'* οὐκ οἶει φροντίζειν (θεοὺς ἀνθρώπων) : Demosth. p. 71 extr. *εἴτ'* οὐχ ὁρᾷτε Φιλίππου ἀλλοτριωτάτας ταύτη (τῇ ἐλευθερίᾳ) καὶ τὰς προσηγορίας ἔχοντα ;

Direct Double Questions

§. 875. *a.* In Homeric, sometimes in Attic poetry, are introduced by *ἢ—ἢ*, *either—or*, *utrum—an* : Od. ζ, 120 ἢ δ' οἶγ' ὕβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, ἢ δὲ φιλόξεinoi καὶ σφιν νόος ἐστὶ θεοῦδής ;

b. In post-Homeric, especially in Attic, by *πότερον* (*πότερα*)—*ἢ* ; as, *πότερον* οὗτοι ὕβρισταί εἰσιν ἢ φιλόξεinoi. When both the clauses have the same verb it is sometimes placed first, with *πότερον* : Xen. Cyr. III. 1, 15 *πότερα* δ' ἡγήῃ, ὦ Κῦρε, ἀμεινον εἶναι, σὺν τῷ ἀγαθῷ τὰς τιμωρίας ποιεῖσθαι, ἢ σὺν τῇ σῇ ζημίᾳ ; Also more than one clause may be opposed to the one introduced by *πότερα* : Hdt. III. 82 κόθεν ἡμῶν ἡ ἐλευθερίῃ ἐγένετο καὶ τεῦ δόντος ; *κότερα* παρὰ δῆμον, ἢ ὀλιγαρχίης, ἢ μουνάρχον ;

Obs. 1. The *ἢ* or the *πότερον* in the first clause is sometimes omitted ; as, Od. α, 226 εἰλαπίνη ἢ δὲ γάμος ; Cf. Il. κ, 62 : Eur. Or. 1539 sq. τί δρῶμεν ; ἀγγελλωμεν ἐς πόλιν τάδε, ἢ σίγ' ἔχωμεν ; Xen. Cyr. III. 1, 12 τί δέ, ἦν χρόματα πολλὰ ἔχῃ, ἴφς πλουτεῖν, ἢ πένητα ποιῆς ; Soph. Electr. 317 τοῦ κασιγνήτου τί φῆς, ἢ ξυγόντος ἢ μελλοντος ;

Obs. 2. When a general or indefinite question has preceded, the one following thereon is introduced by *ἢ*, *an*, referring back to the preceding one, to correct or qualify it. The first question expresses the uncertainty of the speaker—the one which follows with *ἢ*, *an*, signifies the only thing which the speaker can suppose, in case the person of whom the question is asked does not choose to inform him better : Il. α, 203 τίπτ' αὐτ' αἰγιόχοιο Διὸς τέκος εἰλήλουθας ; ἢ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδου (= *quamquam quid quæro ? certe venisti, ut — ?*) Plat. Symp. p. 173 A ἀλλὰ τίς σοι διηγείτο ; ἢ αὐτὸς Σωκράτης^a ; Id. Parm. p. 173 B πόθεν οὖν δὴ ἀρξόμεθα καὶ τί πρῶτον ὑποθησόμεθα ; ἢ βούλεισθε ἀπ' ἐμοῦ ἀρξώμεαι ; Id. Menon. p. 71 B δὲ δὲ μὴ οἶδα τί ἐστὶ, πῶς ἂν, ὁποῖόν γε τι, εἰδείην ; ἢ δοκεῖ σοι οἶόν τε εἶναι— ;

^a Stallb. ad loc.

c. Ἄρα—ἤ, *num—an* : Plat. Euthyphr. p. 9 extr. ἄρα τὸ ὅσιον, ὅτι ὅσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ, ὅτι φιλεῖται, ὅσιόν ἐστιν.

d. Μῶν—ἤ, *seldom* : Eur. El. 503 τί δ', ὦ γεραιέ, διάβροχον τόδ' ἔμμι' ἔχεις ; μὲν γὰρ διὰ χρόνου σ' ἀνέμνησαν κακά ; ἢ τὰς Ὀρέστου τλήμονας φυγὰς στένεις ; Μή—ἤ, *whether—or* : Plat. Phæd. p. 78 D αὐτὴ ἡ οὐσία—πότερον ὡσαύτως αἰεὶ ἔχει κατὰ ταῦτα ἢ ἄλλοι' ἄλλως ; αὐτὸ τὸ ἴσον, αὐτὸ τὸ καλόν, αὐτὸ ἕκαστον, δ' ἐστι, τὸ ὄν, μή πότε μεταβολὴν—ἐνδέχεται ; ἢ αἰεὶ αὐτῶν ἕκαστον, δ' ἐστι, μονοειδὲς ὄν, αὐτὸ καθ' αὐτό, ὡσαύτως καὶ κατὰ ταῦτα ἔχει καὶ οὐδέποτε—ἀλλοιωσιν—ἐνδέχεται ; Id. Rep. p. 479 B καὶ μεγάλα δὴ καὶ σμικρὰ καὶ κοῦφα καὶ βαρέα μή τι μᾶλλον, ἢ ἂν φήσωμεν, ταῦτα προσρηθήσεται ἢ τάναντία ; Οὐκ, ἀλλ' αἰεὶ, ἔφη, ἕκαστον ἀμφοτέρων ἔξεται.

Obs. 3. If the second clause is negative, either *ἢ οὐ* is used, or *ἢ μή*, the former when the predicate, the latter when only some particular part of the sentence is denied ; Plat. Rep. p. 473 A ἀλλὰ σὺ πότερον ὁμολογεῖς οὕτως, *ἢ οὐ* (for *ἢ οὐχ ὁμολ.*) ; Id. Phædr. p. 263 C τὸν ἔρωτα πότερον φῶμεν τῶν ἀμφισβητησίμων, *ἢ τῶν μή* (sc. ἀμφισβ.) ;

e. Ἄλλο τι ἢ, an elliptic compound question for ἄλλο τι γένοιτ' ἂν, *ἤ* (post-Homeric), is used in the sense of *nonne* : from its frequent use, this expression became a mere adverb ; Hdt. I. 109 ἄλλο τι ἢ λείπεται τὸ ἐνθεῦτεν ἐμοὶ κινδύνων ὁ μέγιστος ; *nonne relinquitur mihi—?* Xen. Cyr. III. 2, 18 ἄλλο τι οὖν, ἔφη, ἢ διὰ τὸ γῆς σπανίζειν ἀγαθῆς νῦν πένητες νομίζετ' εἶναι ; Id. Anab. IV. 7, 5 ἄλλο τι ἢ οὐδὲν κωλύει παρίεναι ; Plat. Phæd. p. 70 A B φέρε δὴ, ἢ δ' ὅς, ἄλλο τι ἡμῶν αὐτῶν ἢ τὸ μὲν σῶμά ἐστι, τὸ δὲ ψυχὴ ; Οὐδὲν ἄλλο, ἔφη : Id. Euthyphr. p. 15 C we find τοῦτο δ' ἄλλο τι ἢ θεοφιλὲς γίνεται ; ἢ οὐ ; (*annon* :) and sometimes *ἤ* was dropped, and the two sentences coalesced ; and then perhaps it should be written ἄλλοτι : Plat. Hipparch. p. 226 E ἄλλοτι οὖν οἷγε φιλοκερδεῖς φιλοῦσι τὸ κέρδος ; Id. Men. p. 82 C εἰ ἦν ταύτῃ δυοῖν ποδοῖν, ταύτῃ δὲ ἐνὸς ποδὸς μόνον, ἄλλο τι ἅπαρ ἂν ἦν δυοῖν ποδοῖν τὸ χωρίον ; Ibid. p. 84 D ἄλλο τι οὖν γένοιτ' ἂν τέτταρα ἴσα χωρία τάδε ; for ἄλλο τι γένοιτ' ἂν ἢ οἷγε φιλοκερδεῖς &c.

Obs. 4. Sometimes ἄλλο τι ἢ is not used as a mere interrog. particle or as an elliptic question, the question being then introduced by some other interrog. particle, and ἄλλο τι being the subject or object of the verb : Plat. Phæd. p. 64 C ἡγοῦμέθα τι τὸν θάνατον εἶναι ; πάνν γε.—Ἄρα μὴ ἄλλο τι ἢ τὴν τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγὴν ; Ibid. p. 258 A ἢ σοι ἄλλο τι φαίνεται τὸ τοιοῦτον ἢ λόγος συγγραμμένος ; It is also used without any interrog. particle where ἄλλο τι is the predicate, and between ἄλλο τι and *ἢ* the subject is placed : Plat. Phæd. p. 106 E ἄλλο τι ψυχὴ, ἢ, εἰ ἀθάνατος τυγχάνει οὐσα, καὶ ἀνώλεθρος ἂν εἴη ;

Obs. 5. As ἄλλος, so ἄλλο is often used instead of ἄλλος τις, ἄλλο τι (Xen. Cyr. IV. 4, 8 εἰ δ' ἄλλο τις ὁρᾷ ἄμεινον, λεγέτω) : so is ἄλλο used as interrog. instead of ἄλλο τι : Xen. M. S. I. 17 ἄλλο γε ἡ ἀφροσύνη πρόσσεστι τῷ θίλοντι τὰ λυπηρὰ ὑπομένειν.

Indirect Questions,

§. 876. Although they are in form adverb. sentences, yet are to be regarded as substant. sentences, and then may stand as the object or subject of the verb ; as, εἰ τοῦτο ποιήσεις, οὐκ οἶδα—εἰ τοῦτο ποιήσεις, οὐ δὴλόν ἐστι.

Simple Indirect Questions

§. 877. Are introduced by

α. The interrog. pronouns *ὅστις, ὅποιος, ὅπόσος, ὅπότερος*, — *ὅπως, ὅπου, ὅπη, ὅποτε*, &c. as, οὐκ οἶδα, ὅστις ἐστί—ὅπως τὸ πρᾶγμα ἔπραξεν.

Obs. 1. If the question is repeated by the person to whom it is addressed before he answers it, the pronouns compounded with *ὅς* are used instead of the simple pronoun ; as, *ὅστις* for *τίς*, *ὅπως* for *πῶς* ; this second question is considered as dependent upon, “ *do you ask* :” Arist. Ran. 198 οὗτος τί ποιεῖς ; Dion. ὅτι ποιῶ ; Id. Ach. 594 ἀλλὰ τίς γὰρ εἰ ; Δ. ὅστις ; πολίτης χρηστός : Plat. Euthyphr. p. 2 B ἀλλὰ δὴ τίνα γραφὴν σε γέγραπται ; Z. ἥτινα ; οὐκ ἀγεννῆ, ἔμοιγε δοκεῖ : Id. Hipp. M. p. 292 C πῶς δὲ, φράσω ἑγώ. ὅπως ; φήσει, οὐχ οἶόςτ' εἰ μνησθαι : Id. Legg. p. 662 A καὶ πῶς ἂν ταῦτά γ' εἴη ξυγχαροίμεν ; Ἄθ. ὅπως ; εἰ θεὸς ἡμῖν—δοίη τις συμφωνίαν.

Obs. 2. As the pronouns *τίς, τί, ποῖος, πῶς, &c.* are the proper forms for the direct question, so those compounded with the relat. *ὅς*, as *ὅστις, ὅποιος*, &c., belong to the indirect question, the relative part of the compound (*ὅς* in *ὅποιος* for instance) signifying the dependence of the interrog. sentence. Sometimes, however, the simple forms are used, the indirect question assuming the character of the direct. Sometimes we even find *τίς, ποῖος, πῶς*, and *τίς, ὅστις, ποῖος, ὅποιος*, in the same passage : Plat. Crit. p. 48 A οὐκ ἔρα—ἡμῖν οὕτω φροντιστέον, τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ' ὅτι ὁ ἐπαίων περὶ τῶν δικαίων καὶ ἀδίκων^a : Id. Phileb. p. 17 B ἀλλ' ὅτι (ἔσμεν) πόσα τί ἐστί καὶ ὅποια : Id. Gorg. p. 500 A ἄρ' οὖν παντὸς ἀνδρὸς ἐστὶν ἐκλίξασθαι ποῖα ἀγαθὰ τῶν ἡδέων ἐστί καὶ ὅποια κακά ; Ibid. p. 448 E ἀλλ' οὐδεὶς ἐρωτᾷ ποῖα τις εἴη ἡ Γοργίου τέχνη, ἀλλὰ τίς καὶ ὅτινα δέοι καλεῖν τὸν Γοργίαν.—Sometimes, but less frequently, the relative form is placed first ; as, Id. Rep. p. 414 D οὐκ οἶδα, ὅποια τολμῇ ἢ ποῖοις λόγοις χρώμενος ἐρῶ. Ὅποιος, &c., on the other hand are not used for *ποῖος* &c. in the direct question, in good authors^b, or they only seem to be so used, as they really depend on a principal clause suppressed.

Obs. 3. Sometimes the indirect questions are introduced by *ὅς, ὥς, οἷος, ὅσος*, for *ὅστις, ὅπως, ὅποιος, ὅπόσος*. But this is rare, and could not have obtained till the origin of the relative *ὅς* from the demonstr. was no longer perceived : Æschin. Cp. 67, 13 δὲν δὲ τρόπον, καὶ δι' οἷων κακοῦργημάτων,

^a Stallb. ad loc.

^b R. P. Phæn. 892.

ταὐτ' ἤδη ἄξιόν ἐστιν ἀκούσαι : Plat. Rep. p. 327 Ε οἷός τις οὐκ ἡμᾶς, ἔφη, δοῖν ἑσμίν ; Id. Men. p. 80 C καὶ νῦν περὶ ἀρετῆς, δ' ἔστιν, ἐγὼ μὲν οὐκ οἶδα : Soph. O. C. 1171 ἔξοιδ' ἀκούων τῶνδ', δὲ ἴσθ' ὁ προστάτης.

Obs. 4. The same distinction seems to be preserved in the use of *ὅς* for *ὅστις*, (which latter is in the indirect question, what *τίς* is in the direct,) as in Latin between *qui* and *quis*, *ὅστις* being used when some peculiar definition or description is required of the person or thing, *who is he* ? *ὅς*, when it is asked as to the quality thereof, *what is he* ? the person or thing being supposed to be known.

δ. Εἰ (*si*), *whether*, (§. 850. Obs.) can properly be used like *ἤ* only in compound questions ; it signifies an alternative—a hesitation between two possible things ; but very frequently one clause only is expressed, the other being implied therein, and existing in the speaker's mind ; so after verbs of *reflection*, *consideration*, *inquiring*, *asking*, *trying*, *knowing*, *saying*, &c. : ὁρᾶν, σκοπεῖν, εἰδέναι, σκέπτεσθαι, φοβεῖσθαι, &c.—πειρᾶσθαι, ἐπινοεῖν, ἐρωτᾶν—λέγειν, φράζειν, &c. : Il. ε. 183 σάφα δ' οὐκ οἶδ', εἰ θεός ἐστι : Il. α, 83 φράσαι, εἰ με σαώσεις ; Xen. Anab. VII. 3, 37 σκέψαι, εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει : Id. M. S. II. 2, 2 ἤδη δέ ποτε ἐσκέψω, εἰ ἄρα—τὸ ἀχαριστεῖν πρὸς μὲν τοὺς φίλους ἄδικόν ἐστι : Id. Cyr. VIII. 4, 16 τὰ δὲ ἐκπώματα οὐκ οἶδ' εἰ Χρυσάντη τούτῳ δῶ. So Hdt. IX. 14 βουλευόμενος εἰ κὼς τούτους πρῶτον ἔλοι.

ε. Ἐάν also with conj. is sometimes used when something expected, but as yet untried, is spoken of : Il. ο, 32 ὄφρα ἴδῃ, ἣν τοι χραίσμῃ : Xen. M. S. IV. 4. 12 σκέψαι ἔαν τὸδε σοι μᾶλλον ἀρέσκῃ.

Obs. 5. Very frequently, esp. in Homer, this deliberative (*ἐάν*, Ep. εἴ κε, αἴ κε) is joined with words expressing any action whatever, there being implied therein the notion of *σκοπεῖν* or *πειρᾶσθαι*, *to see* or *try whether*. In such sentences the conjunctive or optative is used, as the principal verb is in a principal or historic tense, with the exceptions given above (§. 806 sqq.) : Il. λ, 796 εἰ μὲν ἄλλὰ σε περ προΐτω, ἄμα δ' ἄλλος λαὸς ἐπέσθω Μυρμιδόνων, (*in case that, to try if*), αἴ κεν τι φόβος Δαναοῖσι γένηται καὶ τοι τεύχεα καλὰ δότω πολέμοι φέρεσθαι, αἴ κε σε τῷ ἴσκοντες ἀπόσχωνται πολέμοιο Τρῶες, ἀναπνεύσωσι δ' Ἀργεῖοι νῆες Ἀχαιῶν τευρόμενοι : Il. κ, 55 f. ἐγὼ δ' ἐπὶ Νέστορα δῖον εἶμι καὶ ὀτρυνέω ἀνστήμεναι (πειρώμενος), αἴ κ' ἐθέλησιν ἰλθεῖν : Il. υ, 172 γλαυκῖόν δ' ἰδὺς φέρεται μῆνι, ἥν τινα πέφνη ἀνδρῶν : Od. α, 379 ἐγὼ δὲ θεοὺς ἐπιβόσσομαι αἰὲν ἰόντας, αἴ κε ποθὶ Ζεὺς δῶσι παλίντιτα ἔργα γένεσθαι : Hdt. I. 75 εἰ τε τὰ χρηστήρια ἔπεμπε, εἰ στρατεύηται ἐπὶ Πέρσας for *στρατεύοιτο*, see below, *Oratio obliqua*. Cf. Id. II. 52 : Il. η, 38 Ἐκτορος δρῶμεν κρατεροῦ μένος ἥν—προκαλίσσεται (for *προκαλίσσηται*). So εἰ πῶς with optative means *to try to do something* : Thuc. I. 58 Ποτιδαῖαται δὲ πέμψαντες μὲν καὶ παρ' Ἀθηναίους πρόσβει, εἰ πῶς πείσειαν.

Obs. 6. Ἦ, *an*, is also used sometimes in the Epic writers, for a simple question, the other clause being suppressed : Od. π, 138 ἀλλ' ἄγε μοι τόδε εἶπα, καὶ ἄρκεώς κατάλεξον, ἥ καὶ Λαίρτη αὐτὴν ὁδὸν ἀγγελοῖς ἔλθω.

d. *Μή*, (as in the direct question) *whether, whether not*, is used in Homer only with conjunctive after principal, optative after historic, tenses, but in Attic with ind.: Il. κ, 97 *καταθήμεν, ὄφρα ἰδωμεν, μή τοι μὲν καμάτῳ ἀδδηκότες ἡδὲ καὶ ὕπνῳ κοιμήσωνται, whether they are not, &c.*: Od. φ, 394 *ὁ δ' ἤδη τόξον ἐνώμα, πάντῃ ἀναστρωφών, πειρώμενος ἔνθα καὶ ἔνθα, μή κέρα ἵπες ἔδοιεν, ἀποιχομένοιο ἀνακτος.* See above (§. 814.).

Obs. 7. The difference between *μή* with ind. and conj. in Attic Greek is, that the ind. *μή ποιεῖ*, asks whether he is doing it now, the conjunct. *μή ποιῇ*, whether he may not do it presently—but *μή*, with conjunctive, often signifies *lest*. See §. 814.

Indirect Compound Questions

§. 878. Are introduced by

a. "H—*ἥ* Homer, rarely Attic poets (cf. §. 875. a.): Od. α, 175 *ἀγρόρευσον—, ἥ νεόν μεθέπεις, ἥ καὶ πατρώϊός ἐσσι ξεῖνος*: Od. ζ, 144 *μερμήριζεν Ὀδυσσεύς, ἥ γούνων λίσσοιτο—, ἥ αὐτῶς λίσσοιτ', εἰ δέλξειε πόλιν καὶ εἴματα δόλη*: Od. γ, 214 *εἰπέ μοι, ἥ ἐκὼν ὑποδάμνασαι, ἥ σε γε λαοὶ ἐχθαίρουσιν*: Soph. Cē. C. 79 *οἶδε γὰρ κρινουσί γε, ἥ χρὴ σε μίμνειν ἥ πορεύεσθαι πάλιν*: Eur. Med. 492 *οὐδ' ἔχω μαθεῖν, ἥ (εἰ Dind.) θεοὺς νομίζεις τοὺς τότ' οὐκ ἄρχειν ἔτι, ἥ καινὰ κείσθαι θέσμ' ἐν ἀνθρώποις ταῦν*.

b. Πότερον (πότερα) — *ἥ* post-Homeric, (see §. 875. b.) i. e. *οὐκ οἶδα, πότερον ζῇ ἢ τέθνηκεν*.

Obs. Πότερον or *ἥ* may be suppressed in the first clause: Od. δ, 110 *οὐδέ τι ἰδμεν, ζῶει ὄγ' ἢ τέθνηκεν*. Cf. §. 875. *Obs.* 1.

c. Εἰ—*ἥ*, like πότερον—*ἥ*, but with this difference, that *εἰ—ἥ* expresses uncertainty, and a determination to see the result: Il. χ, 246 *ἵνα εἶδομεν, εἰ κεν Ἀχιλλεύς—ἐνερα βροτόεντα φέρηται—, ἥ κεν σῶ δουρὶ δαμνῇ*: Il. θ, 533 *εἴσομαι, εἰ κε μ' ὁ Τυδείδης κρατερὸς Διομήδης παρ νηῶν πρὸς τεῖχος ἀπώσεται, ἥ καὶ ἐγὼ τὸν χαλκῷ δηώσας ἔναρα βροτόεντα φέρωμαι*: Plat. Apol. p. 18 A *τούτῳ τὸν νοῦν προσέχειν, εἰ δίκαια λέγω, ἢ μή*.

d. Εἴτε—εἴτε, in the same sense as *εἰ—ἥ*, except that *εἴτε—εἴτε* expresses that the two clauses stand in the same relation to the principal verb: Il. μ, 239 *τῶν (οἰωνῶν) οὔτι μετατρέπομ' οὐδ' ἀλεγίζω, εἴτ' ἐπὶ δεξι' ἴωσι πρὸς Ἡῶ τ' Ἡελίῳ τε, εἴτ' ἐπ' ἀριστερὰ τοίγε ποτὶ ζόφον ἡερόεντα*: Soph. Antig. 38 *καὶ δέλξεις τάχα, εἴτ' ἐδγενῆς πέφυκας, εἴτ' ἐσθλῶν κακῇ*. Often in prose, as Plat. Rep. p. 484 C. In poetry the following forms also occur; *εἴτε—ἥ*: Il. β, 349 *πρὶν δ' Ἀργος δ'*

λέναι, πρὶν καὶ Διὸς αἰγιόχοιο γινώμεναι, εἴτε ψεύδος ὑπόσχεσις, ἢ καὶ οὐκί; or the reverse, ἢ—εἴτε, as Soph. CE. R. 1100: also εἰ—εἴτε Eur. Alc. 140. And in poetry the first εἴτε is sometimes suppressed: Soph. Trach. 236 τοῦ γῆς; πατρώας, εἴτε βαρβάρου λέγε. Cf. §. 778. *Obs.*

Moods in the Interrogative Sentence

§. 879. Are used in the same constructions, except some few peculiarities, as in the simple sentence. The ind. is used in both direct and indirect questions, as in other languages, to inquire whether a fact really is or not. On conjunct. and opt. see §. 417 and 418. *s.*: on the pres. or fut. ind. after a past tense, see *Oratio obliqua*. The conjunct. (with εἰ or εἰ) after principal, the opt. (with εἰ) after historic tenses, have a deliberative force (§. 417.) The ind. of historic tenses (§. 424. *a, β.*), and the opt. are used with ἂν, referring to some condition more or less general according to the context (§. 425. 1.): Xen. M. S. IV. 2, 30 τοῦτο πρὸς σε ἀποβλέπω, εἰ μοι ἐθελήσαις ἂν ἐξηγήσασθαι, *sc.* εἰ βούλοιο: Id. Cyr. IV. 32, 4 σκοπῶν, ὅπως ἂν, *how in the world*; κάλλιστα καὶ τάχιστα ταῦτα γένοιτο (*sc.* εἰ γένοιτο).—Πῶς with ind. and κέ: Il. χ, 202.

Obs. 1. The opt. without ἂν is used also after a principal tense, when the notion of uncertainty or doubt is to be conveyed by the question; (cf. §. 815. *c.*) as, Plat. Hipp. p. 297 E ὅρα γάρ, εἰ—τοῦτο φαίμεν εἶναι καλόν.

Obs. 2. Κέν is often added by Homer to the conjunct, or opt. of an indirect question; as, Il. ι, 619 φρασσόμεθ', ἢ κε νεώμεθ' ἐφ' ἡμέτερ' ἢ κε μένωμεν: Od. α, 268 θεῶν ἐν γούνασι κείται, ἢ κεν ροστήσας ἀποτίσεται (*i. e.* ἀποτίσῃται), ἢ καὶ οὐκί: Od. ο, 299 ὀρμαίνων, ἢ κεν θάνατον φύγοι, ἢ κεν ἀλώῃ.

Obs. 3. A great many of the seemingly unusual constructions in these clauses arise from the use of the *oratio obliqua*, in which form naturally all questions may be reported by a writer. So indicative after a past tense: Hdt. III. 119 ἀποπειρῶτο εἰ συνέπαινοί εἰσι. So conjunctive: Hdt. I. 53 ἐνετέλλετο ἑπερωτᾶν εἰ στρατεύηται. So the optative often arises from the *oratio obliqua*.

Obs. 4. When an opt. is used in the second clause, after a conjunctive in the first clause, of a compound indirect question, the opt. expresses, as in a final sentence, the less immediate thought (§. 809.): Il. π, 650 f. φράζετο θυμῷ—μερμηρίζων, ἢ ἦδη καὶ κείνον ἐν κρατερῇ ὑσμίνῃ—Ἐκτωρ χαλκῷ δηρώσῃ, ἀπὸ τ' ὤμων τεύχε' ἔλθῃται, ἢ ἔτι καὶ πλεόνεσσιν ὀφέλλειεν πόνον αἰπύν: Hdt. I. 53 ἐπειρωτᾶν εἰ στρατεύηται ἐπὶ Πέρσας καὶ εἴ τινα στρατὸν ἀνδρῶν προσθέοιτο φίλον.

The answer to a question

§. 880. Is expressed

a. By repeating the word which expresses the subject matter of the question : Eur. Hipp. 1395 sq. ὁράς με, δίσπου', ὡς ἔχω, τὸν ἀθλιον;—Ὅρῳ. If the answer is negative a negative is prefixed; as, Ibid. 91 sq. οἴσθ' οὖν, βοροῖσιν δε καθίστηκεν νόμος;—Οὐκ οἶδα.

b. By φημί, φήμ' ἐγώ, ἔγωγε—or negat. οὐ φημί, οὐκ ἔγωγε, οὐ: Demosth. p. 14. 20 τί οὖν;—οὐ γράφεις ταῦτ' εἶναι στρατιωτικά; Μά Δ', οὐκ ἔγωγε.

c. Very frequently by an explanatory γέ, which marks the connexion between the answer and question; *yes, surely, at least*. It has a double force. a. It assents to the subject-matter of the question by introducing a statement which *a fortiori*, proves the other true, and therefore it is used to give assent, and add something more to the question^a; and this is its more usual force (cf. §. 735. 8.): Eur. Hipp. 95 sq. ἐν δ' εὐπροσηγόρισιν ἔστι τις χάρις; Hipp. Πλείστη γε καὶ κέρδος γε σὺν μόχθῳ βραχεῖ. β. It asserts the subject-matter, by introducing a sentence stating certain circumstances under which it is true; as, Eur. Phœn. 1616 τίς ἡγεμών μοι ποδὸς ὁμαρτήσῃ τυφλοῦ; ἦδ' ἡ θανούσα; ζῶσα γ' ἂν σάφ' οἶδ' ὅτι: Id. Iph. Taur. 497 πότερον ἀδελφῶ μητρός ἐστον ἐκ μᾶς; φιλότῃ γ', ἐσμέν δ' οὐ κασιγνήτω, γυναι. This γέ is also added to a negative answer; as, Eur. Iph. A. 1129 εἰφ', ἂν ἐρωτήσω σε, γενναίως, πῶσι.—Οὐδὲν κελυσοῦ μοι δεῖ γ', ἐρωτᾶσθαι θέλω—and a strong affirmation can precede it, such as ναί, νῆ Δία.

d. By γάρ, (§. 786.) as a stronger explanation than γέ, which removes the doubt expressed in the question, by giving the grounds for it: Eur. Hipp. 280 sq. δ δ' ἐς πρόσωπον οὐ τεκμαίρεται βλέπων; Tr. ἔκδημος ὢν γὰρ τῆσδε τυγχάνει χθονός: Ibid. 330 sq. Tr. κάπειτα κρύπτεις χρῆσθ' ἱκνουμένης ἐμοῦ; Ph. ἐκ τῶν γὰρ αἰσχυρῶν ἐσθλὰ μηχανώμεθα.

e. By ναί, νῆ τὸν Δία—πάνυ, κάρτα, &c.; often found with γέ, as πάνυ γε—also εὖ γε, καλῶς γε, &c.: Plat. Apol. p. 20 B ἔστι τις, ἔφην ἐγώ, ἦ οὐ. —Πάνυ γε, ἦ δ' ὅς.

f. By τοί (§. 736.), μέντοι (§. 730. a.), οὖν (§. 737.), which assent to it in the same way as γέ, by introducing something which implies it: Plat. Gorg. p. 447 B τί δέ, ὦ Χαιρεφῶν; ἐπιθυμεῖ Σωκράτης ἀκούσαι Γοργίου; Chcer. ἐπ' αὐτό γε τοι τοῦτο πάρεσμέν: Plat. Phæd. p. 65 D φάμεν τι εἶναι—δίκαιον αὐτό ἢ οὐδέν; Φαμὲν μέντοι νῆ Δία^b: Ibid. p. 68 B οὐ πολλὴ ἂν ἀλογία εἴη; Πολλὴ μέντοι νῆ Δία: Ibid. p. 73 D ἄλλα που μυρία τοιαῦτ' ἂν εἴη. Μυρία μέντοι νῆ Δι', ἔφη ὁ Σιμμίας: Ibid. p. 82 C οὐ γὰρ ἂν πρέποι, ἔφη, ὦ Σώκρατες, ὁ Κίβης. Οὐ μέντοι μά Δ', ἦ δ' ὅς: Id. Phædr. p. 262 D οὐκοῦν δῆλον, ὡς τὸ πάθος τοῦτο δι' ὁμοιότητων τινῶν εἰσερρή; γίγνεται οὖν οὕτω.

g. By μενοῦν (§. 730. b.), introducing something which implies it, and thus assenting to it, (*utique*), *yea rather*, or something which states it more correctly, and thus partially denying it, (*immo*) *nay rather*: Plat. Phædr. p. 230 A B ἄρ' οὐ τότε ἦν τὸ δένδρον, ἐφ' ὅπερ ἤγετ' ἡμᾶς;—Τοῦτο μενοῦν αὐτό: Id. Protag. p. 309 C 'ἀλλ' ἡ σοφῶ τινὶ ἡμῖν, ὦ Σώκρατες, ἐντυχὼν πάρει; Socr. Σοφωτάτω μὲν οὖν δήπου τῶν γε νῦν, εἴ σοι δοκεῖ σοφώτατος εἶναι Πρωταγόρας^c:

^a Elmel. Iph. Taur. 806.^b Stallb. ad loc.^c Ibid.

Id. Gorg. p. 466 A τί οὖν φῆς ; κολακεία δοκεῖ σοι εἶναι ἡ ῥητορική ;—Κολακείας μενοῦν ἔγωγε εἶπον ὁρίον^a : often οὐ μενοῦν, no, truly not.

h. By οὐ γάρ οὖν, κομίδῃ μὲν οὖν, *neutiquam*.

i. Sometimes the answer begins with καί, the reply being then a continuation of the subject matter of the question, and implying the truth of the doubt which suggested the question to him who asked it, and whence we must collect whether the answer is affirmative or negative ; as, Eur. Ph. 422 ἐνταῦθα Ταλαοῦ παῖς ξυνῆκε θέσφατα ; P. Κάδωκεν ἡμῖν δύο δυοῖν νεάνιδας : Soph. Aj. 44 ἡ καὶ τὸ βούλευμ' ὥς ἐπ' Ἀργείοις τόδ' ἦν ;—κὰν ἐξέπραξεν εἰ κατημέλησ' ἐγώ. Καὶ in καὶ τοῦτο, καὶ ταῦτα, *et quidem*, like γὰρ, does more than affirm the question, while τοῦτο, ταῦτα, alone, only affirm it : Arist. Pac. 274 Π. Οὐκοῦν ἑτερόν γ' ἔτ' ἐκ Λακεδαιμόνος μέτει ἀνύσας τι ; K. Ταῦτ', ὃ δέσποθ' : Plat. Rep. p. 456 E τί δέ ; αἱ γυναῖκες τῶν γυναικῶν οὐχ αἷται ἴσονται βέλτισται ; Καὶ τοῦτο, ἔφη, πολύ (sc. βέλτισται ἴσονται).

Obs. 1. When there is a rapid interchange of question and answer, the question is often interrupted, so that the answer separates the question into two parts. See Eur. Hec. 1260 sqq. 1270 sqq. When several questions are asked in succession, of course they are answered in the same order. The answer to a compound question belongs to the latter clause ; as, Eur. Or. 1539 Τί δρώμεν ; ἀγγέλλωμεν εἰς πόλιν τόδε ; ἡ σίγ' ἔχωμεν ;—' Ἀσφαλέστερον, φίλοι (sc. σίγα ἔχειν).

Obs. 2. The answer often assumes the form of a question, especially in certain formulas ; as, τί δ' οὐ μέλλει ; τί δ' οὐκ ἔμελλε ; *why should it not = certainly* ; and the negative is omitted in this formula, τί μέλλει ; ἀλλὰ τί μέλλει ; ἀλλὰ τί γὰρ μέλλει ; *what will he do, if not ? quidni ? = certainly* : Plat. Hipp. Maj. p. 287^b : Id. Hipp. Min. p. 373 D. Σ. δρόμῳ μὲν ἄρα καὶ τῷ θῆιν τάχος μὲν ἀγαθόν, βραδυτῆς δὲ κακόν ; Ίπ. Ἄλλὰ τί μέλλει ; So also ἀλλὰ τί οἶε ; Id. Rep. p. 332 C and ἀλλὰ τί ; *quidni ?* Id. Phæd. p. 89 B οὐκ ἂν γε ἐμοὶ πεῖθῃ—. Ἄλλὰ τί^c ; also ἀληθες ; (accent thrown back) in ironical replies, *really ? who would think it ? Itane ?* so πῶμαλα originally a question, *πῶς μάλα ; how then ?* in Doric originally, then Attic, for οὔδα-μῶς : see §. 872. Obs. 2.

Remarks on the Interrogative Sentence.

A relative Sentence coalescing with a Question.

§. 881. 1. When the interrog. sentence is composed of an adjectival interrogative pronoun, the copula εἶναι and a substant., and followed by a relative sentence referring to it, as ποῖός ἐστιν ὁ μῦθος, ὃν εἶπες, the verb εἶναι and the relative are omitted, and the verb of the relative sentence becomes the governing verb of the interrog. sentence : see also §. 823. Obs. 8. : Π. π. 440 ποῖον τὸν μῦθον ἔειπες ; Π. κ. 82 τίς δ' οὗτος κατὰ νῆας ἀπὸ στρατὸν ἔρχεται οἶος ; Π. λ. 612 ἀλλ' ἴθι νῦν—Νίστορ' ἔρειο, ὄντινα τοῦτον ἄγει βαβλημένον ἐκ πολέμοιο : Hdt. VII. 48 δαιμόνιε ἀνδρῶν, κοῖα ταῦτα λέγεις εἶναι δύο μοι πολεμιώτατα ; Soph. Aj. 46 ποιαῖσι τόλμαις τίσθε καὶ φρένων θράσει ; Eur. Hec. 188 τί τόδ' ἀγγέλλεις ; Ibid. 501 τίς οὗτος σῶμα τοῦμὸν εὐκ ἔφς κείσθαι : Plat. Phæd. p. 79 B ποτέρῳ οὖν ὁμιώτερον τῷ εἶδει φαίμεν ἂν εἶναι—τὸ σῶμα ; Ib. Gorg. p. 520 extr. ἐπὶ ποτέρῳ οὖν με παρακαλεῖς τὴν θεραπειάν.

^a Stallb. ad loc.

^b Heindorf. ad loc.

^c See Heindorf.

2. We must distinguish from this the case where the article precedes the interrog. pronoun, whereby it is signified that the subject matter of the question is well known, or already spoken of: Plat. Rep. p. 421 extr. Ἔτερα δὴ—τοῖς φύλαξιν εὐρήκαμεν, ἃ παντὶ τρόπῳ φυλακτίον, ὅπως μήποτε αὐτοὺς λήσει εἰς τὴν πόλιν παραδόντα. Τὰ ποῖα ταῦτα; i. e. ποῖά ἐστι ταῦτα, ἃ λέγεις^a; Arist. Pac. 696 εὐδαιμονίῃ πᾶσχει δὲ θανμαστόν· ἜΡΜ. τὸ τί; Ibid. 693 οἶά μ' ἐκέλευσεν ἀναπυθέσθαι σου. ΤΡΥΓ. τὰ τί; (referring to οἶα:) Id. Nub. 776 ἄγε δὴ ταχέως τοντὶ ξυνάρπασον. ΣΤΡΕΨ. τὸ τί; Id. Av. 1039 νόμους νέους ἤκα παρ' ὑμᾶς δεῦρο πωλήσων. ΠΕΙ. τὸ τί;

Rhetorical change of a Dependent into a direct Interrog. Sentence.

§. 882. 1. In many writers a dependent sentence introduced by a conjunction assumes the form of an interrog. sentence, the conjunction being still retained. This frequently gives a rhetorical force of expression to the construction: Xen. M. S. I. 4, 14 ὅταν τί ποιήσωσι, νομεῖς αὐτοὺς σοὺ φροντίσειν; Plat. Gorg. p. 448 C νῦν δ' ἐπειδὴ τίνας τέχνης ἐπιστήμων ἐστί, τίνα ἂν καλοῦντες αὐτὸν ὀρθῶς καλοῖμεν; Soph. Aj. 157 θανεῖν γὰρ αὐτὸν οὐ τι πω θίλω, Min. Πρὶν ἂν τί δράσης, ἢ τί κερδάνης πλὴον; Aj. Πρὶν ἂν—νῦτα φοινηθεῖς θάνῃ; Demosth. p. 43, 10 πότε ἃ χρὴ πράξετε; ἐπειδὴν τί γίνηται; Hence the elliptic expressions, ἵνα τί; ὥς τί; (sc. γίνηται,) with what intent? ὅτι τί; (sc. γίνηται) on what grounds? Plat. Apol. p. 26 D ἵνα τί ταῦτα λέγεις; Eur. Or. 796 ὥς τί δὴ τόδε; Or. ὥς νυν ἵκετεύσω με σῶσαι; Plat. Charmid. p. 161 C ὅτι δὴ τί γε; ἔφη.

2. So the interrog. pronoun τί followed by a negation=οὐδὲν οὐ, nihil non, is inserted in a sentence without any change of the construction: Demosth. p. 241, 29 ἐλαυνόμενων καὶ ὑβριζομένων καὶ τί κακὸν οὐχὶ πασχόντων πᾶσα ἡ οἰκουμένη μεστὴ γέγονε προδοτῶν for οὐδὲν κακὸν οὐ πασχ.

Two or more Interrog. Sentences in one.

§. 883. 1. Two or even more interrog. words may be attached to the same verb, so that two or more questions on different points are expressed in one sentence: Soph. Aj. 1185 τίς ἄρα νέατος ἐς πότε λήξει πολυπλάγκτων ἐτέων ἀριθμός^b; Eur. Hel. 1543 ὦ πλήμονες, πῶς ἐκ τίνος νεὸς ποτε Ἀχαιῶδες θραύσαντες ἤκετε σκάφος; Id. Ph. 1288 πότερος ἄρα πότερον αἰμάζει; Hdt. I. 30 εἰ τίνα εἶδες ὀλβιώτατον, whether any one, and whom &c.; Plat. Ion. p. 530 Α πῶς τί ἡγωνίσω; Plat. Hipp. M. p. 297 extr. πῶς τί ἄρ' ἂν ἀγωνισοίμεθα^c; Id. Th. p. 208 E πῶς τί τοῦτο; Id. Soph. p. 261 E: Id. Rep. p. 400 Α ποῖα δ' ὁποῖου βίου μμήματα, οὐκ ἔγω λέγειν^d; Demosth. p. 429, 8 ἐξετάζεσθαι, τίς τίνας αἰτιῶς ἐστι. So with the relative; as, Soph. Ant. 942 οἶα πρὸς οἶων ἀνδρῶν πᾶσχω; Often in a construction with a participle: Eur. Alc. 144 ὦ πλήμων, οἷας οἷος ὦν ἀμαρτάνεις; Plat. Symp. p. 195 Α οἷος οἶων αἰτίος ὦν τυγχάνει.

2. By a remarkable brevity of expression we find fresh questions inserted between a substantive in an interrog. sentence, and its article, by the answer to which the nature of the subst. is more clearly defined:

^a Stallb. ad loc.

^b Hermann. ad loc.

^c Heindorf. ad loc.

^d Stallh. ad loc.

Plat. Rep. p. 332 C Ὁ Σίμωνις, ἡ τίςιν οὖν τί ἀποδιδούσα ὀφειλόμενον καὶ προσήκον τέχνη ἰατρικὴ καλεῖται; *to whom does it give its gifts? what are they?* All these points are answered together in Ἡ σώμασι φάρμακά τε καὶ σινία καὶ ποτά.

Of the Oratio obliqua, or indirect construction (see also §. 802.).

§. 884. 1. When we say or imply of ourselves or others that something has been thought or said by us or them, we may view it either *objectively* as an actual fact existing independently in the external world, or *subjectively* as a mental act: as a *belief*, *supposition* &c. of the original speaker. Both of these^a are implied, and we may bring the one or the other forward as the case requires; when we repeat the statement of the original speaker, we may either bring prominently forward the *fact* which those words express, as ἔλεγεν “ὅτι οὕτως ἐστὶ,” or the *thought* which the words likewise imply, as ἔλεγεν ὅτι οὕτως εἶη: in the former case the statement is, in point of construction, independent of the verb of saying; it is a mere quotation, and hence comes under the *oratio recta*, or *direct construction*—*he told me “the peace is concluded;”* in the other it depends upon that verb, and thus is in what is called the *oratio obliqua*, or *indirect construction*, as *he told me the peace was concluded.*

2. There are two sorts of *oratio obliqua*.

1. Where a single clause is stated as depending on what another person said or thought; as, ἔλεγον ὅτι οὗτος ἔλθοι.

2. Where the sentence is composed of a principal and dependent clause or clauses, all of which are referred to what another person says or thinks; as, ἔλεγον ὅτι οὗτος ἔλθοι δὲ ταῦτα ποιήσειε.

Obs. 1. The principal clause in the *oratio obliqua* is that which is introduced by ὅτι ὥς &c., which would have been a principal clause when originally spoken. The *dependent clause* are the relative or adverbial clauses introduced by a relative, or πρὶν, ὅταν &c.

Obs. 2. We must not confound with the simple *oratio obliqua* or consider as exceptions to it, those dependent sentences which are introduced by the writer after a verb of saying or thinking, not as part of what was said or thought, but as a quality or accident belonging to something said; as, Demosth. p. 127 ἐφ’ οἷς ἤδη χαριούνται ταῦτα ἔλεγον—where ἐφ’ οἷς ἤδη χαριούνται does not represent what they said, “ἐπὶ τούτοις ἤδη χαριούμεθα,” but they said, ταῦτα, (and this might be resolved into a clause in the *oratio obliqua*.) of which Demosthenes observes, ἤδη χαριούνται: nor with the compound *oratio obliqua*, those which are introduced in the same way after

^a Vox est signum rei vel conceptus.

a really dependent clause (with acc. and infin.), as, Plat. Gorg. p. 513 A *εἰ δέ σοι οἷα ὄντιν' αὖν ἀνθρώπων παραδῶσιν τέχνην τινὰ τοιαύτην, ἥτις σε ποιήσει μέγα δύνασθαι κ. τ. λ.* If the opt. is used in the *oratio obliqua*, of course the opt. will also be generally used in the sentence depending on that opt.; this however, is regulated not by the rules of the *oratio obliqua*, but by the simple use of the opt. in dependent sentences. See §. 802 ff.

3. The dependent clauses in an *oratio obliqua* may be either themselves in the form of the *oratio obliqua* (the optative), or may retain the form in which they stood, or may be supposed to have stood, in the original *oratio recta*. See §§. 886. 3., 887.

4. The statement which in the *oratio recta* stands in the words of the person who made it, may be expressed in the *oratio obliqua* by the acc. and infin. (§. 664, 665.); as, *ἐπήγγειλε τοὺς πολέμους ἀποφύγειν*, by *ὅτι* or *ὥς*, and the *verbum finitum* (§. 801.); as, *ὅτι οἱ πολέμοι ἀποφύγοιεν* or *ἀπέφυγον*: or by a participle; as, *τοὺς πολέμους ἀποφύγοντας*. To these must be added the logically dependent sentences introduced by *γάρ*, *οὖν*, *μέντοι*, &c., which imply a person stating them as proofs or inferences (see *Obs.* 4.) A wish, command, or desire may be expressed in the *oratio obliqua* by the infin. (§. 663. b.); as, *ἔλεξε τοῖς στρατιώταις ἐπιθέσθαι τοῖς πολέμοις* (*or. recta, ἐπιθεσθε*).

5. With regard to the use of the indicative and optative (which presents the greatest, if not the only, difficulties in the *oratio obliqua*) it may be once more stated generally, that in all clauses which repeat words or thoughts of any one there are two notions:—1. The actual fact spoken of.—2. The mental act of the person referred to. And as the one or the other of these notions is to be brought more prominently forward, the *indicative* or *optative* (*oratio obliqua*) is used.

6. Hence after verbs which express mental operations, the indicative frequently stands, as the *fact*, not the mental act, is to be brought prominently forward. See §. 886.

7. The *oratio obliqua* frequently obtains in questions and answers, as these imply speaking or saying.

8. A change is naturally made in the person of the *oratio recta* when any one's words or thoughts about himself are repeated in *oratio obliqua* as *ἔλεγεν ὅτι ποιήσειε*, or *ἔλεγεν ὅτι ποιήσει*, rarely *ὅτι ποιήσω*. See §. 802. *Obs.* 6.

Obs. 3. An acc. and inf. sometimes depend on a verb of perceiving or communicating which is suppressed, though implied in the context, so that they seem to be independent: Hdt. VII. 220 *λέγεται δέ, ὥς αὐτός σφας ἀπέπεμψε Λεωνίδης, μὴ ἀπόλωνται κηδόμενος· αὐτῷ δὲ καὶ Σπαρτιητέων τοῖσι*

παριούσι οὐκ ἔχειν εὐπρεπείως ἐκλιπεῖν τὴν τάξιν. This is very common in Herodotus.

Obs. 4. Parentheses, and especially those which γάρ connects with the context, although they grammatically are independent sentences, yet frequently assume the form of the *oratio obliqua* in the opt., generally when a sentence introduced by ὅτι for ὡς precedes, of which the parenthesis seems to be a continuation. This is first found in Hdt., and in Attic prose more frequently than in poetry : Æsch. Ag. 603 ταῦτ' ἀπάγγελον πρόσει, ἤκειν ὅπως τάχιστ' ἐράσμιον πόλει· γυναῖκα πιστὴν δ' ἐν δόμοις εὐροὶ μολῶν, οἷαν περ οὖν ἔλειπε : (εὐρήσει would be the mere report of the messenger himself : εὐροὶ represents it as coming from Clytemnestra's mind) : Soph. Phil. 615 εὐθίως ὑπέσχετο τὸν ἄνδρ' Ἀχάϊοις τόνδε δηλώσειν ἄγων, οἷοιτο μὲν μάλισθ' ἐκούσιον λαβῶν : Hdt. VII. 3 ἔλεγε—, ὡς αὐτὸς μὲν γένοιτο Δαρεῖφ ἤδη βασιλεύοντι—, Ἀρταβαζάνης δὲ ἐτι ἰδιώτῃ ἐόντι Δαρεῖφ· οὐκὼν οὐτ' εἰκὸς εἴη οὔτε δίκαιον, ἄλλον τινὰ τὸ γέρας ἔχειν πρὸ ἰωνοῦ : Xen. Anab. VII. 3, 13 ἔλεγον πολλοὶ κατὰ ταῦτά, ὅτι παντὸς ἄξια λέγοι Σεύθης· χειμῶν γὰρ εἴη, καὶ οὔτε οἴκαδε ἀποπλεῖν τῷ βουλομένῳ δυνατόν εἴη κ. τ. λ. : Id. Hell. III. 2, 23 ἀποκρινάμενων δὲ τῶν Ἠλείων, ὅτι οὐ ποιήσεις ταῦτα· ἐπιληΐδας γὰρ ἔχουεν τὰς πόλεις· φρουρὰν ἔφηναν οἱ ἔφοροι : Plat. Rep. p. 420 C ὥσπερ οὖν ἂν εἰ ἡμᾶς ἀνδριάντας γράφοντας προσελθὼν τις ἔψεγε λέγων, ὅτι οὐ τοῖς καλλίστοις τοῦ ζώου τὰ κάλλιστα φάρμακα προστίθενται—οἱ γὰρ ὀφθαλμοί, κάλλιστον ὖν, οὐκ οἰστρεῖφ ἐναληθιμμένοι εἰεν, ἀλλὰ μέλανι—, μετρίως ἂν ἰδοκοῦμεν πρὸς αὐτὸν ἀπολογεῖσθαι λέγοντες κ. τ. λ.^a So also opt. with ἂν : Ibid. p. 458 extr. δῆλον δὲ, ὅτι γάμους τὸ μετὰ τοῦτο ποιήσομεν ἱεροὺς εἰς δύναμιν ὅτι μάλιστα· εἰεν δ' ἂν ἱεροὶ οἱ ὠφελιμώτατοι.

Use of the Moods in the Oratio Obliqua.

I. Optative.

§. 885. 1. Since the *oratio obliqua* represents any statement or judgment as depending on a supposition, as a mental act, of course the two subjunctive moods, being the proper expressions of supposition, are the proper forms of the *oratio obliqua*. But in Greek the conjunctive is never used in the principal clauses of the *oratio obliqua*, and in the dependent clauses introduced by ὅς ἂν, ὅταν, πρὶν ἂν &c., only when it would have been used in the *oratio recta*. So it is not correct to say, λέγει, ὅτι ὁ ἄνθρωπος θνητὸς ἦ ; and in φημι αὐτὸν, ἐὰν τοῦτο λέξη, ἀμαρτάνειν, the conjunct. λέξη is not used on account of the *oratio obliqua*, but because it would have been used in the *oratio recta* ; as, ἐὰν τοῦτο λέξη, ἀμαρτάνει.

2. The reason why the conjunctive is not used in the *oratio obliqua* is, that the conjunct. properly expresses something yet to come—while that which is conceived in one's own mind, or drawn from the mind of another person, must be, as far as it is only a mental act, already past. When the verb of the principal clause is in time present to the speaker, the *oratio recta* is retained as the

^a Stallb. ad loc.

thing spoken of is represented as a fact ; as, λέγει, ὅτι ὁ ἄνθρωπος θνητός ἐστιν—φημί, ὅτι αὐτός, ἐὰν τοῦτο λέξη, ἀμαρτάνει : or the accus. and infin. is used ; as, λέγει, τὸν ἄνθρωπον θνητὸν εἶναι—φημί, αὐτὸν, ἐὰν τοῦτο λέξη, ἀπαρτάνειν. (See construction of ὅτι and ὥς, §. 802. 3.)

3. But when the verb of the principal clause is in an historic tense, the opt. is necessarily used in the *oratio obliqua*, and the opt. is thus used either for the ind. or conjunct. of the *oratio recta*. In the former case it expresses that the thing which would be spoken of in the indic. as a reality, is to be regarded only as another person's mode of viewing it—another person's assertion. In the latter case it expresses that the thing which the conjunctive spoke of in the *oratio recta*, as a supposition or possibility, is to be considered as only conceived of by another person in the light of a supposed possibility. So ἐὰν τοῦτο λέγῃς ἀμαρτήσῃ—ἐλεξέ, σε, εἰ τοῦτο λέγοις, ἀμαρτήσεσθαι : Hdt. III. 75 τελευτῶν ἔλεγε, ὅσα ἀγαθὰ Κῦρος Πέρσας πεποιήκοι (*fecisset*) : Xen. Ages. I. 10 Τισσαφέρνης μὲν ὤμοσεν Ἀγσιλάῳ, εἰ σπείσεται, ἕως ἔλθοιεν, (*oratio recta* ἕως ἔλθωσιν) οὗς πέμψει πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι αὐτῷ ἀφεθῆναι αὐτονόμους τὰς ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας.

Obs. 1. We must not confuse this construction with those cases where the opt. is used to express *uncertainty*, as opposed to the certainty of the ind., for in these cases the opt. does not arise from the *oratio obliqua*, but would have been used in the *oratio recta*. Cf. §. 802. 3. and §. 888.

3. The future optative is used in the *oratio obliqua* where the simple future would have stood in the *oratio recta* : Thuc. V. 7 ἀναλογομένων δὲ τῇν ἐκείνου ἡγεμονίαν πρὸς οἷαν ἐμπειρίαν γενήσοιτο : Soph. Œ. R. 1271 αὐδῶν τοσαῦθ' ὀθοῦνec οὐκ ὀφιοιτό νιν : Æsch. Pers. 360.

Obs. 2. Sometimes the *oratio obliqua* is used in the dependent clauses of an *oratio recta*, when it is to be marked that a statement is made, not as by the writer himself as a fact, but as passing in his own or another person's mind : Hdt. VII. 2 ἐστασίαςον (οἱ παῖδες), ὁ μὲν Ἀρταβαζάνης, κατότε πρσιβύτατος τε εἶη πατρός τοῦ γόνου, καὶ ὅτι νομιζόμενα εἶη—πρὸς πάντων ἀνθρώπων, τὸν πρσιβύτατον τὴν ἀρχὴν ἔχειν. Ξέρξης δὲ, ὡς Ἀτόσσης τε παῖς εἶη—, καὶ ὅτι Κῦρος εἶη ὁ κτησάμενος τοῖσι Πέρσῃσι τὴν ἐλευθερίην : Thuc. II. 21 οἱ Ἀχαρνῆς ἐκάκιζον τὸν Περικλῆα, ὅτι στρατηγὸς ὢν οὐκ ἐπετάγοι, quod (*quia*) exercitum non educeret (*e mente Acharnensium*) : Soph. Trach. 903 κρύψας' ἐμαντήν, ἔνθα μὴ τις εἰσίδοι, ubi me a nullo visum iri credebam. (But Id. Aj. 658 κρύψω τόδ' ἔγχος τοῦμόν—γαίης ὀρύξας, ἔνθα μή τις ὄφεται, *oratio recta*.) So Latin, Liv. XL. 18 in Hispanid prorogatum veteribus est imperium cum exercitibus, quos habebant.

4. If the opt. in the *oratio obliqua* stands for the conjunct. in *oratio recta*, ἂν may be joined to the conjunction by which it is

introduced ; see §. 844. *Obs.* : Il. η, 387 ἠνώγει Πρίαμος — εἰπεῖν, αἶκε περ ὕμμι φίλον καὶ ἡδὺ γένοιτο, μῦθον Ἀλεξάνδροιο (*ε* *mente Priami, non referentis*) : Il. β, 597 στεῦτο γὰρ εὐχόμενος νικησέμεν, εἰπερ ἂν αὐταὶ Μοῦσαι ἀείδοιεν : Thuc. VIII. 54 καὶ ἐψηφίσαντο πλεῦσάντα τὸν Πείσανδρον καὶ δέκα ἄνδρας μετ' αὐτοῦ πράσσειν, ὅππῃ ἂν αὐτοῖς δοκοίη ἄριστα εἶναι : cf. VIII. 68 : Hdt. I. 56 ἐφρόντιζε ἱστορέων τοὺς ἂν Ἑλλήνων δυνατωτέρους προσκτῆσασιν φίλους : Antiphon. p. 722 οὗτοι δὲ θάνατον τῷ μηνυτῇ τὴν δορεὰν ἀπέδωσαν, ἀπαγορευόντων τῶν φίλων τῶν ἐμῶν μὴ ἀποκτείνειν τὸν ἄνδρα, πρὶν ἂν ἐγὼ θέλωμι.

II. Indicative.

§. 886. Though the nature of the *oratio obliqua* would seem to require the optative as the proper expression of a supposition, yet it is not always used, but the indic. is used far more frequently ; so that objects are brought before the mind not as mere conceptions but as *facts*, which gives great power of representation to the language. In the use of the indic. we must distinguish two cases :

1. Where the statement, though it depends upon another person's conception, is to be marked as something real, in opposition to a mere supposition or possibility ; the fact being stated in the form which the person originally used when he stated or conceived it as a fact ; as, Hdt. VI. 132. below, *b*.

2. Where the *oratio obliqua* assumes the character of *orat. rect.* This frequently happens in stating something which holds an important place in the events detailed in the sentence, which is as it were the essence of it, such as the argument whereby some person was influenced (thus after verbs of persuading), the especial reason, ground, end, aim, essence of the mental determination, reflection, &c.—the terms or conditions on which any thing is granted, which give a character to the whole action ; or some remarkable declaration, to draw attention to the importance of which in the order of thought, it is stated, as nearly as possible, in the form in which the person originally stated it : inasmuch as this clause is logically the principal clause (on which frequently the other depends), it is not in form made dependent on it, while its grammatical subordinate relation is preserved, so as not to be wholly lost, by retaining the conjunction by which it is introduced.

a. Substant. sentences (see §. 802.) : Hdt. III. 61 τοῦτον τὸν ἄνδρα ἀναγνώσας (*persuadere*) ὁ Μάγος Πατιζέιθης, ὥς οἱ αὐτὸς δια-

πρήξει (argument whereby he persuaded), εἰς ἀγων ἐς τὸν βασιλῆιον θρόνον: Ibid. 84 οἱ δὲ λοιποὶ τῶν ἐπὶ ἐβουλεύοντο, ὥς βασιλέα δικαιοτάτα στήσονται (end of the deliberation): Id. VII. 8, 1 τοῦτο ἐφρόντιζον ὅπως μὴ λείψομαι τῶν προτερῶν γενομένων ἐν τιμῇ τῇδε (ne inferior essem), μηδὲ ἐλάσσω προσκτήσομαι δύναμιν Πέρσῃσι (end of the thought): Xen. Cyr. II. 2, 1 δὲ μὲν οὖν ἐπεμελείτο ὁ Κύρος, ὅποτε συσκηνοίεν, ὅπως εὐχαριστότατοι — λόγοι ἐμβληθήσονται (object or essence of the care).

b. Adject. sentences: Hdt. VII. 54 Ξέρξης—εὖχετο πρὸς τὸν ἥλιον, μηδεμὴν οἱ συντυχίην τοιαύτην γενέσθαι, ἢ μιν παύσει καταστρέψασθαι τὴν Εὐρώπην πρότερον ἢ ἐπὶ τέρμασι τοῖσι ἐκείνης γένηται (the clause beginning with ἢ μιν παύσει expressing the especial aim of the prayer): Id. VI. 132 (Μιλτιάδης) αἰτήσας νέας ἐβδομήκοντα, καὶ στρατιὴν τε καὶ χρήματα τοὺς Ἀθηναίους, οὐ φράσας σφί, ἐπ' ἣν ἐπιστρατεύεται (he is really marching) χώραν, ἀλλὰ φὰς αὐτοὺς καταπλουτισεῖν, ἣν οἱ ἔπυνται' (§. 887.) ἐπὶ γὰρ χώραν τοιαύτην δὴ τινα ἄξειν, ὅθεν χρυσὸν εὐπετέως ἀφθογον οἴσονται' (will certainly gain) λέγων δὲ τοιαῦτα αἶτε τὰς νέας: Xen. Hell. II. 3, 2 ἔδοξε τῷ δήμῳ τριάκοντα ἐλέσθαι, οἱ τοὺς πατέρας νόμους συγγράψουσι, καθ' οὓς πολιτεύουσιν (essence and especial aim of the decree).

c. Adverb. sentences: Xen. Anab. III. 5, 13 ὅμοιοι ἦσαν θαυμάζοντες, ὅποι ποτὲ τρέφονται οἱ Ἕλληνες (essence of the θαῦμα) καὶ τί ἐν νῷ ἔχοιεν: Ibid. I. 3, 14 εἰς δὲ δὴ εἶπε—στρατηγούς μὲν ἐλέσθαι ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν—ἐλθόντας δὲ Κύρον αἰτεῖν πολοῖα, ὡς ἀποπλείουεν· ἐὰν δὲ μὴ διδῷ ταῦτα (§. 887.), ἡγεμόνα αἰτεῖν Κύρον, ὅστις [ὡς] διὰ φιλίας τῆς χώρας ἀπάξει (especial point of the request)—πέμψαι δὲ καὶ προκαταληφόμενους τὰ ἄκρα, ὅπως μὴ φθάσουσιν (especial aim) ὁ Κύρος μήτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχονεν ἡρπακότες (argument on which the request was grounded). So also when the conjunctive would have been the form of any part of the original statement, it is used in the same way and for the same purposes as the ind. (see §. 887.): Plat. Legg. p. 683 εἰ γοῦν—τις ἡμῖν ὑπόσχοιτο θεὸς ὡς, ἐὰν ἐπιχειρήσωμεν,—οὐ χείρους ἀκουσόμεθα. So in Latin, *Jugurtham maxime vitum, sin id parum procedat, necatum sibi traderet.*—(See below, §. 887.)

d. Indirect interrog. sentences.—The indic. is generally used in these sentences, attention being drawn to the question by stating it in the form in which it was originally stated: Hdt. III. 78 εἶπετο, ὃ τι οὐ χράται τῇ χερσί: Isocr. Paneg. p. 56 Ὡς τὰς στάσεις

ἐποιῶντο πρὸς ἀλλήλους οὐχ ὁπότεροι τῶν λοιπῶν ἄρξουσιν, ἀλλ' ὁπότεροι φθήσονται τὴν πόλιν ἀγαθόν τι ποιήσαντες : Thuc. II. 4 οἱ Πλαταιῆς ἐβουλευούτο, εἴτε κατακαύσουσιν, ὥσπερ ἔχουσιν, ἐμπρήσαντες τὸ οἶκημα, εἴτε τι ἄλλο χρήσονται : Xen. Cyr. IV. 2, 3 ἐννοηθέντες δὲ, οἷά τε πάσχουσιν ὑπὸ τῶν Ἀσσυρίων, καὶ ὅτι νῦν τεθναίη μὲν ὁ ἄρχων αὐτῶν, ἔδοξεν αὐτοῖς — ἀποστῆναι : Plat. Apol. p. 21 B πολὺν μὲν χρόνον ἡπύρουν, τί ποτε λέγει, for ὅ τι λέγοι. But even when the very words are not used in the *oratio obliqua*, yet by a sort of confusion of time and person, the indic. of past tenses very often followed the same tenses in the principal sentence : Od. ρ, 120 εἶρετο δ' αὐτίκ' ἔπειτα βοῇν ἀγαθὸς Μενέλαος, ὅττιε χρηζὼν ἰκόμεν Λακεδαιμόνα διάν : (the actual word of Menelaus must have been ἰκοῦ, see §. 890.)

3. Hence in the compound *oratio obliqua* we often find a curious mixture of the *oratio obliqua* and *recta*. The principal clause is in the *oratio obliqua*, and then follows a dependent clause in which the verb stands in the form of the *oratio recta*, marking the most important words of the sentence by giving them in the mood in which they would originally have been uttered ; as, (inf. and accus. as the *oratio obliqua*) Hdt. I. 136 ἐκέλευε τῆς ἑαυτοῦ χώρας οἰκεῖν ὅκου βούλονται (originally ὅκου βούλεσθε). (Ὡς and the optative as the *oratio obliqua* :) Æsch. Pers. 354 ἔλεξε—ὥς, εἰ μελαίνης νυκτὸς ἵξεται κνέφας Ἕλληνες οὐ μένοιεν.

III. Conjunctive.

§. 887. 1. Analogously to this use of the ind. of historic tenses in dependent clauses after an historic tense, so after a past verb of perceiving or communicating, followed by the *oratio obliqua*, we find a dependent clause in the conjunctive, to mark the point on which the rest of the sentence turns—that being the mood proper to the expression at the time when it was used, as of a future event, and the parties being introduced as speaking or perceiving, as they originally spoke or perceived ; hence part of the sentence seems to be in the *oratio obliqua* and part in the *oratio recta* : Hdt. I. 29 ὀρκίοισι μεγάλοισι κατεῖχοντο Ἀθηναῖοι, δέκα ἔτεα χρῆσθαι νόμοισι, τοὺς ἂν σφι Σόλων θῆται : (the oath was δέκα ἔτεα χρῆσόμεθα, the proper form thereupon being τοὺς ἂν, &c. :) Thuc. II. 13 (ὁ Περικλῆς) προηγόρευε τοῖς Ἀθηναίοις, ὅτι—τοὺς ἀγροὺς τοὺς ἑαυτοῦ καὶ τὰς οἰκίας, ἣν ἄρα μὴ δηρώσωσιν οἱ πολέμοι—ἀφήσιν αὐτὰ δημόσια εἶναι : Xen. Cyr. IV. 5, 36 τοὺς ἱππέας ἐκέλευσε φυλάττειν τοὺς ἀγαγόντας, ὥς ἂν τις σημάη : Id. Holl. II. 1, 24 Λύσανδρος δὲ τὰς ταχίστας τῶν

νεῶν ἐκέλευσεν ἔπεσθαι τοῖς Ἀθηναίοις· ἐπειδὴν δὲ ἐκβῶσι, κατιδόντας ὅτι ποιοῦσιν, ἀποπλεῖν : Id. Anab. II. 3, 6 ἔλεγον δὲ οἱ ἄγγελοι, ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἤκοιεν ἡγεμόνας ἔχοντες, οἱ αὐτοὺς, εἰς σπονδαὶ γίνονται, ἄξουσιν, ἔνθεν ἔξουσι τὰ ἐπιτήδεια : Plat. Apol. init. ἔλεγον, ὡς χρῆν ὑμᾶς εὐλαβεῖσθαι, μὴ ὑπ' ἐμοῦ ἐξαπατηθῆτε. So generally in clauses introduced by πρὶν ἄν.

Interchange of Conjunctive, Optative, and Indicative.

§. 888. The indicative is sometimes found in the *oratio obliqua* to express reality and certainty, as opposed to a mere supposition and possibility expressed by the opt. in another part of the sentence : Hdt. VII. 70 ἀρρώδεον, ὅτι αὐτοὶ μὲν, ἐν Σαλαμῖνι κατήμενοι, ὑπὲρ γῆς τῆς Ἀθηναίων ναυμαχείειν μέλλοιεν, νικηθέντες δὲ ἐν νήσῳ ἀπολαμφθέντες πολιορκήσονται : Xen. Anab. III. 5, 19 ὅμοιοι ἦσαν θανμάζοντες, ὅποι ποτὲ τρέφονται οἱ Ἕλληνες καὶ τί ἐν νῷ ἔχουσιν : Id. Hell. V. 2, 38 διδάσκων, ὅτι οἱ Ὀλύνθιοι κατεστραμμένοι τὴν μέλῳ δύνανται Μακεδονίας εἶεν καὶ οὐκ ἀήσουσι τὴν ἐλάττω.

IV. *Accusative (or with certain Verbs (see §. 672.) Nom.) with Infinitive, instead of Verbum finitum.*

§. 889. In Greek one or more dependent clauses in a narration may stand as an *oratio obliqua* in the accus. and infin. depending on a verb of saying, &c. expressed or implied, instead of the *verbum finitum*; in Latin this is restricted to such clauses of the *oratio obliqua*, as are introduced by relative pronouns or relative conjunctions, and are in reality the principal clause.

a. Adject. sentences : Hdt. VI. 117 ἄνδρα οἱ δοκέειν ὀπλίτην ἀντιστῆναι μέγαν, τοῦ (for οὗ) τὸ γένειον τὴν ἀσπίδα πᾶσαν σκιάζειν : Thuc. I. 91 (ἔφασαν) ὅσα αὐτὸ μετ' ἐκείνων βουλευέσθαι, οὐδενὸς ὕστεροι γνώμῃ φανῆναι : i. e. *de quibus rebus consultavissent* (not *de q. r. se consultavisse*). Cf. Corn. Nep. Them. VII. *illorum urbem ut propugnaculum oppositum esse barbaris, apud quam jam bis classes regias fecisse naufragium*, (i. e. *apud hanc enim etc.* as properly a principal clause.)

b. Adverb. sentences.—a. Local, temporal causal, comparative : Plat. Rep. p. 408 C οἱ τραγωδοποιοὶ—Ἀπόλλωνος μὲν φασιν Ἀσκληπιδὸν εἶναι, ὑπὸ δὲ χρυσοῦ πεισθῆναι πλούσιον ἄνδρα θανάσιμον ἤδη ὄντα λίσασθαι, ὅθεν δὴ καὶ κεραυνωθῆναι αὐτόν : Latin, *unde fulmine eum percussus esse*, i. e. *et inde* (as logically a principal sen-

tence): Hdt. III. 26 λέγεται—, ἐπειδὴ ἐκ τῆς Ὀάσιος ταύτης ἰέναι—, ἐπιπνεῦσαι νότον μέγαν: Ibid. 35 ὥς δὲ (*quum*) ἐν τῇ καρδίῃ εὐρεθῆναι ἐνεόντα τὸν οἶστον, εἰπεῖν πρὸς τὸν πατέρα κ. τ. λ.: Id. VI. 84 Σκύθας γὰρ (sc. φασί) τοὺς νομάδας, ἐπεὶ τε σφί Δαρεῖον ἰσβαλεῖν ἐς τὴν χώραν, μετὰ ταῦτα μεμονέναι μιν τίσασθαι, i. e. *postquam invasisset*: Id. VII. 148 μετὰ δὲ, ὥς ἔλθειν τοὺς ἀγγέλους ἐς δὴ τὸ Ἄργος, ἐπελθεῖν ἐπὶ τὸ βουλευτήριον: Ibid. 150 extr. ἐπεὶ δὲ σφας παραλαμβάνειν τοὺς Ἑλληνας, οὕτω δὲ, ἐπισταμένους ὅτι οὐ μεταδώσουσι τῆς ἀρχῆς Λακεδαιμόνιοι, μεταίτεειν κ. τ. λ. (the finite verb being used in the sentence depending on ἐπισταμένους, and the infin. in the sentence depending on the preceding verb λέγεται): Hdt. II. 121. §. 2 ὥς δὲ τυχὴν τὸν βασιλῆα ἀνοίξαντα τὸ οἶκημα, θωῦμάσι κ. τ. λ. ὥς δὲ αἰὲ ἐλάσσω φαίνεσθαι τὰ χρήματα—, ποιῆσαι μιν τάδε: Id. I. 140 οὐ πρότερον θάπτεται πρὶν ἂν ἐλκυσθῆναι. This construction is very common in Herodotus. Thuc. II. 102 λέγεται δὲ καὶ Ἀλκμαίωνι τῷ Ἀμφιάρῳ, ὅτε δὴ δᾶσθαι αὐτὸν μετὰ τὸν φόνον τῆς μητρὸς, τὸν Ἀπόλλω ταύτην τὴν γῆν χρήσαι οἰκεῖν: Xen. Cyr. V. 2, 4 ἀπήγγελλον τῷ Κύρῳ, τοσαῦτα εἶη ἐνδρον ἀγαθὰ, ὅσα ἐπ' ἀνθρώπων γενεάν, ὥς σφίσι δοκεῖν (i. e. *ut sibi videretur*), μὴ ἂν ἐπιλιπεῖν τοὺς ἐνδον ὄντας: Plat. Rep. p. 614 B ἔφη δὲ, ἐπειδὴ οὐ ἐκβῆναι τὴν ψυχὴν, πορευέσθαι μετὰ πολλῶν καὶ ἀφικνεῖσθαι σφᾶς εἰς τόπον τινὰ δαιμόνιον, ἐν ᾧ— οὗ εἶναι χάσματος κ. τ. λ.: Id. Rep. p. 359 D ἰδεῖν— νεκρόν, ὥς φαίνεσθαι, μείζω ἢ κατ' ἀνθρώπον.

β. Conditional: Hdt. III. 108 λέγουσι δὲ καὶ τότε Ἀράβιοι, ὥς πᾶσα ἂν γῇ ἐπίμπλατο τῶν ὀφίων τούτων, εἰ μὴ γίνεσθαι κατ' αὐτοὺς οἶόν τι κατὰ ἐχίδνας ἡπιστάμην γίνεσθαι: Thuc. IV. 98 οἱ Ἀθηναῖοι ἔφασαν, εἰ μὲν ἐπιπλέον δυνηθῆναι τῆς ἐκείνων κρατῆσαι, τοῦτ' ἂν ἔχειν, i. e. *si ampliore illorum agri partem in suam potestatem redigere possent, se eam retenturos*.

γ. Mixed sentences: Hdt. VI. 137 ἐπεὶ τε γὰρ ἰδεῖν τοὺς Ἀθηναίους τὴν χώραν, τὴν σφίσι ὑπὸ τὸν Ὑμησσὸν εὐόσαν ἔδοσαν οἰκῆσαι μισθὸν τοῦ τεύχεος τοῦ περὶ τὴν ἀκρόπολιν κοτε ἐληλαμένον— ταύτην ὥς ἰδεῖν τοὺς Ἀθηναίους ἐξεργασμένην εὖ, τὴν (i. e. ἣν) πρότερον εἶναι κακὴν τε καὶ τοῦ μηδενὸς ἀξίην, λαβεῖν φόνον κ. τ. λ.: Id. III. 105 εἶναι δὲ (λέγεται) ταχύτητα οὐδενὶ ἐτέρῳ ὁμοῖον, οὕτω ὥστε, εἰ μὴ προλαμβάνειν τῆς ὁδοῦ τοὺς Ἰνδοὺς, ἐν ᾧ τοὺς μύρμηκας συλλέγεσθαι, οὐδένα ἂν σφενὼ ἀποσώζεσθαι.

Change from the Oratio Obliqua to the Recta, and from the Recta to the Obliqua.—Change of person.

§. 890. It being the genius of the Greek language to bring things before the eyes of the reader as much as possible, the *oratio obliqua* is sometimes, and especially in Attic prose, changed suddenly to the *oratio recta*; the person spoken of in the *oratio obliqua* as saying something, being suddenly introduced in the *oratio recta* as speaking of himself in the first person, or to some one else in the second person: and on the other hand, the *oratio recta* is with equal facility changed into the *oratio obliqua*. See ind. with *oratio obliqua* above §. 886: Lysias p. 897 καλέσας αὐτοὺς εἶπε Διογείτων, ὅτι καταλίποι αὐτοῖς ὁ πατήρ εἴκοσι μῶας ἀργυρίου καὶ τριάκοντα στατήρας. Ἐγὼ οὖν πολλὰ τῶν ἐμαυτοῦ δεδαπάνηκα εἰς τὴν ὑμετέραν τροπὴν κ. τ. λ.: Xen. Cyr. I. 4 extr. ἐνταῦθα δὴ τὸν Κῦρον γελάσαι τε ἐκ τῶν πρόσθεν δακρύων καὶ εἰπεῖν αὐτῷ ἀπιόντα θαρρεῖν, ὅτι παρέσται αὐθις ὀλίγον χρόνον· ὥστε ὁρᾶν σοι ἐξέσται, κἂν βούλῃ, ἀσκαρδαμυκτεῖ: Id. Hell. I. 1, 27 ἐλέσθαι δὲ ἐκέλευον ἀρχοντας—μεμνημένους ὅσας τε ναυμαχίας—νενικήκατε καὶ ναῦς εἰλήφατε—ἡμῶν ἡγουμένων: Ibid. II. 1, 25 (Ἀλκιβιάδης) οὐκ ἐν καλῷ ἔφη αὐτοὺς ὀρμεῖν, ἀλλὰ μεθορμίσαι ἐς Σηστὸν παρήνυι· οὐ ὄντες ναυμαχήσετε, ἔφη, στὰν βοδλησθε: Plat. Protag. p. 302 C ἔρωτῇ οὖν Ἑρμῆς Δία, τίνα οὖν τρόπον δολὴ δίκην καὶ αἰδῶ ἀνθρώποις. Πότερον ὡς αἱ τέχναι νενέμνυνται, οὕτω καὶ ταύτας νείμω; On the other hand: Xen. Anab. VII. 1, 39 ἐλθὼν δὲ Κλέανδρος· Μάλα μόλις, ἔφη, διαπραξάμενος ἦκω· λέγειν γὰρ Ἀναξίβιον, ὅτι οὐκ ἐπιτήδειον εἶη κ. τ. λ.

CHAPTER V.

Especial peculiarities in the Construction of Words and Sentences.

I. Ellipse.

§. 891. 1. Ellipse is the suppression of a sentence or part of a sentence, which is logically of minor importance, but which grammatically is required to express a notion or thought, and must be supplied. The use of ellipse arises from an endeavour to mark the unity and connectedness of the parts of a simple or compound thought by the form of the sentence, and to give brevity and power to the expression.

2. The notion of the suppressed word must of course be general and indefinite, and implied in the word which would define it were it not suppressed, as οἱ θνητοί (sc. ἄνθρωποι), ἡ αὔριον (sc. ἡμέρα), or supplied from the context or common use, as εἰς διδασκάλου ἰέναι. So, if a sentence is suppressed, it must be of a general nature and easily supplied.

Obs. 1. The principle of ellipse has been often confounded with brachylogy; and, it is needless to say, it has been much abused by its application to cases where it does not apply. The legitimate use of ellipse and brachylogy seems to be mostly confined to two cases:—1. Where the context, sometimes by its form only, suggests to the mind the suppressed notion: Æsch. Choeph. 142 ἡμῖν μὲν εὐχὰς τάσδε sc. εἶχομαι (see §. 581. 2.): Theocr. πολὺν ἔπινες sc. οἶνον: Arist. Equit. 121 ἐτίραν ἔγχεον sc. σπονδὴν. So ἐπὶ ὀρθῆς πλείοντες sc. νῆας.—2. (More rare) where the every day usages of speech had created and familiarized a shortened form of expression, as in τίς χρεια σε ἐμοῦ sc. ἔχει. So ἐς κόρακας &c. Within these limitations it is a true principle of the Greek language—beyond them it creates confusion and conceals other grammatical principles.

a. Ellipse in a simple Sentence.

3. On the ellipse of the subject see §. 373, and of εἶναι see §. 376; on the ellipse of a substantive defined by an attributive, adj., part., or gen. (as οἱ θνητοί, τὸ καλόν, οἱ ἔχοντες, εἰς ἄδου ἀφικέσθαι, ὁ Σωφρονίσκου) see §. 436. Of the participle ὦν see §. 682. 3, —of the noun before participle in gen. absolute, see §. 696. *Obs.* 3.

Obs. 2. In many phrases the subst. suppressed after the adj. is implied in the verb. So that this is brachylogy rather than ellipse, see §. 823. d.: Lucian. D. mar. 2 ὡς βαθὺν ἐκοιμήθης (sc. ὕπνον): Eur. Herc. F. 180 τὸν καλλίνικον ἐκόμασε (sc. κῶμον): Id. El. 835 ὅπως πευστηρίαν θουνασόμεσθα (sc. θοίνην): Plat. Lach. p. 184 D τὴν ἐναντίαν γὰρ Δάχης Νικία ἔθετο (sc. ψῆφον, according to the usual form θέσθαι ψῆφον).

4. The object of a verb sometimes stands without that verb, especially in prayers, curses, &c.; the verb can generally be readily supplied from common use: ἐς κόρακας, ἐς φθόρον, εἰς ὄλεθρον (sc. ἀπιθι or ἔρρε)—πρὸς σὲ γονάτων (sc. ἱκετεύω)—ἐς κεφαλὴν σοί (τρέπειτο sc.).

Obs. 3. The notion which is required to define another, as an attributive defines a substantive, the object the verb, &c. can never be supplied. Some verbs however have a pregnant force, so that the notion defined implies the notion defining it; as φυλάσσειν in Homer = φυλάσσειν νύκτα, to watch through the night—to keep the night watch.

b. Ellipse in a compound Sentence.

5. a. A substantive to which an attributive relative sentence refers may be suppressed; as, εἴη, ὅστις ἀπαγγέλλει τάχιστα Πηλεΐδῃ:

Thuc. II. 11 ἐπεσθε, ὅποι ἂν τις ἡγήται i. e. εἰς τοῦτον τὸν τόπον, ὅποι (§. 836. 1.).

b. A whole sentence may be suppressed which a following sentence defines; so in the combinations, οὐχ ὅτι, μὴ ὅτι—, ἀλλά §. 762. 2.; so also, οὐχ ὅτι in the sense of *quamquam, although*; (ἀλλά does not follow this phrase as an antithesis:) Plat. Protag. p. 336 D Σωκράτει γε ἐγὼ ἐγγυῶμαι μὴ ἐπιλήσεσθαι, οὐχ ὅτι παίζει καὶ φησιν ἐπιλήσμων εἶναι. Also in final or interrog. clauses introduced by ὅπως μὴ and μὴ, and in hypothetical clauses, either where a wish is expressed, as εἴθε τοῦτο γένοιτο (§. 856. Obs. 2.), or where two hypothetical clauses are opposed, whereof the principal one is generally suppressed. See §. 860. c.

6. Another case of ellipse is, where a conditional protasis is omitted, but signified by attaching to the verb of the apodosis the conditional particle ἂν, which suggests to the mind the suppressed sentence; as, ἡδέως ἂν ἀκούσαιμι, ἡδέως ἂν ἤκουσα (§. 860. 2.).

II. Brevity of Expression or Brachylogy.

§. 892. 1. There is a wide distinction to be drawn between ellipse and brachylogy. In ellipse some element of the notion or thought is actually suppressed; in brachylogy it only seems to be suppressed, but in reality is in some way expressed or involved either in the whole sentence or some member thereof. The use of ellipse, as it depends partly on perception and common usage, and partly on the nature of the language, may be reduced to certain rules; but brachylogy depends solely on the pleasure of the speaker, so that he may use it whenever he thinks that his brevity of expression is sufficiently cleared up by the context or other circumstances.

2. The readiness of apprehension which is so especially the characteristic of the Greek mind, naturally gave greater scope to this figure in the Greek than in any other language; and it is a want of this rapidity and readiness which makes the Greek language so difficult to master, and yet so profitable a mental exercise to the moderns. Many instances of it have already occurred in explaining the different forms of construction, as οἱ ἐκ τῆς ἀγορᾶς ἄνθρωποι ἀπέφυγον, and some will be found below. We can only treat of some of those instances of brachylogy which from their frequent use may be laid down as principles of interpretation for the language.

The notion of a Substantive or Adjective involved in the context or part thereof.

§. 893. *a.* The subject of one sentence is supplied from some word in the last—Attic prose, except orators, and sometimes poetry : Hes. Opp. 513 καὶ τε διὰ ρινῶ βοὸς ἔρχεται, οὐδὲ μιν ἴσχει (sc. ῥινός) : Thuc. VIII. 44 ἐξεφόβησαν μὲν τοὺς πολλοὺς, οὐκ εἰδότες τὰ πρασσόμενα, καὶ ἔφευγον (οἱ πολλοί) : Soph. Cē. C. 685 οὐδὲ δῦπνοι κρῆναι μινύθουσιν Κηφισοῦ νομάδες ρέέθρων ἀλλ' αἰὲν—(Κηφισός sc.) ἐπιωρίσεται.

b. A substantive which would properly be used twice in a clause is used only once : Soph. El. 1265 ἔφρασας ὑπερτέραν (χάριν sc.) τῆς τότε χάριτος. So Eur. Phœn. 103 γεραίαν νέε (χειρί sc.) χεῖρα. The substantive of the latter of two coordinate sentences is generally supplied from the former, in which it already stands ; the article which would be joined to the substantive in the second clause standing alone ; as, Plat. Epist. p. 354 Ε μετρία ἡ θεῶ δουλεία, ἅμετρος δὲ ἡ τοῖς ἀνθρώποις.

c. A subject is supplied from the predicate, or a predicate from the subject, when the same word would be both subject and predicate ; as, Hdt. VIII. 80 ἴσθι γὰρ ἐξ ἐμεῖο (sc. ποιεύμενα) τὰ ποιεύμενα ὑπὸ Μήδων : Ibid. 142 τούτων ἀπάντων αἰτίους γενέσθαι (sc. αἰτίους) τῆς δουλοσύνης τοῖς Ἕλλησι Ἀθηναίους.

d. A substantive cognate to some word in the sentence, is supplied from that word (παρώνυμα). So Homer, (θεοί) δωτῆρες ἰάων sc. δόσεων. So also Il. ω, 528 δώρων οἷα δίδωσι κακῶν, ἕτερος δὲ ἰάων : Il. υ, 99 καὶ δ' ἄλλως (sc. βληθέν) τοῦ γ' ἰθὺ βέλος πέτετ' οὐδ' ἀπολήγει. So cognate notion of verb (see acc. §. 548.) : δεινόν, δεινὰ βοᾶν sc. βόημα, βοήματα.—τρεῖς πλήσσεσθαι sc. πληγὰς : Soph. El. 1075 Ἥλέκτρα τὸν αἰεὶ πατὴρ (sc. στόνον) δειλαία στενάχουσα : Eur. Ph. 325 δακρυόεσσαν (sc. ἰάν) (δακρυόεσσ' Dind.) ἰεῖσα. Also ὡς εἰπεῖν sc. ἔπος, and thence in old Attic (tragedy, ὡς εἰπεῖν ἔπος,) and so commonly Plato and Demosth.

e. So a word is suggested by the context : Hdt. I. 137 ἀποκτεῖναι δὲ οὐδένα τὸν αὐτὸν πατέρα ἢ μητέρα ἀλλ' ὅποσα ἤδη τοιαῦτα ἐγένετο κ. τ. λ., sc. τέκνα supplied from the general notion of the sentence.

f. The affirmative εἰς, ἕκαστος, is supplied from the negative οὐδεὶς ; as, Plat. Symp. p. 192 Ε ταῦτα ἀκούσας οὐδ' ἂν εἰς ἐξαρινη-

θείη—, ἀλλ' ἀτεχνῶς οἷοιτ' ἂν ἀκηκοέναι κ. τ. λ.^a : Id. Rep. p. 366 D. Demosth. Midiam §. 18 οὐκοῦν δεινὸν—μηδένα τολμήσαι πώποτε μηδ' ὧν οἱ νόμοι διδῶσιν ἀψασθαι, ἀλλ' οὕτως εὐλαβῶς—διακείσθαι.

Where a Pronoun is supplied from the context or part thereof.

§. 894. *a.* Where a person has been already mentioned, the pronoun as the object of the verb is supplied therefrom, except where especial emphasis is required : Xen. Hell. III. 4, 3 ἐπαγγεिलाμένου τοῦ Ἀγησιλάου τὴν στρατείαν, διδῶσιν οἱ Λακεδαιμόνιοι (sc. αὐτῷ ταῦτα). The antecedent is often supplied by the relative which implies it (see §. 817.).

b. So also the pronoun is supplied to a genitive absolute from the foregoing sentence : Hdt. I. 3 τοὺς δὲ (Asiatics), προισχομένων (ἐκείνων Greeks) ταῦτα, προφέρειν σφί Μηδείης τὴν ἀρπαγὴν· ὥς οὐ δόντες αὐτοὶ δίκας, οὐδὲ ἐκδόντες ἀπαιτούντων (σφῶν Asiatics).

c. Very frequently the reflexive pronoun ἑαυτοῦ is supplied from the pronoun αὐτός : Il. α, 355 ἐλὼν γὰρ ἔχει γέρας, αὐτὸς (sc. ἑαυτῷ) ἀπούρας : Soph. Phil. 691 ἴν' αὐτὸς (sc. ἑαυτῷ) ἦν πρόσσωρος. So in antithesis : Od. θ, 167 οὕτως οὐ πάντεσσι θεοὶ (sc. πάντα) χαρίεντα διδοῦσιν ἀνδράσιν, οὔτε φνὴν, οὔτ' ἂν φρένας, οὔτ' ἀγορητὴν.

Where a verbal notion is supplied from a preceding verb, or verbal notion.

§. 895. 1. *a.* After δῆλον ὅτι, οἶδ' ὅτι, εὖ οἶδ' ὅτι, ἴσθ' ὅτι, the verb is very often supplied from the predicate or preceding sentence ; as, Plat. Gorg. p. 475 C Socr. Οὐκοῦν κακῷ ὑπερβάλλον τὸ ἀδικεῖν κάκιον ἂν εἴη τοῦ ἀδικεῖσθαι : Po. Δῆλον δὴ ὅτι sc. κάκιον ἂν εἴη. Hence the affirmative adverb, δηλονότι, *certainly, clearly*.

b. A verbal notion is supplied by the form of the sentence (see §. 581. 2.), or from some expression in it : Eur. Hipp. 870 φεῦ, φεῦ (=στένω) τῶν ἐμῶν τυράννων δόμους. So Æsch. Ag. 1146 ἰὼ, ἰὼ (=στένω) λιγείας μόρον ἀηδόνας.

c. A verbal notion is supplied from some expression in a preceding sentence, so that the noun is in the case required by such a verb : Hdt. I. 36 γελῶ δ' ὀρέων κ. τ. λ., καὶ τὴν Ἀσίην τῇ Εὐρώπῃ ποιεύντων (θαυμαζω, sc. from γελῶ δ' ὀρέων) ἴσην. So Soph. Ant. 857 ἔψουσας ἀλγεινοτάτας ἐμοὶ μερίμνας πατρός τριπόλιστον οἶκον (λέγουσα sc.).

d. A predicate adjective is supplied from a former sentence : Soph.

^a Stallb. ad loc.

El. 1021 εἴθ' ὥφελες τοῖαδε τὴν γνώμην πατρὸς θυήσκοντος εἶναι—ἀλλ' ἦν (τοῖαδε sc.) φύσιν γε.

c. One verbal form is supplied from another in the context. So pass. from active: Thuc. VI. 79 καὶ τοῖς γε Ἀθηναίοις βοηθεῖν, ὅταν ἵπ' ἄλλων (sc. ἀδικῶνται) καὶ μὴ—τοὺς ἄλλους ἀδικῶσιν: Soph. OE. C. 1108 τῷ τεκόντι πᾶν (sc. τεχθέν) φίλον. So one tense, or mood, or person from another: Arist. Pax 1201 νυνὶ δὲ πεντήκοντα δραχμῶν ἐμπολῶ, ὅδι δὲ (ἐμπολᾷ sc.) τριδάχμους τοὺς κάδους κ. τ. λ.: Soph. OE. R. 328 πάντες γὰρ οὐ φρονεῖτ', ἐγὼ δ' οὐ μήποτε (φρονήσω sc.) κ. τ. λ.: Æsch. Eum. 140 ἐγειρε καὶ σὺ τήνδ', ἐγὼ δέ σε. So after a parenthesis: Æsch. Ag. 1094 ματεύει δ' ὦν ἀνευρήσει φόνον: Cassandra, μαρτυροῖσι γὰρ τοῖσδ' ἐπιπείθομαι· κλαίονενα τάδε βρέφη (ματεύω sc.). So the participle, from the verbum finitum or infin.: Thuc. II. 11 τὴν τῶν πέλας θηοῦν ἢ τὴν ἐαντῶν ὀρᾶν sc. θηομένην: Æsch. Ag. 864 καὶ τὸν μὲν ἦκειν (sc. πῆμα φέροντα), τὸν δ' ἐπισφάλλειν κακοῦ κάκιον ἄλλο πῆμα, λάσκοντας δόμοις: Od. o, 152 χαίρετον, ὦ κούρω, καὶ Νέστορι τοιμένι λαῶν εἰπεῖν sc. χαίρειν. This frequently happens when, after οἶμαι δὲ καί, an infin. should follow: Plat. Apol. p. 25 extr. ταῦτα ἐγὼ σοι οὐ πείθομαι, ὦ Μέλητε, οἶμαι δὲ οὐδὲ ἄλλον ἀνθρώπον οὐδένα sc. πείσεσθαι σοι^a: Id. Rep. p. 608 ξύμφημί σοι—, οἶμαι δὲ καὶ ἄλλον ὄντινον (sc. ξυμφήσειν). So also after εἰοικε: Od. ζ. 192 οὐτ' οὖν ἐσθῆτος δυνήσεται οὔτε τευ ἄλλον ὦν ἐπέοιχ' ἱκέτην ταλαπείριον ἀντιάσαντα (μὴ δεύεσθαι).—Very commonly, especially in Attic, an infin. of a preceding verb is supplied after μέλλω, in its future sense; as, Eur. Hipp. 441 τοῖς ἐρῶσι—ὅσοι τε μέλλουσ' (ἐρᾶν sc.): Thuc. III. 55 οὔτε ἐπάθετε οὔτε ἐμελλήσατε (παθεῖν): Isocr. p. 213 Β τὰς μὲν ἐπόρθουν, τὰς δὲ ἐμελλον (πορθεῖν), ταῖς δὲ ἠπεύουν τῶν πόλεων (πορθεῖν). In dialogue, especially Plato, τί δ' (πῶς γὰρ) οὐ μέλλει; How should it not? From a participle in the principal clause is supplied the finite verb of the dependent: Soph. El. 1434 νῦν (βᾶτε) τὰ πρὶν εὖ θέμενοι τὰδ' ὥς πάλιν sc. εὖ θῆσθε.

Obs. The constructions in which a verb is carried over a parenthesis; as, Thuc. IV. 9 αὐτοὺς ἡγήτο προθυμήσεσθαι (οὔτε γὰρ αὐτοὶ ἐλπίζοντες ποτε ναυσὶ κατήσασθαι οὐκ ἰσχυρὸν εἰσχεῖσθαι) ἐκείνοις τί βιαζομένοις ἀλώσιμον τὸ χωρίον γίγνεσθαι are not to be classed here, as the verb is simply carried on from one clause to another.

2. The effect of the verb being thus used only once is to give an appearance of unity to the two clauses.—Hence it is very usual to omit the verb in dependent clauses introduced by ὅσπερ, ὥσπερ: Eur. Med. 1153 φίλους νομίζουσ' οὗσπερ ἂν πόσις σέθεν, sc. νομίξῃ:

^a Stallb. ad loc.

Plat. Legg. p. 710 D πάντα σχεδὸν ἀπείργασται τῷ θεῷ, ὅπερ (sc. ἀπεργάζεται) ὅταν βουληθῇ διαφερόντως εὖ πράξαι τινα πόλιν: Od. λ, 411 ἑταῖρον νωλεμέως κτείνοντο σύες ὡς ἀγριόδοντες, οἳ ῥά τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο ἢ γάμφ' ἐράνῃ ἢ εἰλαπίνῃ, sc. κτείνονται, where the former verb is supplied from the latter. This is also very usual in those hypothetical sentences, which only express that what is in the principal clause belongs especially to the person spoken of. The protasis consists of εἰ, or εἴπερ τις or ἄλλος τις, or εἴπερ που, εἴπερ ποτέ &c. Compare the full expression in Demosth. p. 701, γ ἐγὼ δ', εἴπερ τινὶ τοῦτο καὶ ἄλλῃ προσηκόντως εἴρηται, νομίζω κάμοι νῦν ἀρμόττειν εἰπεῖν, with the shortened one, Hdt. IX. 27 ἡμῖν ἐστὶ πολλά τε καὶ εὖ ἔχοντα, εἰ τέοισι καὶ ἄλλοισι Ἑλλήνων. Εἴπερ alone: Plat. Rep. p. 497 E οὐ τὸ μὴ βούλεσθαι, ἀλλ', εἴπερ (sc. τὶ διακωλύσει), τὸ μὴ δύνασθαι διακωλύσει^a: so ὡς οὐτις, ὡς οὐδεὶς ἄλλος. In the same sense: Plat. Apol. p. 28 E τότε μὲν, οὐ ἐκεῖνοι, ἔταττον, ἔμενον, ὥσπερ καὶ ἄλλος τις: Soph. Œ. C. 563 χῶς τις πλείστ' ἀνήρ. κ. τ. λ.

3. There are some instances in which this brachylogy produces some difficulty in the construction, and which therefore require to be specially observed. The verb is placed in the dependent and not in the principal clause, and agrees with the subject thereof, and therefore must be supplied to the principal clause in the number and person required by its subject. This also commonly occurs in dependent clauses introduced by ὥσπερ, ὥσπερ ἂν εἰ, ὅσπερ, &c. *sim.* and the effect of it is to mark strongly the unity of the two clauses: Il. ι, 46 εἰ δὲ καὶ αὐτοὶ (sc. φεύγονται), φευγόντων σὺν νηυσί: Thuc. II. 21 ὧν (ἡκροῶντο sc.) ἀκροῶσθαι ὡς ἕκαστος ὥρῃτο: Id. III. 68 καὶ δτε ὕστερον (προείχοντο sc.) ἂ πρὸς τῷ περιτειχίζεσθαι προείχοντο: Id. I. 82 ἀνεψύφθονον, ὅσοι(,) ὥσπερ καὶ ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλεύόμεθα, μὴ Ἑλλήνας μόνον, ἀλλὰ καὶ βαρβάρους προσλαβόντας διασωθῆναι (for ὅσοι ἐπιβουλεύονται, ὥσπερ καὶ ἡμεῖς ἐπιβουλεύόμεθα): Id. III. 67 ἣν οἱ ἡγεμόνες, ὥσπερ νῦν ὑμεῖς κεφαλαιώσαντες πρὸς τοὺς ξύμπαντας διαγνώμας ποιήσεσθε, ἥσόν τις ἐπ' ἀδίκους ἔργοις λόγους καλοὺς ζητήσῃ: Xen. Cyr. IV. 1, 3 αὐτὸς οἶδα οἷος ἦν· τὰ μὲν γὰρ ἄλλα, (ἐπολεῖ) ὅσαπερ, οἶμαι, καὶ πάντες ὑμεῖς ἐποιεῖτε. So often in Latin comparative sentences, *ei cariora semper omnia quam decus atque pudicitia fuit*. It occurs less frequently in other dependent sentences; as, Eur. Or. 1037 σὺ νῦν μ', ἀδελφέ, (sc. κτεῖνε) μή τις Ἀργείων κτάνῃ.

4. A verb of a general meaning is supplied from a following verb

^a Stallb. ad loc.

of special meaning, as every particular verb implies the general verbal notion of action, or state : so ποιεῖν, πάσχειν, ἐργάζεσθαι, γίγνεσθαι, εἶναι, συμβαίνειν, &c. thus τί ἄλλο ἢ,—οὐδὲν ἄλλο ἢ—ἄλλο τι ἢ for τί ἄλλο ποιεῖ or ἔστιν or such like, ἢ ὅτι (cf. Lucian. Dial. Deor. V. 5 λυπεῖς, ὦ Ἥρα, σεαυτήν, οὐδὲν ἄλλο, κάμοι ἐπιτείνεις τὸν ἔρωτα ζηλοτυποῦσα) : Thuc. III. 39 τί ἄλλο οὗτοι, ἢ ἐπεβούλευσαν ; IV. 14 οἱ Λακεδαιμόνιοι—ἄλλο οὐδὲν ἢ ἐκ γῆς ἐναυμάχουν : Xen. M. S. II. 3, 17 τί γὰρ ἄλλο ἢ κινδυνεύσεις ; = οὐδὲν ἄλλο (sc. ποιεῖς), ἢ ὅτι κινδ. : Id. Cyr. I. 4, 24 μόνος ἐκείνος οὐδὲν ἄλλο (sc. ἐποiei) ἢ τοὺς πεπτωκότας περιελαύνων ἐθέατο : Plat. Euth. p. 277 D καὶ νῦν τοῦτω οὐδὲν ἄλλο ἢ χορεύετον περὶ σέ : Id. Phæd. p. 63 D τί δὲ, ὦ Σώκρατες, ἔφη ὁ Κρίτων, ἄλλο γε ἢ πάλοι μοι λέγει ὁ μέλλων σοι δώσειν τὸ φάρμακον^a. (In full : Plat. Rep. p. 424 D οὐδὲ γὰρ ἐργάζεται ἄλλο γε (sc. ἢ παρανομία), ἢ κατὰ σμικρὸν εἰσοικισαμένη ἡρέμα ὑπορρεῖ πρὸς τὰ ἔθνη) : Æsch. Ag. 1139 οὐδὲν ποτ' (πεισομένην sc.) εἰ μὴ ξυνθανομένην. From frequent usage the original construction of the phrase was lost, and it was applied, where grammatically it was inapplicable, as a mere adverb : Thuc. VII. 75 οὐδὲν γὰρ ἄλλο ἢ πόλει ἐκπεπολιορκημένη ἐφέκσαν ὑποφειγούσῃ. So often in Latin, *nihil aliud, amplius quam* is used as an adverb : Liv. XXII. 60 *quid aliud quam admonendi essetis* : XXXVII. 21 *classis ad insulam se recepit, nihil aliud quam depopulato hostium agro* : Suet. Calig. 44 *nihil amplius quam Adminio—in deditionem recepto magnificas Romam litteras misit*. The same may be said of the interrog. forms, ἄλλο τι ἢ, or ἄλλο τι, *nonne* ? where, after the phrase became a mere interrog. form, the ἢ was dropped. See §. 875. e.

5. An important use of brachylogy is where several objects depend on one verb, which strictly can be applied to only one of them ; but the notion of the verb is such as admits of a more general, or more particular application. This sort of brachylogy is called *Zeugma*. Il. γ, 326 ἦχι ἐκάστῳ ἵπποι ἀερσιπόδες καὶ ποίκιλα τεύχε' ἔκειτο (containing the particular notion of “lying,” as well as the general notion of “being in store, ready”) : Hdt. IV. 106 ἐσθῆτα δὲ φορέουσι τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην : Pind. Ol. I. 88 (B) ἔλεν δ' Οἰνομάου βίαν ἀρθρονόν τε σύννευον, *vicit Enomaum, obtinuit virginem*^a : Id. Nem. X. 25 ἐκράτησε δὲ καὶ ποθ' Ἑλληνα στρατὸν, τύχα τε μολῶν καὶ τὸν Ἰσθμοῖ καὶ τὸν Νεμέα στέφανον : Soph. Trach. 353 ὥς τῆς κόρης ταύτης ἔκατι κείνος Εὐρυτόν θ' ἔλοι, τὴν θ' ὑψίπυργον Οἰχαλίαν. (Cf. 364).

^a Heindorf ad loc.^b Dissen ad loc.

Obs. 1. It is one of the great properties of the Greek language, that the Greek mind from its quickness of apprehension, and exactness in the application of notions, seems to have been able thus to deduce a general notion implied in some particular verb, and then to apply it to a new substant. in a particular sense suitable to the new object, and implied in that general notion. So *Æsch. Choeph.* 360 βασιλεὺς γὰρ ἦε, ὅφρ' ἔζηε, μόριμον λάχος πιμπλάντων χερσὶν πεισίσβοτόν τε βάκτρον. In μόριμον λάχος χερσὶν πιμπλάντων is implied the general notion of governing—this implies the notion of wielding the sceptre, in which sense it is carried on and applied to βάκτρον.

6. So a verb of perception or communication is supplied from a foregoing verb of cognate meaning: *Xen. Hell. II. 2, 17* ἀπήγγειλεν, ὅτι αὐτὸν Λύσανδρος κελεύει ἐς Λακεδαίμονα ἵεναι· οὐ γὰρ (sc. ἔλεγεν) εἶναι κύριος ὧν ἐρωτῶτο ὑπ' αὐτοῦ, ἀλλὰ τοὺς Ἐφόρους. See §. 884. *Obs. 1.*

7. A simple verb is supplied from the compound verb, in as much as this latter contains the notion of the former: *Plat. Gorg.* p. 493 C ἀλλὰ πρότερον πείθω τί σε καὶ μετατίθεσθαι, εὐδαιμονεστέρους εἶναι τοὺς κοσμίους τῶν ἀκολάστων; i. e. *persuadeone tibi mutataque sententiâ putas, feliciores esse temperantes libidinosos?* *Thuc. I. 44* οἱ Ἀθηναῖοι μετέγνωσαν Κερκυραίοις ξυμμαχίαν μὴ ποιήσασθαι for μετέγνωσαν καὶ ἔγνωσαν: *Xen. Cyr. I. 1, 3* ἐκ τούτου δὴ ἡναγκαζόμεθα μετανοεῖν (i. e. μετανοεῖν καὶ νοεῖν), μὴ οὔτε τῶν ἀδυνάτων οὔτε τῶν χαλεπῶν ἔργων ἢ τὸ ἀνθρώπων ἄρχειν. So also with other verbs which imply a change from one opinion to another, so that the new opinion is implied from relinquishing the old one: *Plat. Lys.* p. 222 B οὐ ῥάδιον ἀποβαλεῖν τὸν πρόσθεν λόγον, ὥς οὐ τὸ ὅμοιον τῷ ὁμοίῳ κατὰ τὴν ὁμοιότητα ἄχρηστον, i. e. *non est facile priorem rejicere rationem, ut non putemus, simile simili, quatenus simile est, inutile esse*; hence also οὐ which at first seems not wanted—ἀποβαλεῖν τὸν λόγον = *rejectâ priore ratione sententiam ita mutare, ut putemus cett.*

Obs. 2. In the two former examples the second clause may depend on the compound verb as representing an accus., which is the proper expression of that to which a change takes place.

8. A compound verb in one clause is supplied from the same verb in the former, the preposition with which it is compounded being placed alone in the second clause. See §. 643. *Obs. 1.*

9. An affirmative verb is supplied from a negative; this is most commonly the case in an antithesis introduced by an adversative conjunction: *Il. ε, 819* οὐ μ' εἰας μακαρέσσει θεοῖς ἀντικρὺ μάχεσθαι τοῖς ἄλλοις· ἀτὰρ, εἰ κε Διὸς θυγάτηρ Ἀφροδίτη ἔλθῃς εἰς πόλεμον,

τήν γ' οὐτάμεν ὀφεί χάλκῳ (sc. ἐκέλευες, in εἰας) : Soph. O. R. 236 τὸν ἄνδρ' ἀπαυδῶ τοῦτον—μήτ' εἰσδέχεσθαι, μήτε προσφωνεῖν τινα, ὥθειν δ' ἀπ' οἴκων πάντας : Id. El. 71 καὶ μή μ' ἄτμον τῆσδ' ἀποστείλῃτε γῆς, ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων (i. e. στέλλετε = ποιεῖτε) : Hdt. VII. 104 ὁ νόμος—ἀνώγει τὼντὸ ἀεὶ, οὐκ ἔων φεύγειν οὐδὲν πλῆθος ἀνθρώπων ἐκ μάχης, ἀλλὰ μένοντας ἐν τῇ τάξιν ἐπικρατεῖν ἢ ἀπόλλυσθαι : Id. IX. 2 οὐδὲ ἔων ἵνα ἑκαστέρῳ, ἀλλ' αὐτοῦ ἰζόμενον ποιεῖν : Plat. Apol. p. 36 B ἀμελήσας, ὧν οἱ πολλοί (sc. ἐπιμελοῦνται*) : compare Latin, Cic. N. D. I. 7, 17 *tu autem nolo existimes, me adiutorem huic venisse, sed auditorem.*

Where a sentence is supplied either wholly or partially. (See §. 861. 4.)

§. 896. In an antithesis one clause frequently requires to be supplied from the other : Il. χ, 265 ὥς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, for ἐμὲ σὲ καὶ σὲ ἐμέ : Hes. Opp. 182 οὐδὲ πατὴρ παιδεσσιν ὁμοῖος, οὐδέ τι παῖδες (sc. πατρί), οὐδὲ ξένοι ξεινοδόκῳ καὶ ἑταῖρος ἑταίρῳ : Soph. Œ. T. 489 τί γὰρ ἡ Λαβδακίδαις (sc. πρὸς τοῦ Πόλυβου) ἢ τῷ Πολύβῳ (sc. πρὸς τοὺς Λαβδακίδας) νεῖκος ἔκειτο : Eur. Or. 742 οὐκ ἐκεῖνος (sc. ἐκέλευν), ἀλλ' ἐκέλευ κείων ἐνθάδ' ἦγαγεν : Thuc. I. 73 οὐ γὰρ παρὰ δικασταῖς οὔτε ἡμῶν (sc. πρὸς τούτους), οὔτε τούτων (sc. πρὸς ἡμᾶς) οἱ λόγοι ἂν γίνοντο : Demosth. p. 30, 17 ἐπράξαμεν ἡμεῖς (sc. πρὸς ἐκείνους) καὶ ἐκεῖνοι πρὸς ἡμᾶς εἰρήνην. Sometimes the sentence is wholly omitted, when it is implied necessarily in the notion which it expresses, as νυκτὶ δ' ὁμῶς πλείειν, which implies καὶ ἡματι.

Obs. 1. Very often where in two coordinate sentences the same predicate would be used in the sing. to each of them, the predicate is used once in the plural, the two being considered as making up one plural notion ; as, ὁ Σωκράτης καὶ ὁ Πλάτων ἦσαν σοφοί, for ὁ Σ. ἦν σοφός, καὶ ὁ Π. ἦν σοφός.

Obs. 2. For a comparative notion carried on to a positive form, see §. 783. l.

Apoeiopesis.

§. 897. This figure of rhetoric consists in the sentence being suddenly broken off, at the will of the speaker. In animated and excited passages, the verb is often suppressed after μή ; as in tragedy for instance, μή δῆτα, and μή alone : Soph. Ant. 577 μή τριβὰς ἔτι, ἀλλὰ νιν κομίζετ' εἴσω : Eur. Ion 1331 μή ταῦτα : Id. Med. 964 μή μοι σύ sc. ταῦτα εἴπῃς : Arist. Vesp. 1179 μή μοι γε μύθους. Μὴ σύ γε is very common as an earnest dissuasive : Soph.

* Stallb. ad loc.

CE. C. 1441 Pol. εἰ χρή, θανοῦμαι : Antig. μὴ σὺ γ' (sc. ταῦτ' εἴπης), ἀλλ' ἐμοὶ πιθοῦ. So in dissuasive wishes μὴ γάρ, *absit*, *ut* : Demosth. p. 295, 8 τίς οὐχὶ κατέπυσεν ἂν σοῦ ; μὴ γὰρ τῆς πόλεως γε, μὴδ' ἐμοῦ sc. καταπύσειεν : Plat. Prot. p. 318 B ἀλλὰ μὴ οὕτως : Id. Rep. p. 381 E μὴ γάρ, ἔφη (sc. τοιαῦτα λεγόντων) : Eur. Troad. 210 μὴ γάρ δὴ δῖον γ' Εὐρώτα sc. ἔλθοιμεν : so μήτοι γε Xen. Cyr. II. 3, 24. Demosth. p. 45, 19 μή μοι μυρίουσ μὴδὲ δισμυρίουσ ξένους μὴδὲ τὰς ἐπιστολμιαίους ταύτας δυνάμεις (sc. ψηφίσσῃσθε), ἀλλ' ἡ τῆς πόλεως ἔσται sc. ἡ δύναμις. Sometimes the apodosis is wholly suppressed when the speaker is excited. See above (§. 860. 3. b.).

Consolidation of Sentences.

§. 898. There are some other forms, besides those mentioned under their respective heads, whereby the close connexion of two sentences, or two clauses of the same sentence, is represented in language, which remain yet to be noticed.

1. When an infin. or part. stands in the same sentence with some other verbum finitum, the subst. which properly depends on the infin. or part. is frequently made to depend on the verbum finitum, so that it is in the case required thereby.

a. Participle : Soph. El. 47 ἀγγελλε δ' ὄρκῳ προστιθεῖς, for ἀγγ. προστιθεῖς ὄρκον : Id. Ant. 23 Ἑτεοκλέα μὲν, ὡς λέγουσι, σὺν δίκῃ χρησθεῖς δικαίᾳ καὶ νόμῳ κατὰ χθονὸς ἔκρυψε : Id. Phil. 55 λόγοισιν ἐκκλέψεις λέγων : Thuc. III. 59 (δεόμεθα ὑμῶν) φείσασθαι δὲ καὶ ἐπικλασθῆναι τῇ γνώμῃ οἰκτῶ σῶφρονι λαβόντας (where another reading is οἰκτον σῶφρονα) : Xen. Cyr. VII. 1, 40 οὔτοι δὲ ἐπειδὴ ἡποροῦντο, κύκλῳ πάντοθεν ποιησάμενοι, ὥστε ὁρᾶσθαι τὰ ὄπλα, ὑπὸ ταῖς ἀσπίσιν ἐκάθηντο, for κύκλον ποιησάμενοι ἐκάθηντο : Ibid. I. 6, 33 ὅπως σὺν τοιοῦτῳ ἔθει ἐθισθέντες πρότεροι πολῖται γένοιτο : Ibid. II. 3, 17 τοῖς δ' ἑτέροις, εἶπεν, ὅτι βάλλειν δεῖσσι ἀναιρουμένους ταῖς βώλοισι : cf. VIII. 3, 27.

β. Infinitive : Il. σ, 585 οἱ (κύνες) δ' ἦτοι δακείν μὲν ἀπετραπῶντο λεόντων : Il. η, 409 οὐ γάρ τις φειδῶ νεκύων κατατεθυηῶτων γίγνεται—πυρὸς μελίσσόμεν ὦκα (for νεκῶς μελίσσειν) : Hom. Hymn. Cer. 281 sq. οὐδέ τι παιδὲς μῆσατο τηλυγέτοιο ἀπὸ δαπέδου ἀνέλθαι : Soph. El. 1277 μὴ μ' ἀποστερήσης τῶν σῶν προσώπων ἡδονὰν μεθέσθαι (ἀποστερεῖν τινὰ τι and μεθέσθαι τινός), but see §. 362. 5. : Id. Phil. 62 οὐκ ἤξίωσαν τῶν Ἀχιλλείων ὄπλων ἐλθόντι δοῦναι : Id. Antig. 490 κελυγν—ἐπαιτιῶμαι τοῦδε βουλευσάι τάφου, for βουλευσάι τόνδε τάφον : Eur. Hipp. 1375 λόγῃσ ἔραμαι διαμοιρᾶσαι, for ἔρ.

διαμ. με λόγῃ: Id. 1399 φίλου χρήσω στόματος παιδῶν ὁ τάλας προσπύξασθαι: Id. Hel. 675 τίνων χρήσουσα προσθεῖναι πόνων, for τίνας πόνους προσθ. χρήζ.: Thuc. I. 138 τοῦ Ἑλληνικοῦ ἐλπίδα ἦν ὑπετίθει αὐτῷ δουλώσειν: Id. III. 6 τῆς μὲν θαλάσσης εἶργον μὴ χρῆσθαι τοὺς Μιτυληναίους: Id. V. 15 ἐπιθυμία τῶν ἀνδρῶν τῶν ἐκ τῆς νήσου κομίσασθαι: Xen. Anab. V. 4. 9 τί ἡμῶν δεήσεσθε χρῆσασθαι; Plat. Crit. p. 52 B οὐδ' ἐπιθυμία σε ἄλλης πόλεως, οὐδ' ἄλλων νόμων ἔλαβεν—εἰδέναι: Id. Legg. p. 626 D δοκεῖς γάρ μοι τῆς θεοῦ ἐπιθυμίας ἄξιος εἶναι μᾶλλον ἐπινομάζεσθαι: Id. Rep. p. 459 B σφόδρα ἡμῖν δεῖ ἄκρων εἶναι τῶν ἀρχόντων: Ibid. p. 437 B τὸ ἐφίεσθαι τινος λαβεῖν. So also with the article: Demosth. p. 19, 4 τούτων οὐχὶ νῦν ὀρώ τὸν καιρὸν τοῦ λέγειν, for οὐχ ὀρώ τὸν καιρὸν τοῦ ταῦτα λέγειν. Compare the Latin, *horum non ideo opportunitatem dicendi*.

Obs. 1. This construction is sometimes explained by supplying a pronoun, such as ἄγγαλλε ὄρκῳ προστιθεῖς αὐτόν: but it is evident that this is absurd, and moreover keeps out of view that unity of the sentence, which was intended to be marked by this form.

2. Analogous to this there is a sort of attraction (contrary to that given in §. 824. 11.) which takes place in almost all dependent clauses, the subject of the dependent being transferred to the principal clause, in which it stands as the object (see also §. 804. 2.). In this construction the unity of the clauses is visibly signified; and the subject of the dependent clause, which is the leading notion of the whole sentence, is brought prominently forward. In Latin this idiom is found, but far less frequently than in Greek: *nostri Marcellum, quam tardus sit*, for *quam tardus sit Marcellus*: Pl. β, 409 ἦδαι γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο: Hdt. III. 68 οὗτος—πρῶτος ὑπέπτευσε τὸν Μάγον ὥς οὐκ εἶη ὁ Κύρου Σμέρδης: Ibid. III. 80 εἶδετε μὲν γὰρ τὴν Καμβύσειω ὕβριν ἐπ' ὅσον ἐπεξήλθε: Thuc. VI. 76 τοὺς μέλλοντας ἀπ' αὐτῶν λόγους (θεύσαντες) μὴ ὑμᾶς πείσωσιν: Id. III. 51 τοὺς τε Πελοποννησίους (ἐφυλάττετο ὁ Νικίας) ὅπως μὴ ποιῶνται ἐκπλους αὐτόθεν: Id. I. 72 τὴν σφετέραν πόλιν ἐβούλοντο σημαίνειν ὅση εἴη δύναμιν: Eur. Med. 37 δέδοικα δ' αὐτὴν μὴ τι βουλεύσῃ: Ibid. 39 δαιμαίνω τέ νιν (αὐτὴν) μὴ θηκτὸν ὥση φάσγανον δι' ἥπατος: cf. 248 (ἄνδρες) λέγουσι δ' ἡμᾶς (γυναῖκας) ὥς ἀκίνδυνον βίον ζῶμεν κατ' οἴκους: Plat. Rep. p. 327 *primo*. κατέβην χθὲς εἰς Πειραιᾶ—προσευξόμενός τε τῇ θεῷ καὶ ἅμα τὴν ἑορτὴν βουλόμενος θεάσασθαι τίνα τρόπον ποιήσουσιν: Ibid. p. 372 E σκοποῦντες γὰρ καὶ τοιαύτην τάχ' ἂν καταδοιμεν τήν τε δικαιοσύνην καὶ ἀδικίαν ὅπη ποτὲ ταῖς πόλεσιν ἐμφύονται: Ibid. p. 472 C ἐζητοῦμεν αὐτὸ τε δικαιοσύνην οἷόν ἐστι, καὶ ἄνδρα τὸν τελῶς δίκαιον: Id. Theæt. p. 146 E

γνώναι ἐπιστήμην αὐτὸ δ τι ποτ' ἔστιν : Demioth. p. 831, 57 οὐσίαν, ἣν καὶ ὑμῶν οἱ πολλοὶ συνήδεσαν ὅτι κατελείφθη,—αἰσχροῦς διήρπασεν : Ibid. p. 847, 10 βούλομαι δὲ ταύτην (ἀπόκρισιν) ὡς ἔστιν ἀληθὴς ἐπιδεῖξαι : Ibid. p. 838 in. δείξατε γὰρ ταύτην τὴν οὐσίαν τίς ἦν, καὶ ποῦ παρέδοτέ μοι καὶ τίνος ἐναντίον : Ibid. p. 126, 61 τὸν Εὐφραῖον οἷα ἔπαθε μεμνημένος. With Gen. : Hdt. VI. 48 ἀπειπειράτο τῶν Ἑλλήνων δ τι ἐν νῶ ἔχοιεν : Xen. Cyr. V. 3, 40 οἱ ἀρχοντες αὐτῶν ἐπιμελείσθων ὅπως συσκευασμένοι ὥσι πάντα : Id. M. S. I. 4, 13 τίνος γὰρ ἄλλου ζῶου ψυχὴ πρῶτα μὲν θεῶν—ἥσθηται ὅτι εἰσί ; Plat. Rep. p. 407 Α Φωκυλίδου—οὐκ ἀκούεις πῶς φησὶ δεῖν, ὅταν τῷ ἤδη βίος ᾗ, ἀρετὴν ἀσκεῖν. So with an ellipse of the dependent verb : Soph. Aj. 118 ὁρᾷς Ὀδυσσεῦ, τὴν θεῶν ἰσχὺν, ὅση : Id. Ant. 318 τὴν ἐμὴν λύπην, ὅπου : so Eur. Hipp. 1251 τὸν σὸν πιθέσθαι παῖδ' ὅπως ἐστὶν κακός. We rarely find such constructions as, Arist. Av. 1269 δεινόν γε τὸν κήρυκα, τὸν παρὰ τοὺς βροτοὺς οἰχόμενον, εἰ μὴδέποτε νοστήσει πάλιν : so Senec. de Benef. IV. 32 *Deos verisimile est ut alios indulgentius tractent*. And yet more remarkable is Xen. Cyr. II. 1, 5 τοὺς μέντοι Ἕλληνας, τοὺς ἐν τῇ Ἀσίᾳ οἰκοῦντας, οὐδὲν πω σαφὲς λέγεται εἰ ἔπονται. So in a subst. sentence : Arrian I. 27 ἡγγέλθη—τοὺς Ἀσπενδίους ὅτι οὐδὲν τῶν συγκεκμημένων πράξαι ἐθέλοιεν.

Obs. 2. Here also belongs a remarkable construction in Arist. Eq. 926 σπεύσω σ' ὅπως ἐγγραφῆς. and of δεῖ, unless there is an ellipse of ὁρᾶν (see §. 812. 2.), Soph. Aj. 556 ὅταν δ' ἴκη πρὸς τοῦτο, δεῖ σ' ὅπως πατὴρ δειξίεις ἐν ἐχθροῖς, οἷος ἐξ οἴου τ'ράφης : Id. Phil. 54 τὴν Φιλοκτῆτου σε δεῖ ψυχὴν ὅπως λόγους ἐκκλέψεις λέγων : Cratin. ap. Athen. IX. p. 373 δεῖ σ' ὅπως Ἀλεκτρονόου μὴδὲν διοίσεις τοὺς τρόπους. And perhaps analogously, Thuc. II. 7 Λακεδαιμόνιοις—τοῖς τὰ ἐκείνων ἐλομένοις—ναὺς ἐπετάχθησαν ποιεῖσθαι, for νῆες ἐπετάχθησαν ποιεῖσθαι.

Obs. 3. And not only the subject, but sometimes also the predicative nominative of the dependent clause, stands in the principal clause in accus. : Aesch. Sept. 17 ἢ γὰρ νέους ἔρποντας εὐμενέϊ πέδῳ, ἅπαντα πανδοκοῦσα παιδείας ὄτλον, ἐθρέψατ' οἰκιστῆρας ἀσπιδηφόρους πιστοὺς ὅπως γένοισθε πρὸς χρέος τόδε, i. e. ἐθρέψατο, ὅπως γένοισθε πιστοὶ οἰκιστῆρες ἀσπιδηφόροι. So often Plautus : Pæn. II. 5 *ne potui lumen propitiam l'enerem facere uti esset mihi*.

3. So also when the clause depends on a verbal notion expressed by a substantive in the principal clause, the subject (or object) thereof is attracted into the principal clause, and placed in the genitive as the object of the substantive : see Soph. Trach. 173 : so Thuc. I. 61 ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθὺς ἡ ἀγγελία τῶν πόλεων ὅτι ἀφεστᾶσι : Ibid. 97 ἅμα δὲ καὶ τῆς ἀρχῆς ἀπόδειξιν ἔχει τῆς τῶν Ἀθηναίων ἐν οἷφ τρόπῳ κατέστη : Id. II. 42 οὔτε (τις) πενίας ἐλπιδι, ὡς κἂν ἔτι διαφυγὼν αὐτὴν πλουτήσειεν, ἀναβυλὴν τοῦ δεινοῦ ἐποίησατο, i. e.

ἐλπιδί, ὡς κὰν διαφυγῶν τὴν πενίαν πλουτήσειεν— : πενίας ἐλπιδί, *hope in relation to his poverty*. The dependent clause expresses more accurately the exact object of the hope, *πενία* being the object of the dependent clause ; hence αὐτὴν is used.

Obs. 4. There are some remarkable passages where an attributive, which should stand with its subst. in the dependent clause, is transferred to the principal clause, while the subst. remains where it was : Eur. H. F. 840 ὡς—γὰρ μὲν τὸν Ἥρας οἶός ἐστ' αὐτῷ χόλος : Stob. II. p. 197. ed. Grot. (353. 22. Gesn.) ὁρᾷ τὸν εὐτράπεζον ὡς ἡδὺς βίος ; in Soph. Trach. 97 ἄλιον αἰτῶ τοῦτο, καρῦξαι τὸν Ἀλκμήνας πόθι μοι πόθι παῖς ναιεῖ, τοῦτο only prepares the way for the whole dependent clause. For an analogous idiom, see §. 824. 1.

4. Where two clauses are of such a nature that either of them might stand as the principal clause, and the other made to depend upon it, as ἤκουσα ὅτι μέλλει ἤξειν, or μέλλει ἤξειν ὡς ἤκουσα, this relation and the close connexion between them is signified by their both assuming the form of a dependent clause ; that which logically speaking is the principal clause standing as a subst. sentence with ὅτι or ὡς, *that*, or in the acc. with infin. This is most usual in Hdt., rarely in Attic prose, and very seldom if ever in the orators : Xen. Anab. VI. 4, 18 ὡς γὰρ ἐγὼ—ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου ἀρμοστής μέλλει ἤξειν : Hdt. I. 65 ὡς δ' αὐτοὶ Λακεδαιμόνιοι λέγουσι Λυκούργον ἐπιτροπεύσαντα—ἐκ Κρήτης ἀγαγέσθαι ταῦτα : Id. I. 191 ὑπὸ μεγάρθεος τῆς πόλιος, ὡς λέγεται—τῶν περὶ τὰ ἔσχατα τῆς πόλιος ἐαλωκότων τοὺς τὸ μέσον οἰκόντας τῶν Βαβυλωνίων οὐ μανθάνειν ἐαλωκότας : Id. III. 14 ὡς δὲ λέγεται ὑπ' Αἰγυπτίων, δακρύειν μὲν Κροίσον : Id. IV. 5 ὡς δὲ Σκύθαι λέγουσι, νεώτατον ἀπάντων ἐθνέων εἶναι τὸ σφέτερον : Ibid. 95 ὡς δὲ ἐγὼ πυνθάνομαι τῶν τὸν Ἑλλήσποντον οἰκεόντων Ἑλλήνων καὶ Πόντον, τὸν Ζάμολξιν τοῦτον, ἔοντα ἄνθρωπον, δουλεῦσαι ἐν Σάμῳ : Plat. Rep. p. 347 A οὐ δὴ ἔνεκα, ὡς ἔοικε, μισθὸν δεῖν ὑπάρχειν τοῖς μέλλουσιν ἐθελήσειν ἄρχειν^a : Id. Phil. p. 20 C τότε γε μὴν, ὡς οἶμαι, περὶ αὐτοῦ ἀναγκαιότατον εἶναι λέγειν : Id. Soph. p. 263 D παντάπασι, ὡς ἔοικεν, ἢ τοιαύτη σύνθεσις—γίγνεσθαι λόγος ψευδής. So also in poetry ; as, Aesch. Pers. 564 τυτθὸν ἐκφυγεῖν ἀνακτ' αὐτόν, ὡς ἀκούομεν : Ibid. 188 τούτων στάσιν τιν', ὡς ἐγὼ δόκουν ὀράν, τεύχειν ἐν ἀλλήλησι : Soph. Trach. 1238 ἀνὴρ ὅδ' ὡς ἔοικεν οὐ νέμειν ἐμοὶ φθίνοντι μοῖραν : Id. Antig. 740 ὅδ' ὡς ἔοικε τῇ γυναικὶ συμμαχεῖν^b. So also, but not nearly so frequent, in Latin : Cic. de Offic. I. 7, 22 *atque ut placet Stoicis, quæ in terrâ gignuntur, ad usum hominis omnia creari, homines autem hominum causâ esse generatos* :

^a Stallb. ad hoc.^b Erfurdt ad hoc.

Id. N. D. I. 37, 94 *isti autem quemadmodum assererant, ex corporculis—concurrentibus temere atque casu mundum esse perfectum* (for *mundus est perfectus*).

Pleonasm.

§. 899. Pleonasm is the using a word the notion whereof has occurred already in some other part of the sentence; as, *πάνιν αὐθις*. But it must not be forgotten that by this repetition of the notion it is generally defined, explained, or enforced. There is, properly speaking, no such thing as pleonasm either in a logical or grammatical point of view; and many expressions only seem pleonastic from our own forms of language. In poetry of course, as using forcible and striking expressions, this supposed pleonasm most frequently occurs.

The most remarkable cases of seeming pleonasm are,

1. The attaching to a word another word of the same root to heighten the notion thereof.—*a.* A neuter verb with its cognate notion, (which being very generally omitted seems, when expressed, to be pleonastic,) in the acc.; as, *μάχην μάχεσθαι, πόλεμον πολεμεῖν* (§. 548. *a.*), and in instrumental dat.: Plat. Symp. p. 195 B *φεύγων φυγῇ*, so *φύσει πεφυκώς* Xen. and others (§. 548. *Obs.* 7.).—*b.* A verb with its participle; as, *φεύγων ἔφυγε* (§. 715. 3.).—*c.* An adjective with its abstract subst. or instrumental dat.; as, Soph. C. R. 1469 *ἴθ' ὦναξ, ἴθ' ὦ γοῇ γενναίῃ*: Plat. Soph. p. 231 B *ἡ γένει γενναία σοφιστική*: *μεγέθει μέγας, πλήθει πολλοί* Hdt. and Plat.—*d.* An adject. or adv. with an adverb (mostly poet.), Homer: *οἴοθεν οἶος, quite alone*; *αἰνόθεν αἰνώς, terribly violent*; *κεῖτο μέγας μεγαλωστί, far extended*. So also Plat. Lach. p. 183 D *ἐν τῇ ἀληθείᾳ ὡς ἀληθῶς*. These pleonastic adverbs must be translated by some word which heightens the original notion.

2. Synonymous adverbs or adverbial expressions are frequently combined: Plat. Phæd. p. 66 C *ὡς ἀληθῶς τῷ θνῆ*: Demosth. p. 849, 15 *εὐθὺς παραχρῆμα* (*statim in ipso facinore*)—*αὐτίκα ἄφνω, ἐξαίφνης εὐθύς*—*πάλιν αὐθις*—*εἰτ' αὐθις*—*τάχα ἴσως*—*δεῖ συνεχῶς*—*ὡς οἶον, as for instance*—*ἐπειτα μετὰ ταῦτα*—*εὖ μάλα, εὖ σφόδρα*—*παντάσῃσι καὶ πάντως*—*οὕτω τε καὶ ταύτη*—. Most of these combinations serve to strengthen or generalize the adverbial notion; and in poetry, if particular attention is to be called to any notion, two, or even

three, synonymous words are used for that purpose ; as, Soph. Aj. 310 κόμην ἀπρίξ θνυξί συλλαβεῖν χερί ; in some of these forms which seem to have crept into the written from the common language, it must be allowed that this repetition is somewhat redundant.

3. The *verbum finitum* is joined frequently, in prose, with a participle of the same or a cognate verb ; as, βλέποντα ὁρᾶν — ἔφη λέγων — ἔλεγε φάς — εἶπον λέγων — ἦ δ' ὅς λέγων Arist. Vesp. 795. — ἔφασκε λέγων.

4. Very frequently in poetry a concrete notion is expressed by a periphrasis with the abstract. So σχῆμα δόμων, for δόμοι. So Eur. Hec. 718 ἀλλ' εἰσορῶ γὰρ τοῦδε δεσπότου δέμας Ἀγαμέμνονος. — βίη Ἡρακλῆος — σθένος Ἑκτορος. See §. 442. d.

5. Very often the part is joined to the whole by καί, τέ, when the part is to be especially distinguished : Homer Ἑκτορι μὲν καί Τρωσὶ : Æsch. Cho. 145 ξὺν θεοῖσι καί Γῇ καί Δίῃ. Very often ὦ Ζεῦ καί θεοί. So in prose ; as, Ἀθηναῖοι καί Ἰφικράτης — Αἴγυπτος καί Ἀλεξάνδρεια. In Latin frequently : Cic. de Divin. I. 53 fore, ut armis Darius et Persæ ab Alexandro et Macedonibus vincerentur.

6. To call particular attention to a leading notion or thought, the Greeks frequently express it twice—once positively, and then negatively, or *vice versa* ; (Parallelismus antitheticus :) Od. ρ, 415 οὐ γάρ μοι δοκέεις ὁ κάκιστος Ἀχαιῶν ἔμμεναι, ἀλλ' ὄριστος : Hdt. II. 43 οὐχ ἥκιστα, ἀλλὰ μάλιστα : Thuc. VII. 44 μέγιστον δὲ καί οὐχ ἥκιστα ἐβλαψεν ὁ παιωνισμός : Demosth. p. 108, 73 λέξω πρὸς ὑμᾶς καί οὐκ ἀποκρύψομαι.

7. The notion of a single word is sometimes repeated in a whole sentence : Od. α, init. ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὅς μάλα πολλὰ πλάγχθη : Hdt. I. 79 ὥς οἱ παρὰ δόξαν ἔσχε τὰ πρήγματα, ἣ ὥς αὐτὸς κατεδόκει.

8. Partly for clearness, partly for emphasis' sake, a word is repeated by a demonstr. pronoun : Thuc. IV. 69 αἱ οἰκίαι τοῦ προαστείου ἐπάλξεις λαμβάνουσαι αὐταὶ ὑπῆρχον ἔρυμα : Xen. Cyr. VI. 1, 17 ὑμεῖς δὲ τὰ πρόσσορα ὑμῖν αὐτοῖς τῆς Ἀσσυρίας ἐκεῖνα κτᾶσθε καὶ ἐργάζεσθε : Isocr. p. 241 C τὰς Κυκλάδας νήσους, περὶ ἧς ἐγένοντο πολλὰὶ πραγματεῖαι κατὰ τὴν Μίνω τοῦ Κρητὸς δυναστείαν, ταύτας τὸ τελευταῖον ὑπὸ Κάρων κατεχομένας, ἐκβαλόντες ἐκείνους οὐκ ἐξιδώσασθαι τὰς χώρας ἐτόλμησαν : Eur. Phœn. 549 ἐμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα τεθράμμεθ', ἀλλ' οὖν ξυνετὰ μοι δοκεῖς λέγειν.

9. The accidents both of time and place of an action, which are

contained in the context, and therefore in most languages not actually expressed, the Greeks, especially their poets, loved to signify expressly by participles, such as *ιών, μολών, ἐλθών, παρών* &c., *ἔχων, ἄγων, φέρων* (§. 696. *Obs.* 2. §. 698. *Obs.* 2.).

Anacolouthon.

§. 900. 1. Anacolouthon is the grammatical term for a construction where one part does not follow from the other—where the construction with which a sentence begins is not continued through-out, as the rules of grammar would require, though the sense is the same, or nearly so, as if it were. The source hereof is the rapidity with which in the Greek mind one thought followed on another; and the endeavour to express each part of a thought in its most accurate, elegant, and forcible form—that which should most fully correspond to the notion in the speaker's mind, and would most forcibly convey it to the hearer, whose own powers of mind would enable him to recognise its meaning in spite of its grammatical inaccuracy. The Greek language being so much a transcript of their actual thoughts, and their written language being formed so much from the expression of those thoughts in every day life, it is not to be wondered at that these constructions occur frequently in the best authors.

2. There are three sorts of anacolouthon:—*a.* Grammatical.—*b.* Those which seem to proceed from mere carelessness.—*c.* Rhetorical.

3. The authors who use it most may be divided into

a. Those whose general style is careless and loose, with whom anacolouthon is very common. Among these we must place Herodotus, who not always troubling himself about the rules and accuracies of grammar, told the stories of old days in a simple, easy, quaint style, such as we might expect in the old chronicles and legends from which he drew much of the materials of his histories. The irregular constructions of Herodotus have a peculiar charm, as arising from and not unsuitable to the spirit of his history, and his simple, childlike style of narrative.

β. To the second class belong those who, engrossed with the subject, were overpowered by their flow of thought, and endeavouring to concentrate these notions in all their fulness in as few words as possible, passed from thought to thought, without taking much care that the several parts of the whole sentence should be con-

ned together with strict grammatical accuracy ; but engrossed with a new sentence before they had scarcely written down the last, passed from one construction into another, as the thought clothed itself more naturally in one form or the other, without taking the pains to connect them grammatically, or perhaps being unable to do so without weakening the expression. To this class belongs Thucydides, whose constructions, in spite of, or perhaps because of, their grammatical inaccuracy, have a power and depth of expression which perhaps no other prose writer ever attained. The same may be said of some of the constructions in Pindar and Æschylus.

γ. To the third class belong those who aimed at giving their writings the easy off hand style of common life, which every one could follow and sympathise with. This is of course the proper character for the dialogues, which having a dramatic character, aim to place the reader in the midst of the characters introduced, and to which therefore an inartificial easy style is indispensable, not avoiding those inaccuracies of language which abound in common life, and without which the dialogue would lose much of its reality. Plato of course is at the head of this school of writers ; whose grammatical inaccuracies do not arise from ignorance of the grammar of the language or carelessness, but from the instincts of that pure taste which led him to those forms of language which would best suit the style of his writings and the temper of his hearers. Most of his anacoloutha arise from some sort of attraction which most naturally affects the language of common life, the case of a substantive being not that required by its own verb, but some other near which it happens to stand, or the latter part of a sentence following the construction of a parenthesis, instead of the sentence with which it is grammatically connected.

4. Of the anacoloutha arising from accidental carelessness it is impossible to treat ; some are noticed under the constructions which they violate.

5. Of the rhetorical anacolouthon there are two sorts to be especially mentioned :—

a. When the notion which gives rise to the train of thought is placed at the beginning thereof as the logical subject, it frequently happens that after a break in the sentence this same notion stands as the grammatical object of the verb : Xen. Hier. IV. 6 ὥσπερ οἱ ἀθληταὶ οὐχ, ὅταν ἰδιωτῶν γένωνται κρείττους, τοῦτο αὐτοὺς εὐφραίνει,

ἀλλ' ὅταν τῶν ἀνταγωνιστῶν ἦτους, τοῦτ' αὐτοὺς ἀνιῶ, for τούτω εὐφραίνονται—ἀνιῶνται.

β. To place the opposition between two notions in as strong a light as possible, they stand each at the beginning of its own sentence in the same form, though the form required by the construction of each is different : Plat. Phædr. p. 233 B τοιαῦτα γὰρ ὁ ἔρως ἐπιδεικνυται δυστυχοῦντας μὲν, ἃ μὴ λύπην τοῖς ἄλλοις παρέχει, ἀνιὰρὰ ποιεῖ νομίζειν, εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαίνου ἀναγκάζει τυγχάνειν, for παρ' εὐτυχοῦντων δὲ καὶ τὰ μὴ ἡδονῆς ἄξια ἐπαίνου ἀναγκ. τυγχάνειν. A very remarkable instance of this anacol. is to be found in Xen. Cyr. IV. 6, 3 and 4.

Position of words in a Sentence.

§. 901. The position of words in a sentence is twofold :—a. Usual.—b. Inverted.

Usual Position.—Simple Sentence.

1. The subject stands first, the predicate (verb or adjective with εἶναι) last. The object is placed before the predicate, the attribute after its substantive ; as, Κῦρος, ὁ βασιλεὺς, καλῶς ἀπέθανεν—Κύπριοι πάνυ προθύμως αὐτῷ συνεστράτευσαν Xen. Cyr. VII. 4, 11 : Παις μέγας—ἀνὴρ ἀγαθός—ὁ παῖς ὁ μέγας—ὁ ἀνὴρ ὁ ἀγαθός—ὁ παῖς ὁ τοῦ Κύρου—ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας.

2. When several objects belong to the same predicate, the most important one is generally placed next before the predicate, and the rest placed before it in the order in which each is supposed to have been added to the first object, those that entered the mind first being placed nearest to it : οἱ Ἕλληνες τοὺς Πέρσας ἐνίκησαν—οἱ Ἕ. ἐν Μαραθῶνι τοὺς Π. ἐνίκησαν—οἱ Ἕλληνες ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας ἐνίκησαν. In this way the local and temporal adverbs generally precede the direct object (τότε or ταύτῃ τῇ ἡμέρᾳ τοὺς Π. ἐνίκησαν),—an object of a person in the dative and accus. precedes an object of a thing (τὸν παῖδα τὴν γραμματικὴν διδασκω—τῷ παιδὶ βιβλίον δίδωμι),—the adverb of time an adverb of place (τότε or ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Π. ἐνίκησαν). The modal adverb is generally placed next the predicate, as being immediately connected with it and modifying its sense ; as, οἱ Ἕλληνες ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας καλῶς ἐνίκησαν.

Compound Sentence.

3. The position of the dependent sentence corresponds to that of the word, of which it is a resolution ; Plat. Phæd. p. 59 E ὁ θυρωρός, ὃςπερ εἰσῆθαι ὀπακοῦειν, εἶπε περιμένειν : Xen. Cyr. III. 2, 3 ὁ δὲ Κῦρος, ἐν ᾧ συνελέγοντο, ἐθύετο· ἐπεὶ δὲ καλὰ ἦν τὰ ἱερὰ αὐτοῦ, συνεκάλεσε τοὺς τε τῶν Περσῶν ἡγεμόνας καὶ τοὺς τῶν Μήδων. Ἐπεὶ δὲ ὁμοῦ ἦσαν, ἔλεξε τοιαύδε. But a substant. sentence, (even when it expresses the grammatical subject,) stands after the verb ; as, Xen. Cyr. I. 4, 7 οἱ δ' ἔλεγον, ὅτι ἄρκτοι—πολλοὺς ἤδη πλησιόσαντας διέφθειραν, ὅς λέγεται ὅτι κ. τ. λ.

Inverted Position.

§. 902. 1. When the predicate is put before the subject, the attributive before its subst., or the objective words, especially the adverb, after the verb, the position is called *inverted* ; as, οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω : Xen. Cyr. III. 2, 25 καὶ γὰρ, ἔφασαν, πολύχρυσος ὁ ἀνὴρ : Ibid. 7 εἶχον δὲ Χαλδαῖοι γέρρα—καὶ πολεμικώτατοι δὲ λέγονται οὔτοι τῶν περὶ ἐκείνην τὴν χώραν εἶναι : Demosth. p. 112, 5 οὐδ' ἂν ἐλπίς ἦν αὐτὰ γενέσθαι βελτίω—ἀγαθὸς δὲ ἀνὴρ—τὸ τῆς ἀρετῆς κάλλος—or yet more strongly, τῆς ἀρετῆς τὸ κάλλος : Plat. Prot. p. 343 B οὗτος ὁ τρόπος ἦν τῶν παλαιῶν τῆς φιλοσοφίας, νεότερον εὐριπενίω.—μέγας παῖς—ὁ βασιλεὺς Κῦρος—ὁ πρὸς τοὺς Πέρσας πόλεμος : Hdt. VII. 53 τῶνδε δὲ εἵνεκα προαγορεύει ἀντέχεσθαι τοῦ πολέμου ἐντεταμένως : Plat. Phæd. p. 58 D ἀλλὰ πειρώ ὥς ἂν δύνῃ ἀκριβέστατα διελθεῖν πάντα : Demosth. p. 112, 7 ἀνάγκη φυλάττεσθαι καὶ διορθοῦσθαι περὶ τούτου : Ibid. p. 111, 3 αἱ δὲ τοιαῦται πολιτεῖαι συνήθεις μὲν εἰσιν ὑμῖν, αἷται δὲ τῆς παραχῆς καὶ τῶν ἁμαρτημάτων.

2. If particular emphasis is to be laid on the subject, it is placed last in the sentence ; and if two words are to be thus distinguished, one is placed first, the other last : Xen. Cyr. III. 2, 9 οὕτω δὲ ἡγούντο μὲν οἱ Ἀρμένιοι· τῶν δὲ Χαλδαίων οἱ παρόντες, ὥς ἐπλησίαζον οἱ Ἀρμένιοι, ταχὺ ἀλαλάξαντες ἔθρον.—Πασῶν ἀρετῶν ἡγεμὼν ἐστὶν ἡ εὐσέβεια : Plat. Phæd. p. 58 E εὐδαίμων γὰρ μοι ἀνὴρ ἐφαίνετο, ὦ Ἐχέκρατες, καὶ τοῦ τρόπου καὶ τῶν λόγων.

3. When any part of a sentence is placed, out of its proper position, either first or last, it is to be considered as done for emphasis' sake : Plat. Apol. p. 18 C ἔπειτ' εἰσιν οὔτοι οἱ κατηγοροὶ—ἀτεχνῶς ἐρήμην κατηγοροῦντες (*reum absentem accusantes*), ἀπολο-

γινόμενου οὐδενός. If the writer first expresses a thought generally, and then applies it to some particular object or case, so that emphasis is to be laid thereon, the end of the sentence is its proper place, to produce a permanent impression on the mind: Plat. Rep. p. 572 B δεινόν τι καὶ ὄργιον καὶ ἀνεμον ἐπιθυμιῶν εἶδος ἐκάστω ἐνεστί, καὶ πάνυ δοκοῦσιν ἡμῶν ἰνίοις μετρίους εἶναι, *etiam in nonnullis nostrum, qui admodum videntur moderati esse*^a: Demosth. p. 42, 8 ἀλλὰ καὶ μισεῖ τις ἐκείνον, ὃ ἄνδρες Ἀθηναῖοι, καὶ δέδιεν καὶ φοβοεῖ, καὶ τῶν πάνυ νῦν δοκούντων οἰκείως ἔχειν αὐτῷ.

Obs. The proper position of the several parts of speech, is given under the respective heads; see *Index*.

Compound Sentences.

§. 903. 1. In dependent sentences the inverted position is more usual than in the words which they represent, and is used as the sense and rhythm of the sentence may require.

2. A subst. sentence introduced by *ὅτι*, *ὥς*, *that*, is placed before the principal verb, when that which it expresses is to be brought more directly forward: Demosth. p. 116, 21 *ὅτι μὲν δὴ μέγας ἐκ μικροῦ*—ὁ Φίλιππος *πῆξεται*—, *παρὰ τὴν ἰσχυρίαν*. The same is true of the final subst. sentence; as, Xen. Cyr. I. 2, 15 *ἵνα δὲ σαφέστερον δηλωθῇ* *πάντα ἡ Περσῶν πολιτεία, μικρὸν ἐπάνειμι*. For the inverted position of an adj. sentence (*ὃν εἶδες ἄνδρα, οὗτός ἐστιν*) see §. 824. II. It also occurs in local adverb. sentences, introduced by relative adverbs of place, *οὗ*, *ἧ*, *ἵνα* &c.; as, Il. μ. 48 *ὅππῃ τ' ἰθύῃ, τῇ τ' εἰκονσι* *στῖχες ἀνδρῶν*: see §. 824. II. In temporal and conditional adverb. sentences there is no change of this sort, as their proper place is before the verb.

3. If in a dependent sentence (especially an adjunct. sentence) any word is to be especially brought forward, it is placed sometimes before the conjunction or relative; as, Thuc. I. 77 *τοῖς καὶ ἄλλοις* *ποῦ ἀρχὴν ἔχουσι*—*ὅτι οὐκ ἀντιδίδεται*: Plat. Apol. p. 19 D *τοιαῦτ' ἐστὶ καὶ τᾶλλα, περὶ ἐμοῦ ἃ οἱ πολλοὶ λέγουσιν*. Cf. Hdt. VI. 11 *ὑμέες ἦν*. Compare Latin: Cic. de Divin. I. 40 *deus ut haberetur*.

4. If in a number of clauses the attention is to be particularly called to any one word, as the leading notion of the whole sentence, it is placed either at the beginning or end of the whole sentence. See §. 902. 3: Xen. Cyr. V. 2, 11 *τούτων ἐγὼ σοι, εὖ ἴσθι, ἕως ἂν ἀνὴρ δίκαιος ᾖ*,—*οὐποτ' ἐπιλήσομαι*: Plat. Phæd. p. 59 D E *τῇ γὰρ*

^a Stallb. ad loc.

προτεραιῇ ἡμέρᾳ ἐπειδὴ ἐξήλθομεν ἐκ τοῦ δεσμοτηρίου ἐσπέρας, ἐπυθόμεθα, ὅτι τὸ πλοῖον ἐκ Δήλου ἀφιγμένον εἴη. Very frequently a subject common to both the principal and subordinate clause is placed first; as, Xen. Cyr. V. 4, 26 οἱ δὲ Ἀσσύριοι ὡς ἤκουσαν ταῦτα, πάντα ἐποιοῦν.

5. In a sentence which stands with others in a paragraph, that word is most properly placed first which is most connected with the preceding sentence; as, Hdt. VII. 105 ποιεῦσι—τὰ ἂν ἐκεῖνος ἀνῶγῃ· ἀνῶγει δὲ ταῦτ' αἰεὶ: Plat. Phæd. p. 60 A καὶ ὁ Σωκράτης βλέψας εἰς τὸν Κρίτων· ὦ Κρίτων, ἔφη, ἀπαγαγέτω τις ταύτην ὀκαδε. Καὶ ταύτην μὲν ἀπήγόν τινες τῶν τοῦ Κρίτωνος βοῶσάν τε καὶ κοπτομένην.

Hyperbaton.

§. 904. 1. An especial method of bringing a word or words prominently forward is by separating those which, as making up one notion, would naturally be joined together. Hereby generally only one is marked as important, but sometimes two, especially when they stand at the beginning and end of the sentence (§. 902. 3.): II. β, 483 ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔσχον ἡρώεσσιν: Od. α, 4 πολλὰ δ' ὄγ' ἐν πόντῳ πάθεν ἄλγεα δν κατὰ θυμόν: Hdt. III. 135 ἐξηγησάμενος πᾶσαν καὶ ἐπιδέξας τὴν Ἑλλάδα: Soph. Aj. 187 ἀλλ' ἀπερύκοι καὶ Ζεὺς κακὰν καὶ Φοῖβος Ἀργείων φάτιν: Plat. Rep. p. 401 B ἄρ' οὖν τοῖς ποιήταις ἡμῖν ἐπιστατητέον καὶ προσαναγκαστέον τὴν τοῦ ἀγαθοῦ εἰκόνα ἥθους ἐμποιεῖν τοῖς ποιήμασιν, for τὴν τοῦ ἀγαθ' ἥθους εἰκ.: Lysias de inval. §. 21 πρὸς ἐν ἱκαστον ὑμῖν τῶν εἰρημένων^a: Demosth. p. 110, 1 πολλῶν, ὧ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων: Ibid. p. 111, 3 ἀξιώ—μηδεμίαν μοι διὰ τοῦτο παρ' ὑμῶν ὀργὴν γενέσθαι. So the comparative is often separated from the words used to strengthen it; as, πολὺν, πολλῶν: Xen. Cyr. VI. 4, 8 ἥξειν αὐτῷ σὲ πολὺ Ἀράσπου ἄνδρα καὶ πιστότερον καὶ ἀμείνονα, for σὲ πολὺ πιστ. κ. ἀμ. ἄνδρα Ἀράσπου (i. e. ἢ τὸν Ἀ.): Demosth. Mid. 49 οἱ δὲ ἡτιμωμένοι διὰ πολλῶν τούτων εἰσὶν ἐλάττω πράγματα, for ἡτιμ. εἰσὶ διὰ πράγματα πολλῶν ἐλάττω τούτων. So in Lat., as Cic. de Orat. II. 46, 192 *sed alia sunt maiora multo*.

Obs. 1. The old grammatical term for this is hyperbaton, ὑπερβατόν, Latin, *verbi transgressio*. See Quintil. VIII. 6, 62.

Obs. 2. This figure however frequently makes the sentence obscure, an example which it is not expedient to follow: Plat. Rep. p. 358 E περὶ γὰρ τίνος ἂν μᾶλλον πολλῶν τις νοῦν ἔχων χαίροι λέγων καὶ ἀκούων; where πολλῶν belongs to λέγων καὶ ἀκούων: Ibid. p. 523 D ἐν πᾶσι γὰρ τούτοις οὐκ

^a Bremi ad loc.

ἀναγκάζεται τῶν πολλῶν ἡ ψυχὴ τὴν νόησιν ἐπερίσθαι, τί ποτ' ἔστι δάκτυλος, for τί ποτε τῶν πολλῶν ἔστι δάκτυλος, *quid tandem sit e multis rebus digitus* : Id. Crit. p. 50 extr. πρὸς μὲν ἄρα σοὶ τὸν πατέρα οὐκ ἐξ ἴσου ἦν τὸ δίκαιον καὶ πρὸς τὸν δευπότην, for ἐξ ἴσου σοὶ ἦν : Lysias de cæd. Eratosth. §. 16 προσελθοῦσα οὖν μοι ἐγγυς ἡ ἀνθρωπος τῆς οἰκίας τῆς ἐμῆς, for ἐγγυς τῆς οἰκ. τ. ἐμῆς : Id. c. Agor. p. 463 R. §. 22 καὶ αὐτὸ τὸ ψήφισμα σοῦ τὸ τῆς βουλῆς καταμαρτυρήσει, for σοῦ καταμαρτ.

Obs. 3. When a negative is prefixed to an article or a relative, a conjunction or a preposition, it may not be separated therefrom, for it is attached to it, for the purpose of marking or suggesting an antithetical clause to be supplied by the mind : Lysias de cæd. Eratosth. §. 28 οἱ μὴ τὰ δίκαια πράττοντες = οἱ μὴ τὰ δίκ., ἀλλὰ τὰ ἀδίκᾳ πρ. : Plat. Crit. p. 47 D πεισθόμενοι μὴ τῇ τῶν ἐποίωντων δόξᾳ^a : Id. Phæd. p. 77 E μᾶλλον δὲ μὴ ὥς ἡμῶν δεδιότων (in opposition to what precedes ὡς δεδιότων) : Xen. M. S. III. 9, 6 τὸ δὲ ἀγροεῖν ἑαυτὸν καὶ μὴ ἂ οἶδε δοξάζειν τε καὶ οἰεσθαι γινώσκων, ἐγγυτάτω μανίας ἐλογίζετο εἶναι : Thuc. III. 57 εἰ δὲ περὶ ἡμῶν γνῶσεσθε μὴ τὰ εἰκότα : Id. I. 141 πολεμῆν δὲ μὴ πρὸς ὁμοίαν ἀντιπαρασκευὴν ἀδύνατοι.

Obs. 4. In poetry an attributive genitive, or an object which belongs to two clauses, is placed in the second only : Æsch. Prom. 21 οὔτε φωνὴν οὔτε του μορφὴν βροτῶν ὄψει : Eur. Troad. 1209 ὦ τέκνον, οὐχ ἴσποισι νικῆσαντά σε, οὐδ' ἡλικας τόξοισι.

2. The relation between the same or cognate notions, especially if they are contraries, is signified by their being put beside one another : (*Opposita juxta se posita magis exsplendescunt* :) Od. ε, 155 παρ' οὐκ ἐθέλων ἐθελοῦση : so αὐτὸς αὐτοῦ &c. : Demosth. p. 111, 2 ἡ μὲν πόλις αὐτὴ παρ' αὐτῆς δίκην λήψεται : Plat. Phædr. p. 277 C ποικίλῃ μὲν ποικίλους ψυχῇ καὶ παναρμονίους διδοὺς λόγους, ἀπλοῦς δὲ ἀπλῇ : Xen. Anab. V. 6, 2 ἡξίουν Ἑλληνας ὄντας Ἑλλήσι κ. τ. λ. : Hence ἄλλος ἄλλο, *alius aliud* ; ἄλλος ἄλλοθι, *alius alibi* ; ἄλλος ἄλλοσε, *alius alio* ; ἄλλος ἄλλοθεν, *alius aliunde* ; ἄλλος ἄλλῃ, *alius alibi* (so. *viâ*), &c. : one *did this, the other that*, &c. : Plat. Apol. p. 37 D καλὸς οὖν ἂν μοι ὁ βίος εἴη—ἄλλην ἐξ ἡλλης πόλιν πόλεως ἀμειβομένῃ.

3. When in a sentence, or two coordinate sentences, there are two words joined together, which are opposed to two other words likewise joined together, the words which correspond to each other, correspond to each other in their position ; the arrangement of the words of the one pair being exactly the contrary to that of the other pair of words. So subst. adj., adj. subst. This figure is called *Chiasma* from its analogy to a X ; as, πολλάκις ἡδονὴ βραχέια μακρὰν τίττει λύπην : Plat. Phæd. p. 60 A ὕστατον δὲ σὲ προσερούσι νῦν οἱ ἐπιτήδειοι καὶ σὺ τούτους : Demosth. c. Onetor. §. 25 μάρτυρας δὲ τῶν μὲν ὑμῖν παρέφομαι, τῶν δ' ἐπιδείξω μεγάλα τεκμήρια ; Theocr. VIII. 1, 2 Δάφνιδι τῷ χαρίεντι συνήντητο βωκοῦντι μᾶλα νέμων, ὥς

^a Stallb. ad loc.

φαντί, κατ' ὄρα μακρὰ Μενάλκας. The Latins also were very fond of this figure, i. e. Cic. Tusc. II. 4, 11 *philosophia medetur animis, inanes sollicitudines detrahit, cupiditatibus liberat, pellit timores*^a.

4. Sometimes the predicates of two coordinate sentences are placed contrary to their natural order; the one whose sense requires that it should follow the other being placed before it (ὑστερον πρότερον). This latter takes place, when the notion which should stand second, is to be brought forward as the more important notion or thought of the two: Od. μ, 134 τὰς μὲν ἄρα (sc. Νύμφας) θρέψασα τεκοῦσά τε πότνια μήτηρ Θρινακίην ἐς νῆσον ἀπώκισε τηλόθι ναίειν.

5. Another powerful method of calling attention to a word or the notion whereon emphasis is to be laid, is the placing immediately after it some particle, as πέρ, δὴ, γέ (§. 720. §. 734. ff.), or ἄν (§. 432. δ.), or a parenthetical word such as οἶμαι &c., and in a speech, ὦ ἄνδρες Ἀθηναῖοι: Demosth. p. 40, 2 τί οὖν ἐστι τοῦτο; ὅτι οὐδέν, ὦ ἄνδρες Ἀθηναῖοι, τῶν θεόντων ποιούντων ὑμῶν κακῶς τὰ πράγματ' ἔχει: Ibid. p. 43, 10 πότ' οὖν, ὦ ἄνδρ. Ἀθ., πότε ἂν χρὴ πράξετε; Ibid. p. 53, 44 εὐρήσει τὰ σαθρά, ὦ ἄνδρ. Ἀθ., τῶν ἐκείνου πραγμάτων αὐτὸς ὁ πόλεμος.

^a Adnot. ad loc.



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ADDENDA ET CORRIGENDA.

- Page. line.
15. 4. for 'αἰρεῖσθαι τι' read 'αἰρεῖσθαί τι'
- 11. for 'τιμωρεῖν τι' read 'τιμωρεῖν τι'.
16. 40. for 'Phæn. 59' read 'Phæn. 519'
30. 17. beginning of section, for '6' read '7'
49. last line, for 'ἐπεμψέ' read 'ἐπεμψέ—'
90. 9. after 'Æsch.' insert 'Agam.'
98. 39. for 'Id. Ag.' read 'Æsch. Ag.'
103. 40. for 'γραῖαι' read 'γραῖαι'
- 43. dele the quotation from Sophocles which is quoted below.
118. 41. for 'ψευδεῖς' read 'ψευδεῖς'
123. 2. for 'In' read 'Id.'
126. 10. heading of section, for '2' read '3'
147. 20. for 'πόντον' read 'πόντου'
159. 36. dele the quotation from Hdt. VI. 19.
171. 12. for 'μου' read 'μου,' and page 172. line 6: and 173. 17.
186. 16, 28. for 'γῆν' read 'γῆν'
197. 24. for 'προφορουμένω' read 'προφορουμένω'
198. 28. for 'χνόας' read 'χνόας'
204. 29. for 'σιγᾶ' read 'σιγᾶ'
219. 8. for 'verbs' read 'verb'
233. 29. for '1640 διαντάιαν οὔτα' read '640 διανταίαν οὐτᾶ'
257. 29. for 'γάρ' read 'γάρ.'
294. 30. dele the stop after μήλοισι
321. 32. for 'αὐτήν' read 'αὐτόν'
331. 19. for 'ὁ δὲ' read 'δε'
339. last line, for 'αἱμαξαι' read 'αἱμάξαι'
394. 37. heading of section, for '3' read '5'
397. 28. after 'objectively' insert a comma.
413. 9. heading of section, for '747' read '757'
460. 27. before 'falling short of' insert a comma.
479. 8. for 'πολυκράτεια' read 'Πολυκράτεια'
491. 17. for 'έστι' read 'έστι'
556. 2. for 'Obs. 5.' read 'Obs. 3.'
571. 26. heading of paragraph, for '3' read '4' and in the next paragraph for '4' read '5'
581. 35. for 'πατρος' read 'πατρός'
- 36. for 'predicate' read 'predicative'
582. 13. for 'κλαίόμενα' read 'κλαύμενα'

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